

Gods elect people

Unknown Author

Gods elect people.

Isaiah. The first & last.

When he de- lacted Israel from Pharaoh, Lord 14.22 9 When
the Israelites pat- feal through for oath, both 9. And his celi-
ward, his prop- piant of 2- 10. Pharaoh & his right, as one

1 Man 1/2, that their delusion to one of 8 thy line & also be
more law on than that from 1g: pt w 1, 2a: 11.7 bag 2.10 2 tor
5. 17 cruel 2.5 to Thei shall a be fleche abun- dence of all
things as the remont, leave, euen in 9 days and burn pla- ces,
that the ve the beasts shall fell my booth- ers, & shall re-
knowing the much more and ogle to be thankful for the same

2 Thus I am not worship- ized me as 9 rightest to ha- ne done
Because thou had not wil- lingly recei- ned that which I did
cor- man de thee, thou didest grieve me. Whereby he sheweth
that his mer- ces were the onelæ cause of their delus- ce,
forometh as the Lord de ferued the co- terer.

3 May 1/2, in true faith & o- bedience. 4 Either for 9 non-
poltion of the fwere omen- ment, 5 God, 10, 14, or for the
fwere menft, 6, 7, 8, 9 7. Thou haft made me to be re- veft, to
be re- veft, to be re- veft, to be re- veft, to be re- veft, to be re-
veft, to be re- veft, to be re- veft, to be re- veft, to be re- veft, to

be re- veft, to be re- veft, to be re- veft, to be re- veft, to be re-
veft, to be re- veft, to be re- ve

a He creted & chofe thee from the begi- ning of his ow- ne
merere, & before 9 col- delt meine a- nis thing

b Whome God accepteth as righteous or which hadfet occasion
thereunto because of the Law, and of these holy vocations c
Because man of him fell over the dry, and baron land, he
promefeth to moffion him with the waters of his holy Spirit,
Iod 2.15 10b 7.15 8b.2.17.

16 Thus faith the Lord which maketh a way in p the Sea, and a
path in the migh- tie waters.

17 When he bringeth out the fcharet, & hoffe, in a imie & the
power he together, & fhall not rife, thei are exincft, and quen-
ened as towe.

18 Remember ye not the former things, ne- tier regarde the
things of olde.

19 Beholde, I do a newe thing, nowe fhall it c. me for the fhall
you not knowe it I wil eue make aware in the defert & floods
in the wildernes.

20 The wilde beafts fhall honour me, the dragons and the
oftriches, because I gaue water in the defert & floods in the
wilder- nes to giue drinke to my people, efien to mine cleft.

21 This people haue I formed for my self: thei shal shewe for
the my plafe.

22 And thou haft not called vpo me, o Ia- akob, but thou naft
wearied me, o Ifrael.

23 Thou haft not bioght me the shepe of thy burntloffings,
nether haft thou hono- led me with thy sacrifices. I haue not
cau- fed thee to serue with an offering, not wea- ried thee with
incense.

24 Thou boghtest me no fwete fauour w monie, nether haft
thou made me drunke with the fatte of thy sacrifices, but thou
haft made me to serue with thy finnes, & wearied me with
thine iniquities.

25 I, eue, I, am he that putteeth aware thine iniquities for mine
own sake, & wil not remember thy finnes.

26 Put me in remembrance: let vs be iud- ged together: count
thou that thou maist be iftified.

27 Thy first father hathe finned, and thy teachers haue
transgressed againft me.

28 Therefore I haue prophaned the rulers of the Sanctuarie,
and haue made Iaakob a curfe, and Ifrael a reproche.

CHAP. XLVIII.

1 The Lord promefeth comfort and that he wil affimble in
Church of fteurs nations 2 The Vanitie of idoles. 17 The
beaftimes of idolaters.

1 It now heare, o Iaakob my feruant, and Ifrael, whome I haue
chofen.

2 Thus faith the Lord, that made thee, and formed thee from
the wobethe wil helpe thee. Feare not, o Iaakob, my feruant,
and thou righteous, whome I haue chofen.

3 For I wil powre water vpon the thirftie,

& floods vpon the drie ground: I wil pow- re my Spirit vpon
thy fede, and my blef- fing vpon thy buddys,

4 And thei fhall giowe as among the graf- fe, & as the willowes
by the ruier of wa- ters.

5 One fhall fay, I am y Lords: another fhall be called by the
name of Iaakob: & ano- the, fhall fuffi the: with his hand into
the Lord, and name him felf by the name of Ifrael.

6 Thus faith the Lord the King of Ifrael & his redeme, the Lord
of hoffes, I am y firft, and I am the laft, and without me is there
no God.

7 And who is like me, that fhall's call, and fhall declare it, and
fer it in order before me, fince I appointed the ancient people

and what is at hand, and what things are to come: let them
fhowe vnto them.

8 Feare ye not, nether be afi aied: haue not I olde thee of olde,
and haue declared it: I you are euen my witneffes, whether
there be a God beside me, and that there is no God that I
knowe not

9 All thei that make an image, are vani- tie, and thei deleftable
things fhall no- thing piftite: & thei are thei owne wit- neffes,
that thei f. not nor knowe: thee- fore thei fhallbe confounded.

10 Who hathe made a god, or molten an image, that is p
profitable for nothing?

11 Beholde, all that are of the a felowfhip thereof, fhallbe
cofounded: for the worke- men them felues are men: let them
all be gathered together, and ftand vp, ye thei fhall feare, and be
confounded toge- ther.

12 The fmith take an instrument, & wor- keith in the coles, and
facioneth it with hammers, & workeith it with the ftrength of
his armes: yea, he is an hungred, & his ftrength faileth: he
drinketh no water, & is faint.

13 The carpenter ftretcheth out a line: he facioneth it with a red
thread, he planeth it, and he purreteeth it with the compaffe,
and maketh it after the figure of a man, & according to the
beautie of a man that it mate remaine in an houle.

14 He wil hewe him downe cedres, and ta- ke the pine tre and
the oke, and taketh courage among the trees of the forst: he
planeth a fyre tre, and the raine doeth nourish it.

15 And man burneth thereof: for he wil

re called vopreftable, but Chap 4.12, abominable and fe works
of errors ter 10.11, Habah 1 lying trichur 2.18 9 Thei is, wh ch
by any way con'ens either to the making or worshipping, I
fignify 9, that the multitude shal not then faue it idolaters,
when God all hogh thei exense them fefure thereby among men
1 He defer, hee's the raging affiftion of the idolaters, which
forget their owne to fer for the their defection toward their
idoles 2 To place it in some Temple.

d Thei f. thy ch: 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.
16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.
33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66.
67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83.
84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99.
100.

e By the di- nefcite of 'pet cle he ma- nefcite thing that is, that
the people shalbe holy & recens the one religion of God, as pfil
8.4

f I am fomans I'c my self, that is, mer- ful to vyn my Church,
and mode able to walt one it, in chap 4.12 & 4.12 4.17 & 4.17

p And 4.17 them in still defcer the Church

h That is de- clare vnto re ho r I eg: to procede be- ren

i Gr: effeith the Ifractions ancient, becu- fe be pre- fered them
to all order in his eternal a- leftion

k M:ning, their ido- ler

l Read Chap. 4: 10 m Whinffe: me thei be, howe cyn their
idoles to me- k, the to fome glorius

n That is, the idolaters ftine their ido- les fillde, muft redes he
wit- neffes of it are owne blute- nes, and fe- lag that this are
not able to helpe them, muft coffide that I'ethue no power

o M:ning, this whin- focuer is ma- de by the hand of man, if it
be the- med is God, is moſte defe- ftible

p Whereby ap permeth their bl: ſphemis, which eill is mages
the bo- kes of the laitie, feing that they are not only be-

eftleth thei the the is, wh ch by ignify 9, that the defer, hee's
owne nees, fures to place it in fome

Ddd.iii.

Against idolatræ.

Ifaiáh.

God only is the Lord.

u He setreth forth the obli nate and milt ce of the idole ters, & thog the fe by dai- lie experience y their idoles are no bitter the the rest of y master whe- roof the are made, yet the refute the one parce & make aged of y o- ther, as the pa- pelle make their cake, god and the rest of their i- doles.

2 I but is, he other maketh a table or even chers y The Prophet growth here an answer to all them that won der how it is putable that ante should be so blind to commit such abomination, saying, y God hathe blinded their eyes, and hardened their hearts

"He roverth. a He is abused as one y wold ent after, than king to fastifie his hunger. a Shewing y many heart is made inclined to idolatræ, & therefore he warmeth his people by the- fe exables, that the should not obtune to ante but to the li- ting God whf the should be among the idn laters

b He sheweth that the works of y Lord tow ard his people shall be great that y mfrid- ble creatures shall be mound therewith.

c He arment the magnum y foufefeyers of Babylon, & wolde have borne them to hand, that the know by y far ret that God wolde not defi ner them, and that Babylon shall be and of Ifaiáh & the rest of his Prophetæ, & did assure the Church of Gods favour & deliverance. e He sheweth that God's wor he shall be no left note-

ble in the their deliverance, then when he brought them out of Egypt through the Sea. f To assure them of their deliverance, he name the perfect, by whom it shall be more than an hundredth year before he was borne.

take] thereof and w warme hi self. he also kindleth it and baketh bread, yet he maketh a god, and worshipeth it the maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fyre, & vpon the halfe thereof he roasteth flesh: he roseth the roste and is satisfied: also he warmeth him self and saith, Aha, I am warme, I haue bene at the fyre.

17 And y residue thereof he maketh a god, euen his idole: he boweth vnto it and worshipeth and prayeth vnto it, and saith, De liuer me: for thou art my god.

18 They haue not knowen, nor vnderstand: y for God hathe shut their eyes that they can not see, and their hearts, that they cannot vnderstand.

19 And none "considereth in his heart, neither u there knowledge nor vnderstanding to saie, I haue burnt halfe of it, eue in the fyre, & haue baked bread also vpon y coles thereof: I haue roasted flesh, and eaten it, & shal I make the residue thereof an abomination: shal I bowe to the stocke of a tre.

20 He fedeth z of athes: a seduced heart hathe deceued him,
that he can not deli- uer his foule, nor say, Is their not a lye in
my right hand?

21 a Remembre thefe (ô Iaakôb and Ifraél) for y art my
seruant: I haue formed thee: thou art my seruāt: ô Ifraél forget
me not.

22 I haue put aware thy trāsgressions like a cloude, and thy
sinnes, as a mist: turne vnto me, for I haue redeemed thee.

23 b Reioyce, ye heauens: for the Lord hathe done it: thonte,
ye lower partes of y earth: brast forthe into praises, ye
mountaines, ô forest and euerie tre thezein: for y Lord hathe
redeemed Iaakôb and wilbe glori- fied in Ifraél.

24 Thus saith the Lord thy redemer & he that formed thee
from the wombe, I am the Lord, that made all things, that
spread out the heauens alone, and stretched out the earth by
my self.

25 I destroye the c tokens of the foethsaiers and make them
that conjecture, fooles, & turne the wife men backward, and
make their knowledge foolishnes.

26 f He confirmeth the worde of his ser- uant and performeth
the counsel of his messingers, saying to Itrufalem, Thou shalt
be inhabited: and to the cities of Iu- dáh, ye shalbe buy it vto,
and I wil repaire the deceased places thereof.

27 He saith to the c depe, Be drye and I wil drye vp thy floods.

28 He saith to Cyrus, Thou art my shepherd: their deliverance, then when he brought them out of Egypt through the Sea. f To assure them of their deliverance, he name the perfect, by whom it shall be more than an hundredth year before he was borne.

& he shal reforme all my desire, say ig also to Itrufalem, Thou shalt be buyit: and to the Temple, Thy fundacion shalbe firey laied.

CHAP. XIV.

1 The deliverance of the people by Cyrus y God u suft in all his works so The calling of the Gentiles.

2 Thus saith the Lord vnto Cyrus his b anointed, whofe right hand I haue foulden c to subdue nations before him: therefore wil I weaké the loynes of Kigs and open the dores before him, & the ga- tes shal not be shut.

3 I wil go before thee & make y d croked streight: I wil breake the biasn dores, & burst the yron barres.

4 And I wil giue thee y treasures of darke- nes, and the things hid in secret places, that thou maist e knowe that I am the Lord which call thee by thy name, euen the God of Ifraél.

5 For Iaakôb my seruants f fake, and Ifraél mine elect, I wil
eue call thee by thy name & name thee, thogth thou hast not
known me.

6 I am the Lord and there is none other: there is no God
besides me I girded thee thogth thou hast not known me,

7 That thei maie knowe from the rising of the sunne & from
the West, that there is none besides me. I am the Lord, and
there is none other.

8 I forme the blight and creat darkenes: I make peace & creat
euil: I the Lord do all the fe things.

9 Ye heauens, send the dewe from abone, & let y cloudes drop
downe r righteousness: let the earth open, and let saluacion
and justice growe forthe: let it bring them forthe together: I the
Lord haue b created him.

10 Wo be vnto him that striueth with his maker, the postherd w
the postherds of the earth: shal the claie saie to him that facio-
neth it, What makest y for thy worke, m it hathe none hands?

11 Wo vnto him that saith to his father, What hast thou
begotten? or to his mo- ther, What hast thou brought forthe?

12 Thus saith the Lord, the holy one of If- raél, and his maker,
Asse me n of things to come concerning my sonnes, and con-
cerning the works of mine hands: com- mande you me.

13 I haue made the earth, and created man vpon it: I, whose hands haue spread out

a To assure y I, wer to, their deliverance a gainn y great remitione: but thei shalbe a- hide, he na- meth y perlo- ne and y nota- ne

b Because Cy- rus shalde: ve rete y ounce of a deliverer, God called hi his anointed for a time, but after another fort, the he cal led Daud

c To guide hi in y deliveran ce of my peo- ple

d I wil take away all nope diments and letters

e Not that Cy- rus did knowe God to wor- ship his right, but he had a certain partic- culat knowled ge, a perlo- nce may haue, of his power, & to wat com pelled to deli- uer Gods peo- ple

f Not for ante thing, that is in thee, or for thy worthines. g I haue given thee strength, power & auto- rize

h I send peace and warre, ap- perate & ad- nerfure, as A- mos j,6

i He confon- neth the true as if he woke fay, thogth whd ye take to the heauens and earth for suc- cur, ye fe no- thing now but signes of Gods wreath, yet I wil cause the to bring forth more certain tokens of your deliverance, & of the perfur- mance of my promes, which is not by right recolours

k I haue ap- pointed Cyrus to this vie & purpose

I Hereby be brideth their impatience, which in advertiere & trouble man- mure against God and wil not ture his pleasure willing that man shalde man- che with his like and not contend against God. m I his is, it is not perfu- tely made. n In send of matronning, humbly your selues and asse who ye wil for the confolation of my shalde, and you shalbe sure of it, as ye are of these things which are at your c moundemen: I am send it with an interrogation, and make it the application of the similitude.

the

Against idolaters.

Isaiah. God beareth his. 2900/3/1224

o That is the Bar. 2

p In viz. Cy- ron, that may fate to by him f faithfulness of my promises in culturing my people

q Man of freely & with- out ransome, we are gra- nous confusion I have people were re- thered to 3 Per- sons, & in his Arrivalistis- gate this mo- my reward the but- king of the Tepie,

Esa 7:24 f Where as to fore that were the, is, is, is, the, is, is, is, the, is, is, is, the, is, is, is, the, is, is, is, the, is,

is, is, the, is, is, is, the, is, is, is, the, is, is, is, the, is, is, is, the,
is, is, is, the, is, is,

to wit, of m, but elect- ly of his Church 2 As to the little
gods, O go to certain anivers y All ye ido- lators, which though
you fo- ne to him re- ner to much worldwide dig- ance, yet in
God's light you are side & ab- ject

3 He called the idolaters to repentance, writing them to love
into him with the eye of faith 4 That is after y thing, which I
have prom- ised, Shilbe faithfully per- formed 5 The know-
ledge of God and the true worshiping Shalbetrough all the
world, Rom 14:21 phil 2:10 whe- reby he figu- facts that we
must not only ferne God in bears, but de- clive the fame also
by one- ward professio

e Meaning, the faithful shal felt & confide this. 4 All the
cisterners of God.

the heavens, I have even commanded all their o armie.

13 I have raised him vp in righteousness, & I wil direct all his
wines: he shal buyide my citre, and he shal let go my captiues,
not if for price nor reward, faith the Lord of hoffes.

14 Thus faith the Lord, The labour of E- gypt, and the
marchandise of Ethiopia, & of the Sabeans, men of stature shal
come vinto thee, and the shalbe thine: the shal followe thee,
and shal go in chaines: they shal fall downe before thee, and

make sup- plication vnto thee, lying, Surely God is in thee,
and there is none other God be- fices.

15 Verely thou, o God, hides thy self, o God, the Saviour of
Israel.

16 All they shalbe ashamed and also con- founded: they shal
go to confusion toge- th r. that are the makers of images.

17 'In Israel' shalbe faued in the Lord, with an everlasting
saluacion: ye shal not be a- shamed nor confounded woxide
without end.

18 For thus faith the Lord (that created heauen, God him feir,
that formed ye earth, and made it: he that prepared it, he cr.
ared it nor in vaine: he formed it to be a inha- bited) I am the
Lord, and there is none o- ther.

19 I haue not spoken in secret, not here in a place of darken. 2
in the earth: I said not in vaine vnto ye fede of laakob, Scke
you me: I the Lord do speake righteousness, & declare
righteous things.

20 Assemble your felues, and come: drawe nete together, ye
abict of the Gentiles: they haue no knowledge, that fet vp the
wood of their idole, and pray vnto a god, that can not faue
them.

21 Telye and bring them, & let them take counsel together,
who hath declared this from the beginning for hath the told it
of olde: Haue not I the Lord & there is none other God beside
me, a just God, & a Sa- uiour: there is none beside me.

22 Loke vnto me, and ye shal be faued: all the ends of the
earth shal be faued: for I am God, and there is none other.

23 I haue sworne by my self: the woxide is gone out of my
mouth in a righteousness, and shal not returne, That euerie b
knee shal bowe vnto me, and euerie tongue shal sweare by me.

24 Surely he shal say, In the Lord haue I righteousnes and
strength: he shal come vnto him, and all that prouoke him, shal
be ashamed.

25 The whole fede of Israel shalbe iusti- shed, and glorie in the
Lord.

a Meaning, the faithful shal felt & confide this. 4 All the
cisterners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 2 He called
the Jews to the consideration of his works.

1 Bel is bowed downe: a Nebo is fallen: a Theb were their
idoles were vpon the beaftes, the chief ido- land vpon the

cartel: they which did beare, the you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. and blue, also you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden.

2 c They are bowed downe, a fallen toge. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden.

4 The store vnto olde age, I the fame, eue. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden.

weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden.

5 To whom: wil ye make me like, or ma- a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden.

6 They drawe golde out of the bagge and weigh flour in the balance, and hyre a goldsmith to make a god of it, they bowe downe, and worship it. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden.

7 They beare it vpon the shoulders, they cary him and fet him in his place: so doeth he stand, can not remove from his place. Thoght one crye vnto him, yet can he not answer, nor deliver him out of his tru- bulacion. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold

you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden.

8 Remember this, and be ashamed: bring it again to mude, o you transgressors. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden. a vpon the catel: they which did beare, were of gold you, were laden with a weatle burden.

9 Remember the former things of olde: so- I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, lying, My coisel shal stand, & I wil do whatsoever I wil.

11 I call a birds from the East, the man of my counsel from far: as I haue spoken, so wil I bring it to pass: I haue purposed it, and I wil do it.

12 Heare me, ye stubborn hearted, that are farre from justice.

13 I bring more my justice: it shal not be farre of, and my saluacion shal not tary: for I wil give saluacion in Zion, and my glorie vnto Israel.

opposed to excuse that, which I haue determined, meredulite wode let the performance of my promes mans incredulite can not abolish the promes of God, Rom 3:5.

CHAP. XLVII.

The destruction of Babylon and the cause wherefore.

1 Come downe and sit in the dust: o virgine, daughter Babel, sit on the grounds: there is no thione, o daughter of the Chaldeans: for thou shalt no more be called, Tendre and delicate.

2 Take the mille stones, &c grinde meale.

nemour shalbe taken from thee c Thou shalt be brought to mude vale furnance: for to mune the mille was the office of flames.

Ecc. 1.

Vaine sciences.

Isaiah.

God tryeth his.

The things wherein she set to her great and pride shall be made wise, even from the head to the fore e I will rise no humanistic nor pate toward there f The Israelis that shall end forth, that the Lord doeth this for his Church fath. g For very shame, & hide thy self h That abused Made inclu- ments thinkig then be pure fied f Israel- tes, be cause be whole utterly cast them of, and therefore in stead of pi- tying their mi- feric, thou di- dest increase ig.

I So that thy punishment shalbe so gre- ce, as is possi- ble to be ima- gined. I Thou didest think if thine own widow- me & policies whole have fa- ned thee

I He desideth these vame of fidence, if put their truth in any thing, but in God, sound. Aig also flache vame feders, which fume to no vile, but to dilude the people and to bring them feo depending o only in God on They shall retirely perish and no parts of the remain- ne. A They shall the enery one to that place, & be shingle by his specta- lucors to be moths fure; but that shall deceive them.

loose thy lockers: make bare the fete: vn- couer & legge, & passe through the floods. Thy filthines shalbe discouraged, and thy shame shalbe fene: I will take vengeance, and I will not mete thee as a man.

Our redeemer, the Lord of hostes is his Name, the holy one of Israel.

Sit stil, and get thee into darkenes, & daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdomes.

I was wrath with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou didest shewe them no h mercie, but thou didest lay thy very heaue yoke vpon the ancient.

And thou saidest, I shalbe a ladie forever, so that thou didest not set thy minde to these things, nether didest thou remember the latter end thereof.

Therefore now heare, thou that art giuen to pleasures, & dwellest earteles, She saith in her heart, I am and none els: I shal not sit as a widow, nether shal knowe & loose of children.

But these two things shal come to thee suddenly on one day, the loose of children and widdowhead: they shal come vpon thee in their perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy h wif- dome & thy knowledge, that haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.

Therefore shal euil come vpon thee, and thou shalt not know the morning thereof: destruction shal fail vpo thee, which thou

shalt not be able to put away: destruction shal come vpon thee suddenly, or thou be- ware.

Stand now among thine inchanterers, and in the multitude of thy soil efayers (with whome thou hast I wearied thy self from thy youth) if so be thou mauest haue pro- fite, or if so be thou mauest haue strength.

Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gafers, & pronosticatouers stand vp, and saue thee from these things, that shal come vpon thee.

Beholde, they shalbe as stubble: the fyre shal burne them: that shal not deliver their owne lues: from the power of the flames: there shal be no coles to warme at, nor light to fit by.

Thus shal they ferue thee, with whome thou hast wearied thee, eue thy marchants from thy youth: euery one shal wander to his owne quater: none shal saue thee.

CHAP. XLVIII.

1 The hypocrisie of the Jews is reproved. 1: The Lord alone will be worshipped. 2: Of their delusurance out of Babylon.

H Eare ye this, & house of Iaakób, which are called by the name of Israel, and are come out of the waters of Judah: which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truerth, nor in righteous- nes.

2 For they are called of the holy citie, and state them selues
vpon the God of Isra- él, whose Name is the Lord of hostes.

3 I haue declared the former things of ol- de, and they went
out of my mouth, and I shewed them: I did them suddenly, and
they came to passe.

4 Because I knewe, that thou art obstina- te, and thy necke is
an vron sinew, and thy brown bracte,

5 Therefore I haue declared it to thee of olde: before it came to
passe, I shewed it thee, lest thou shuldest say, Mine idole hathe
done them, and my carued image, and my molten image hathe
commanded them.

6 Thou hast heard, beholde all this, & wil not ye a declare it: I
haue shewed thee new things, euen now, and hid things, which
thou knewest not.

7 They are created now, and not of olde, and euen before this
thou heardest them not, lest & shuldest say, Beholde, I h
knewe them.

8 Yet thou heardest the not, nether didest knowe them, nether
yet was thine eare o- pened of olde: for I knewe that thou wol-
dest grievously transgress: therefore ha- ue I called thee a
transgressour from the wombe.

9 For my Names sake wil I differ my wrath, and for my praise
wil I refraine it from thee, h that I cut thee not of.

10 Beholde, I haue fined thee, but I not as siluet: I haue chosen
thee in the fornace of affliction.

11 For mine owne sake, for mine owne sake wil I do it: for
how shulde my Name be polluted surely I wil not giue my
gloute vnto another.

12 Heare me, & Iaakób & Israel, my called h I am, I am the
first, and I am the last.

13 Surely mine hid hathe layed the funda- ction of the earth, &
my right hand hath spanned the heauens: when I call them,
they stand vp together.

14 All you, assemble your selues, & hear:- which among them
hath declared these thigs The Lord hath he loued him: he wil
owne honour so that they can not perish, but his gloute shulde
be diminished, & Dont 12:27 o Read Chap 21:8 p Recd 41:4 q
To this me, & to do whatsoever I commande them. c Meeting,
Cyrus, whome he had chosen to destroy Babylon.

a He detesteth their hypocris- sie, which van- ted them sel- ues
to his Is- raelites & we- re out so to dole.

b Meaning, the fourname and flocke

c They ma- ke a Sire, as tho'th they whole haue none other
God

d He sheweth that they col- de not arces him in ano thing, for
af- mache as he had performed whatsoever he had promised

e I haue done for thee more then I promi- sed, that thy
stubbernes and impedance might haue be no overcome. f How
& shul- dest he delime- red out of Ba- byon

g Will he not acknowledge this my bene- fice & declare it
vpon others h shewing & mans arrogance is the cau- se wh
God doeth not de- clure all things at once, lest they should at-
tribute this knowledge to their owne widome

i From & time that I brothe thee out of B- gype: for that
delusurance was as & birth of the Church. k As it was my fee
m vce & I did chois thee, so is it my fee mercie that must saue
thee

l For I had respect to thy weakness and infirmity for in siluet
there is some pure- one, but to va there is no- thing, but deoffe.

m I toke thee out of the for- nace where thou shuldest have
been con- timed

n God toyneth the faluacion of haueeth his

do

Christ is appointed.

Isaiah. Gods great loue. 3005/1224

Since the time that I de- ceased my self to your to- the 1. That I Pro- pect speaketh for him self, & to assure them of these things to what things shall do the- good. 2. That is, the properest e- list of life. I I believe that he had forewarned them of their expi- tance, and of the cause the- most, he then- was them the great love, & the love of your esche- riate. 3. He said, we that is his self to de- lieve them, to be did in fathers out of Egypt. 4. Thus he I search that the wicked lypous is shall, not abuse God; prince in whom we might wish, not in a lie, 4. 5. 6. 7. 8. 9. 10.

a. That is spo- ken in the pro- sons of Christ to assure the frightful, that these promises shall come to pass for the were all made to him, and to him shall be per- formed. b. This is not of the time, & Christ shall be the manifested to the world, as Paul 17. c. By the favor- de, and this is, he signeth & verine and ef- ficate of Christ's de- lieve d. God has to take me to his protection and defence this chiefly is not of Christ, and may also be ap- plied to it mis- killers of his wor- dle. By Israel is not Christ, & all the body of fathers as the members and their head. Thus Christ in his members compa- seth, that his labour, and preaching take none of us, yet he is contented, & he doings are approved of God. Though the Jews refuse my doctrine, yet God will approve my monstice.

to his wor- dle. By Israel is not Christ, & all the body of fathers as the members and their head. Thus Christ in his members compa- seth, that his labour, and preaching take none of us, yet he is contented, & he doings are approved of God. Though the Jews refuse my doctrine, yet God will approve my monstice.

do his wil in Babel, and his ames, shall be a- gainst the Chaldeans.

15 I, even I have spoken it, and I have called him: I have brought him, and his ware shall prosper.

16 Come into vnto me: he are ye this: I have not spoken it in secret fro the beginning: from the time that the thing was, I was there, and now the Lord God and his spi- rit hathe: I am me.

17 Thus faith the Lord thy redemer, the Hole one of Israel, I am the Lord thy God, which teache thee to proste, & lead thee by the ware, that thou shuldest go.

18 On that thou hailest he aikened to my commandements, thou had thy prosper, it is bene as the flood, and thy righteousness as the waves of the sea.

19 Thy fede also had bene as the sande, and y frute of thy bode like the grauel thereof. his name shulde not haue bene cut of nor destroyed before me.

20 Go ye out of Babel thee ye from the Chaldeans, with a voice of joy: tel and de- clare this: shew it for the to the end of the earth: faye ye, The Lord hathe redeemed his seruant Iaskob.

21 And there were not thurftes: he led them through the wilderness he caused y waters to flowe out of the rocke for them: for he claue the rocke, and the waters gushed out.

22 There is no peace, faith the Lord, vnto the wicked.

CHAP. XLIX.

The Lord exhorteth all nations to believe his promises & Christ in the salutes of all that believe, and will deliver them from the tyrannies of their enemies.

1 H. Eare y. me, o yles, & I eakke, ye peo- ple fro farre. The Lord hathe called me from the wombe, and made mention of my name from my mothers beile.

2 And he hathe made my mouth like a sharp swords: under the shadow of his had hathe he hid me, and made me a cho- sin shafts & hid me in his quiver,

3 And said vnto me, Thou art my seruant, Israel, for I wil be glorious in thee.

4 And I said, I have labored in vain: I ha- ue spent my strength in vain and for no- thing: but my judgement with the Lord, and my works with my God.

5 And now faith the Lord, that formed me fro the wombe to be his seruant, that I make bring Iaskob againe to him (though Israel be not gathered, yet shall I be glori- ous in the eyes of the Lord: and my God shalde my strength)

6 And he said, It is a finale thing that thou shuldest be my seruant, to taste vp the tri-

bes of Iaskob, and to restore the defola- tions of Israel. I wil also give thee for a light of the Gentiles, that thou matest be my saluacion vnto the end of the worlde.

7 Thus faith the Lord the redemer of Isra- él, & his Hole one, to him that is de- spised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall be, and arrise, and princes shall worship, because of the Lord, that is faithful, and the Hole one of Israel, which hathe chosen thee.

8 Thus faith the Lord, In an acceptable time haue I heard thee, and in a day of sal- uacion haue I helped thee, and I wil pre- sence thee, and wil give thee for a couc- nant of the people, that thou matest taste vp the earth, and obtaine the inheritance of the desolate heritage:

9 That thou matest say to y prisone, s, Go forthe: and to them that are in darkness. Shew your selues: they shall fede in the wayes, & their prisures shall be in all the toppes of the hilles.

10 They shall not be bugrie, nether shall they be thisthe, nether shall the heat smite the nor the sinne: for he that hathe compa-
fion s on them, shall lead them, cuen to the springs of waters shall he drive them.

11 And I wil make all my mountains, as a way, & my paths shall be exalted.

12 Beholde, these shall come fro farre, & lo, these from the North and from the West, and these from the land of Sinim.

13 Reroyee, o heauns: and be joyful, o earth brast for the in to praise, o mountai- nes: for God hathe comforted his people, & wil haue mercie vpon his afflicted.

14 But Zion said, The Lord hathe so: sa ken me, and my Lord hathe forgot me.

15 Can a woman forget her childe, and not haue compaafion on the sonne of her wo- be? though they shulde forget, yet wil I not forget thee.

16 Beholde, I haue graue thee vpon the pal- me of mine hands, thy walls are euer in my sight.

17 Thy buylders make hastethy destro- yers and they that made thee waite, are ce- parted from thee.

18 List vp thine eyes round about & be- holde: all these gather the selues together, come to thee as I haue, faith the Lord, thou shalt surely put the all vpo thee as a garmet, & give thy self the like a bride.

19 For thy desolations, & thy waite places, & thy land destroyed, shall surely be now narrow for them y shall dwell in it, & they that did deuoure thee, shall be farre away.

20 The children of thy barennes shall say againe in thine eares, The place is straid for me: grue place to me that I may dwell.

21 The shalt y say in thine heart, Who hathe begotten me these, sing I am baren and

Ecc.ii.

b. To declare my Gospel to the Gentiles, Cha 4:6 & 10 11:5? Iak 1:4. Meaning, the I was whom I came hope in herdage k. The benefit of their deli- urnes shall be to great, that great, & finale shall acknow- ledge it, & reme rere God for it I thus be upon kith of his Church, which he wolde them his mercie toward in a Cot 6:2. in M. 1:10. Christ alone a signifying, y before Christ sonne y earth by his worde, toce in so thing, but ebi so & deorder, o To the that are in the pri- son of some, & ceach p. Bring in Christ's proce- from, they shall be fore

against all dangers, & fre from the fears of the enemies q.
Meaning, y there shall be nothing in their way from the by the
y shul- de minder or kurtis or but this is accom- plished furs-
tually r. Meaning, y Sothec. 1:7 so that Christ shall deliver his
from all the pastes of the whole f. Real Chap. 4:10 the
thirchoth what y faith- ful might say in their long affliction,
and and with threunate to comfort them, with a m the proper
firm- loude, and full of confidues u. Because I wolde not for-
ger thee a. Meaning, y good or ter of police & def- cipation y I
haue a ch- rmal cure to my life thee vp againe, free destroy
thine enemies z He sheweth what are the oramnes of y Church
to ha- ue mine chil- des, which are assembled by the worde of
God & grace- ned by his Spirit

Kings & Quenes.

Ifaiáh. Ministers encouraged. 606/1224

defolate, a captiue and a wanderer to and fro & who hathe
nourished thê beholde, I was left alone: whence are these?

22 Thus faith the Lord God, Beholde, I will lift vp mine hand
to the Gentiles and set vp my standard to the people, and they
shal bring thy sonnes in their armes: and thy daughters shalbe
caryed vpon their shoulders.

23 And Kigs shalbe thy nourcing fathers, and Quenes shalbe
thy nources: thei shal worship thee with their faces toward the
earth, and licke vp the dust of thy fete: & thou shalt knowe

that I am the Lord: for they shal not be ashamed y waite for me.

24 Shal the praie be taken from the mighties or the lust captuictie deliuered:

25 But thus faith the Lord, eEuen the captuictie of the mightie shalbe taken awaite: & the praie of the tyrant shalbe deliuered: for I wil contend with him that contendeth with thee, & I wil faue thy children,

26 And wil fede them that spoile thee, with their owne flesh, and they shalbe drunken with their owne blood, as with fwete wine: & all flesh shal knowe that I y Lord am thy Sauour & thy redemer, the mightie one of Laakóh.

hathc a more, the title vnto them f I wil caufe them to defroye one another, as Jud. 7, 22. 2 chro 20, 22. chap. 19, 2.

CHAP. I.

The Lemes forsaken for a time. 2 Tet the power of God is not damnified. 3 Christ's obedience & uniforms.

a Meaning, y he had not for fakes her, but through her owne occafo, as Hoke a 2, 3 b Which shulde declare, y I haue cut her of meaning, y they colde shewe none e Signifying y he folde them not for anie det or gouter-tie, but y they folde the fel-ues to fionesta his their owne lufters, & plea-fures d He came by

his Prophetes and minifters, but they wedde not belone their doctrine and conuert e Am I not as able to helpe you, as I have holpen your fa there of olde, when I dried vp y red Sea, and killed the fish in the ri-uer, shalfo af verwarde in Iorden?

THus faith the Lord, Where is that a bil of your mothers duorcement, whome I haue caft ofor who is the creditour to whome I folde you Beholde, for your iniquities are ye folde, and becaufe of your transgreffions is your mother for-faken.

2 Wherefore came I, & there was no ma I called, and none answered: is mine hand fo shortened, that it can not helpe or haue I no power to deliuer beholde, at my rebuke I drye vp the Sea: I make the floods desert: their fish rotteth for want of water, and dyeth for thrift.

I clothe the heaues with darknes, & make a ficke their couering.

4 The Lord God hathe giuen t me a togue of the learned, that I shulde knowe to minifter a worde in time to him y is b weary: he wil raife me vp in the morning: in the morning he wil waken mine eare to heare, as the learned.

5 The Lord God hathe opened mine eare and I was not rebellious, nether turned I backe.

f As I did in Egypt in toke of my displeafure, Eced 10, 21 g
The Pro-phas death reprefence here the perfume and chinge of

them that are luthely called to the minifterie of Gods worde h
To him that is op-prefied by affliction and misfere i As they
that are taught, and made me to by him.

6 I gaue my backe vnto the x fmiters, and my chekes to the
nippers: I hid not my face from shame and spitting.

7 For the Lord God wil helpe me, there-fore shal I not be
confounded: therefore haue I fo: my face like a flint, and I
knowe that I shal not be ashamed.

8 He is nere that lustifieth me: who wil co-tend with me? Let
vs stand together: who is mine aduerfarie let him come nere to
me.

9 Beholde, the Lord God wil helpe me: who is he that can
condemne me lo, thei shal wake olde as a garment: the mothe
shal eat them vp.

10 Who is amog you that feareth y Lord? let him heare the
voyce of his fcruant. he that walke: in darkenes, & hathe no
light, let him trust in the Name of the Lord, & stay vpon his
God.

11 Beholde, all you kindle m a fyre, and are compaffed about
with fparkes: walke in y light of your fyre, and in the fparkes
that ye haue kindled. This shal ye haue of mine hand: ye shal
he downe in forowe:

CHAP. II.

To trust in God alone by Abraham example 7 Yes to feare men.

17 The great affliction of Jerusalem, & her deliuerance.

1 H Eare me, ye a that follow after righ-teoufnes, & ye that feke the Lord: loke vnto the b rocke, whence ye are hewen, and to the hole of the pit, whence ye are digged.

2 Cnfider Abraham your father, and Sa-ráh that bare you: for I called him alone & bleffed him, and increased him.

3 Surely the Lord shal comfort Zón: he shal comfort all her defolations, and he shal make her defere like Eden, and her wilderness like the garden of the Lord: ioye and gfdnes shalbe founde therein: praife, and the voyce of finging.

4 Hearken ye vnto me, my people, and gi-ue eare vnto me, o my people, for a Law shal procede from me, and I wil bring for the my iudgement for the light of the people.

5 My righteoufnes is nere: my faluacion goeth fortie, and mine farmes shal iudge the people: the yles shal waite for me, and shal trust vnto mine arme.

6 Lift vp your eyes to the heauens, and lo-ke vpon the earth beneth: for the a hea-u:ns shal vanish away like fmoke, and the earth shal wake olde like a garment, and thei that dwell

therein, shal p:ri:sh in like maner: but my faluacion shalbe for euer, & my righteoufnes shal not be abolished.

7 Harken vnto me, ye that knowe righ-teoufnes, the people in whose heart is my Law. Feare ye not the reproche of men, nether be ye afraid of their rebukes.

k I def no ftriche from God for anie perfention or columite Whereby he sheweth, that the true minifters of God can loke for non, other recompense of y wicked but after this forte and affo what is their comfort.

I Shewing y it is a rare thing that one foul-de obey anglet Gods true minifters, though they labour in bring the fro bel to heaven. m You haue fright confola-tion by your owne deufies, & haue refued the light, and confolation, y God hathe of-fred therefore ye shal remain-te in forowe, and not be ch-forted

a He comfort-rith y Church, that they shul-de not be discouraged for their finale number b That is, to Abraham, of whome ye we-ze begotten, & to Sarah, of whome ye we-re borne

c As pifeful as Paradiso, Genes 2, 3.

d I wil rule, & gouerne a y Church by my worde, and do-firine.

e The time, y I wil accom-plish my pro-nes f My power, and strength.

g He forewar-neth them of the horrible chang, s & mu-tations
of all things, & how he wil prefer-ne his Church in the mold, s
of all thefe dangers.

For

Not to feare man.

Isaiah. Peace published.

6901224

He puteth the word of the the word of the word of the word of
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For the mothe shal eat the vp like a gar- ment, and the worme
shal eat them like woli: but my rightousnts shal be for ever,
and my saluac, on from generation to ge- neracion.

9 Rise vp, rise vp, and put on strength, & ar- me of the Lord:
rise vp, as 'in the olde ti- me in the g. netacnct of the worlde.
Ait not then the same, that hast cut 'Ranao, and wunded the
'dragon'

10 Art not thou the same, which hath dried the Sea, even the
waters of the great cap, making the depth of the Sea away for
the receded to pass: euer

11 Theref are the redeemed of the Lord shal returne, and come
with joye vnto Zion, and eueriafting joye shalbe vpon their
head: they shal obteme joye, & g adnes: o forowe sno
mounning shal flee away.

12 I, even I, am he, that comfort you. Who art thou, that thou
shuldest feare a mortal man, and the fonne of man, which
shalbe made as graffe

13 And forgetest the Lord thy maker, that he the spread ote the
heauens, and laide the fundacnct of the earth and hast feared
continually all the day, because of the ra- ge of the oppressour,
which is ready to de- ftroye: Where is now the rage of the op-
pressour

14 The captue hasteneth to be loofed, and that he shulde not
dye in the pit, nor that his bread shulde faile.

15 And I am the Lord thy God that dui- ded the Sea, when his
waues toared: the Lord of hoftes his Name.

16 And I haue put my wordes in thy mou- the, and have defended thee in the shadow of mine hand, that I may plant heaues, and iaye the fundacion of the earth, & fay vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, & Ierufalem, which hast drifke at the hand of the Lord the cup of his wrath, thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among all his fones, whome she hathe broght forth: there is none that taketh her by the hand of all the fones that she hathe broght vp.

19 These two things are come vnto thee: who wil lament thee defolation and de- ftruction, and famine, and the fworde: by whome shal I comfote thee

20 Thy fones haue fainted, and lie at the head of all the ftreets as a wilde bulle in a net, and ate full of the wrath of the Lord, - ebuke of thy God.

21 Therefore heate now this, thou m'fer- able and drunken, but not with wine.

22 Thus faith thy Lord God, even God that pleadeth the cause of his people, Be- holde, I haue taken out of thine hand the

cuppe of trembling, even the dregges of the cuppe of my wrath, thou shalt drink it no more.

23 But I wil put it into theu had that spoi- le thee, which haue said to thy soul, 'Bowe downe, that we may go out, and thou hast laid thy bodie as the ground, and as the ftrete to them that wane out.'

CHAP. III.

1 A conflation to the people of God of the messengers thereof.

1 A Rise, arise: put on thy strength, & Zion: put on the garments of thy beautie, & Ierufalem, the holy cute: for hence for the there shal no more com- ieto thee the vncitumcist and the m- cleane.

2 Shake thy felt from the dust, arise, and fit downe, & Ierufalem: loof the bander of thy necke, & thou captue daughter, Zion.

3 For thus faith the Lord, Ye were folde for naught, therefore shal ye be redeemed without money.

4 For thus faith the Lord God, My people went downe afore time: into Egypt to fo- ourne thee, and Afshis oppress'd them without cause.

5 Now therefore what haue I here, faith the Lord, that my people is take away for naught, and thes that rule: ouer them, make them to howle, faith the Lord & my Na- me all the day continually is blasphe- med.

6 Therefore my people shal knowe my Name: therefore thes shal knowe in that day, that I am he that do speake: beholde, it is I.

7 How theautiful vpon the mountaines are the fete of him, that declareth public- seth peace: that declareth good thing, or publicfheth: saluac on, faying vnto Zi- on, Thy God reigneth:

8 The voice of thy watchmen shal be- red: thes shal his vp their voye, and thout together: for thes shal fe eye to eye, when the Lord shal bring again. Zion.

9 O ye defolate places of Ierufalem, be- glad and se, joye together: for the word hathe comforted his people: he hathe re- demed Ierufalem.

10 The Lord hathe made bare his holy ar- me in the fight of all the Gentiles, and all the ends of the earth shal fe the saluac on of our God.

11 Depart, departe ye go out from thee and touche no vnclene thing, go out of the midles of her: be ye clean, that I beare the vessels of the Lord.

Ecc. iii.

men & to deliver his people. He warneth the fuchshal re to
polime the fishes with the imperfusions of the Babylonians at
Cray of the Lord: I for it e time is at I and, the the Fuchshal
and Ire, the ch. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.
f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.

a No wicked truth, & shal fah, & Gout tune religh, opp. f. the
c. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.
f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.

b The Egypt t and mightpe tend some con to oppress my
people be- come of to wee whether you re mated me, g them,
but the African be- ne no rule to carry their sy verse by and to,
or, we will I punish them more the I did the Egypt I to wishy
wick, & which thinks that I there power to deliver the p. by
giving the one of the Egypt the e. of the p. by giving the e. of
the p. by giving the e. of the p. by giving the e. of the p. by
giving the e. of the p. by giving the e. of the p. by giving the e.
of the p. by giving the e. of the p. by giving the e. of the p. by
giving the e. of the

b The Pro- phate & verly wate imi, shal p. his, that the v. f. f. f.
f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.
f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f. f.

1 Are only to for the free

Christ & his office.

Isaiah. The Church increased.

In As your fa chert did out of Egypt a Meaning, Christ by who
the our spiri- tual deluser- ce thulde be wrought, whe- renf this
was a figure b In the con- rupt judge- ment of man Christ in
his perfone was not effamed c He thal Ipread his word through
manic natio q In figure of reucence, and as being afionu

For ye thal not go out = with hafe, nor departe by fleing away;
but the Lord wil go before you, and the God of Israel wil
gather you together.

Beholde, my a feruant thal prosper: he shalbe exalted and
extolled, & be veyhie. As manie were aptonied at thee (his vi-
age was fo o deformed of men, and his forme of the fones of
men) fo p thal he sprinkle manie natons: the Kings thal shut
their t mounte at him. for that which had not been olde them,
thal they fe, and that which they had not heard, thal they r
understand.

ed, at his excellence s. By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdom, whose words few will believe. 6
All men are fomers. 11 Christ is our right- teousness. 12 And
is dead for our fones.

The Pre-pher the week, write few shal reecate this that pre-aching of Christ, and of the ordinar- ce by him, Ioh sa, if rom to. 6. Meaning none can be- laur, but who- sh haere God toucheth with the verne of his holie Spi- ne. The begin- ning of Christ's kingdom. shalbe fmaie, and contempia ble in f fighs of man, but is shal growe wonderfully, and furish be- fore God. Read Chap. LII. Which was by God, fingū he promudere for the com- fore of fa- ners, like q. 16. That is, the punishment due to our fa- ner; for the fe he hafe both. fulfilled, & ma- de fatsffath. Mar 8, 17, 1. per. 2. 6. We judged cult, thinking that he was punified for his owne fo- ner, & not for ours. He was cha- fted for our reconstitution, 1 Cor 15, 1 Meaning, the punishment of our iniqui- ties, & that the founs is self- ment, Mar 24, 6, 1 and 5, 12. 1 From the crook, and grave after that he was con- demned to. Thigh he dyed for fone, yet after his refurrection he shal line for ever, and that his death is to induce life to his members. Rom 6, 9 God the Father de- frared him into the hands of the wicked, and to the powers of the worlds to do with him, what they wold.

Who wil beleue out report and to whome is the a time of the Lord reueiled

But he thal growe vp before him as a branche, & as a croote out of a dry gro- unde: he hafe nether forme nor beautie: whé we thal fe him, there shalbe no forme that we thulde desire him.

He is deprived and reiected of me: he is a man full of sorrows
and hath experience of infirmities: we hid as it were our faces
from him: he was deprived and we esteemed him not.

Surely he hath borne our infirmities, & carried our sorrows: yet
we did judge him, as plagued, and smitten of God, & hum- bled.

But he was wounded for our transgres- sions, he was broken
for our iniquities: the chastisement of our peace was upon him,
and with his stripes we are healed.

All we like sheep have gone astray: we have turned every
one to his own way, and the Lord hath laid upon him the
iniqui- tie of us all.

He was oppressed & he was afflicted, yet did he not open his
mouth: he is brought as a sheep to the slaughter, and as a sheep
be- fore her shearers is dumb, so he openeth not his mouth.

He was taken out from prison, and from judgement: & who shall
declare his age? for he was cut out of the land of the living: for
the transgression of my people was he plagued.

And he made his grave with wicked, and with the rich in his
death, though he had done no wickedness, neither was any
deceit in his mouth.

But willingly, & patiently obeyed his Father's appoint- ment,
Mar 24, 6, 1. From the cross, and grave after that he was con-

demned to. Thogh he dyed for fone, yet after his refurrection he shal line for ever, and that his death is to induce life to his members. Rom 6, 9 God the Father defraied him into the hands of the wicked, and to the powers of the worlds to do with him, what they wold.

10 Yet the Lord wolde breake him, & ma- ke him fubiect to infirmities: whé he thal make his foule anoffring for fime, he thal fe his fede & thal prolong his daies, and the wil of the Lord thal proper in his hand.

11 He thal fe of the trauaile of his foule, & shalbe fatisfied: by his knowledge thal my righteous feruant tuftale manie: for he thal beare their iniquities.

12 Therefore wil I giue him a portion with the great, and he thal deuide the fpoyle with the ftrong, becaufe he h hafe powdered out his foule vnto death: and he was counted with the tranfgresfers, and he ba- re the fime of many, and praied for the trefpasfers.

CHAP. LIII.

1. Mo of the Gentiles, thal beleue the Gali: then of the lewes.

2 God leaueth his for a time, to whome afta- ward he fhewath mercie.

R Eioyce, & a baren that dideft not bea- re: breake for the into
ioye & reioyce, thou that dideft not trauaile with childe: for the
defolate hafe mo children then the married wife, faith the
Lord.

2 Enlarge the place of thy tentes, and let them fpread out the
curtaines of thine habitacons: spare not, stretch out thy cor-
des, and make fafe thy flakes.

For thou shalt increafe on the right hand and on the left, and
thy fe do thal poffess- y Gentiles & dwell in the defolate cities.

Feare not: for y shalt not be afhamed, ne- ther shalt y be
confounded: for y shalt not beput to shame: yea, y shalt forget
y shame of thy youth, & shalt not remeber the re- proche of
thy widowhead anie more.

For he that made thee, a thinehouf had y whofe Name is the
Lord of hoftes; and thy redemer the holie one of Israel, shalbe
called the God of the whole worlde.

For the Lord hafe called thee, being as a woman forfaken, and
afflicted in spirits, and as a yong wife when thou waft refu-
fed, faith thy God.

For a little while haue I forfaken thee, but with great
compafsion wil I gather thee.

For a moment, in mine angre, I hid my face from thee for a little feason, but with euer lafting mercie haue I had compafsio on thee, faith the Lord thy redemer.

9 For this is vnto me as the waters of No ah: for as I haue fworne that the waters of Noah shulde no more go ouer the earth, fo haue I fworne that I wolde not be an- grie with thee, nor rebuke thee.

10 For the mountaines thal remoue and the hilles thal fall downe: but my mercie thal

de, which femed before to be flut vp in India.

waft forfaken to thy youth. 1 As fore as the promes Noah, that the waters shulde no more ouerfowe the earth.

a Christ by of- fring vp him self thal gua life to his Church, & fo caufe them to line & him for ours

p That is, the frute & effect of his labour, & is y lethauit of his Church Christ thal is fife by faith through his words, who- re as Mo- le: colde we mifide by the lawe

a licen: the hi- bled him fell, therefore he shalbe emired to glorie, Phil.

2. That is, in all that believe in him

Chap LIII a After y be hafe declared the death of Christ, he
 pea keth to the Church, he can fe is thulce re- le y fume or y
 fame, & callch her baren, be- canie y in the cupanine the was
 as a wid- dowe without hope to haue anie children. b The
 Church in this her af- fith & capis nate thal be g forth mo
 chil- dren then whi the was as li- berte oeth is may be fpohen
 by admiunib, considering y great nomber y shulde comod her.
 Had deline rice under Cy rin was as her childe hode, &
 therefore this was attempli- fied, when the came to her a- ge,
 & was vo- der y Gofpel c Signifying, y for y great ou- ber of
 childe, y God shulde gua her, the shulde feme to lieke romne
 to lodgerhem. d The affli- dions which then fuffed at the
 beginning e When as y waft refued for thy fones, Chap 10, 1 f
 That did re- generate thee by his holy spirit g His glorie shal:
 fhaue through the whole worl-

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Grace offred frely.

Ifaiáh. Gods waies & mans. 30 09/1224

Hereby he de clateth [encel lic, that of] Church under Christ

Or, asphar, is I have I have having of his words & in word mo
 ning of his bps to.

in Babilone and to ones fo it shall find for ever. And thereto r
 shall not pre nate

o Manning f dometh, of nomies of the Church as are the
hypocrites p Signify the rity f wnt of do roving out fo I reit in
God given power for feig this I am the creatures, do with made
go nerne and giv- de them

Chap LV o C rch by g. poft is his grs- cer & grs to his Church
ex- empireth by pocrates & are ful with their congrated w or-
kes, & the Ept cures, & are ful with their worlds he foils & fo
threft not after these wors

b Signifvore, f Gods benefits can not be high for me rey

c By waters, wre, wilke & breid, b, mea- nct all thigs occef me
to f spiritual life, as thile are ne celfate to this co poral life &
the reproach their mer- ter, which re fute thof (hen) God of
with willg- lv, and in the mene time fure mther coffnor labour
to obtrine thof, which are roching profect c You fo the fed
Gannor- ly

f The same conceive, & through my merical, evi- fied &
confie- med to David nve it fudde he ete naL, s. Sun 7:15 of
11:14

g Mcmop. Chr.8, of who me David was a figure b To wit, the
Genitive, & be fine that of 8 not, see the g of the a orde with
faith & ho faith appore.

not depart from thee, nethce fnal the co- uenant of my peace
fall away, faith the Lord, that hathe compafsion on thee.

O thou afflicted and tossed with tempest, that hath no comfort,
beholde, I wil lay thy stones with the carbuncle, and lay thy
foundation with sapphires,

And I wil make thy windows of precious stones, and thy gates
shining stones, and all thy borders of pleasant stones.

And all thy children shall be taught of the Lord, and much
peace shall be to thy children.

In mercy thou shalt thou be established, & be farre from
oppression: for thou shalt not, fear, it and therefore thou shalt not
come nere thee.

Beholde, the enemies shall gather him self, but without me:
who sooner shall gather him self in thee, & against thee, shall fail.

Beholde, I haue created the smith that bloweth the coles in the
furnace, and him that bringeth forth the instrument for his worke,
and I haue created the destroyer to destroye.

But all the weapons that are made against thee, shall not
prevail: and every tongue that shall rise against thee in
judgement, thou shalt condemn. This is the heritage of the Lords
servants, and their righteousness is of me, saith the Lord.

CHAP. LV.

An exhortation to come to Christ & Gods counfels are not as many as The sry of the faithful

HO, uertic me f chirtieth, come ye to the waters, an i ye that haue ho filuer, com bie and eat: come, I fate, bie wine and m'le without filuer and with- out mone.

Witers fere do ye laie out filuer & not for bread & your labour without beig satisf- fied: hearked diligently vnto me, & eat that which is good, and let your foule defite in efatnes.

En line your eares, and come vnto me: heare, and your foule fhall liue, and I wil make an euerlafting couenant with you, even the fore mercies of David.

Bei ol le, I gauce him fo. a witnes to the people, for a prince and a mafter vnto the people.

Beholde, thou fhalt call a nation that thou knoweft not, and a nation that knewe not thee, fhall rline vnto thee, becaufe of f Lord thy God, and the holie one of Ifiael. for he hathe glorified thee.

Seke ye the Lord while he maie be foun- de: call ye vpon him while he is nere.

Let the wicked forfake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he wil haue merci vpon him: and to our God, foi he

to be thy people. When he offeth him self by the prea the g of
the a orde. I here, by he sheweth that repentance may be my sel
with faith & ho we can not call vpon God anght, except f frues
of our faith appore.

is verie readie to forgiue.

For my thoughts are not your thoghts, neither are your waies
my waies, faith the Lord.

For as the heaaens ate hier the the earth, so ate my waies hier
then your waies, and my thoghts abone your thoghts.

Saw: at the raine cometh downe and the shoue from heaun,
and returneh not thinner, but watereth the earth and mak: th ir
to bring for the and budde that it mar gue fede to the fower,
and bread vnto him that eartch,

So shal my w worde be, that goeth out of my mouth: it shal not
returne vnto me voyde, but it shal accomplish that which I wil,
and it shal pr sfer in the thing where- to I fintit.

The sefore ye shal go out with ioye, and be led for the eut
peace th mourn aines and the hih shal breake for the before out
into ioye, and all the trees of the field shal clappe their hands.

For thofnes there shal growe fyrrer trees: for nettles shal growe
the myn he tree, and it sha be to the Lord for a name, and for
an euerlasting v signe that shal not be taken aware.

CHAP. LVI.

An exhortation to subgenone and unflice to Against Shepherds
that deursure their stacke.

Thus faith f Lord, Kepe: judgemet & do uftice: for my faliac, o
is at haid to come & my h righteoufn s to be teueled.

Bleffed is the man that doeth this, and the fonne of man which
laieeth holde on it: the that kepeth the Sabbath and pollu- teth
it not, and kepeth his hand from do- ing anicuil.

And let not the fonne of the ftranger, which is ioyned to the
Lord, fpeake and fay, The Lord hathe furely f parat me fro his
people neither let the Eunuch fay, Be- holde, I am a ditye tie.

For thus faith the Lord, vnto the Eunu- ches, that kepe my
Sabbaths, and chufe the thing that pleaft th me, and take holde
of my couenant,

Euen vnto the wil I giue in mine Houfe & with n my wailes, a
place and a f nme better then of the fonnes & of the dugh- ters
I wil giue them an euerlafting name, that fhall nor be put out.

Alfo the ftrangers that cleaue vnto the Lord, to ftrue him, & to
loue the Name of the Lord, & to be his feruants euere one that
kepeth the Sabbath, & pollueth it not & imbrace him couenant,

The wil I bring alfo to mine holy mourn raine, & make them
ioyful in mine Houfe of prater their butte & offrings and their

sacrifices shalbe accepted vpon inine altar: for mine Houfe
shalbe called an house of prayer for all people.

I Aldegh you are not ionic reconciled onro anular & and gem
by your fifties, as I am moft eute to be reronch, dya I of it my
mer cure to you

If the faith fma le things haue thee affdt, is daily apneft ce
ftowes, ma the more shal my prou, o d I haue made & to firm,
o, long to poth, the th, ig which I have poe for you a difte-
rance

n Recd Chap. do, it up to o To be faith his glori p Or does de-
liure ce, & y he wil reine forake his Church

Chap LVI. a God thaweth what he, equi reth of the af- ter f he
whe d, huerred mef to wit, f w ne- bet of charnie whichthy true
faith is dicta- red

b Which I w.d deceare tza- ard you & pow re into you bea-rls
by my spira

c Vaster f Sab- bath he clape hendeth the whole seruice of God
& tna re lagon

d Let none thin e huailf vunetic to re- ceine f grater of f lora
for f Lord wil ta, he a eue afl an peduncen, am wil for ftate no
ne f wil lce f, a true nup gon & belene to him

e Manning, in his Church f The fhalbe called after o p p oph, &
be of f fame rela- gion v earedur Christ f digal ne of f with- ful
ft ifbegr, ne the f tce were he f core f Hicby he manuch f fpe
rius! feruice of God, to w lo me f f v hie offer conanul
thankfigning are the lolo & ill f they byne as finc- h & accept
h' forftice f Noe mer- ter f tea a be, for all others, Marr 21/3.

Ex. 11.

Blinde watchemen.

Ifaiáh. No reft to the wicked.

1 Meaning, the enemies of the Church, as the Babylonian, Asyrians &c. thus he speaketh to feare & hypocrites & to allure the faithful, that when this cometh, that may know it was noble them before.

2 He sheweth that his alibi-tion shal come through & feare of & go-vernours, Pro-photos & pa-flors, whose ignorance, sug-ligence, amari-

ce & obdurate provoked Gods wrath against them. 1 We are wel yet, and tomorrow shal be better; therefore let us not feare the plagues before they come; thus the wicked contemn'd the admonitions and exhortations which were made them to the Name of God.

CHAP. LVIII.

2 God taketh awake the good, that he shulde not fe the horrible plagues to come 3 Of the wicked idolaters, 4 And their vanne confidence.

1 The righteous perisheth, and no man confidereth it in heart: and merciful men are taken awake, and no man vnder-standeth that the righteous is taken awake 2 from the evil to come.

2 3 Peace shal come: thei shal reft in their beddes, euerie one that walketh before him. 4 But you 5 witches children, come hither, the fede of the adulterer and of & whore.

4 On whome haue ye isfied 6 vpon whome haue ye gaped and thrust out your ton-gue: are not ye rebellious children, and a false fede?

5 Inflamed with idoles vnder euerie grene tree and sacrificing the 6 children in the valleis vnder the toppes of the rockes?

6 Thy porcion is in the smooth stones 7 of the ruer. ther, they are thy lottee: ten to them haft thou powered a drinke offering: thou haft offred a sacrifice. Shulde I de-lite in these?

7 Thou haft made thy bed vpon a verie hie mountaine: thou wenteft vp thether, euen the her wenteft thou to offre facri-fice.

8 Behinde the 9 dores alfo and poftes haft thou fet vp thy remembrance: for thou haft difcouered thy felf to another then me, and wenteft vp and dideft 10 enlarge thy bed, & make a covenant betwene thee and them, and louedft their bed in euerie place

a From & pla-gue that is at hand, & alfo becaife God wil posiife the wicked. b The feale of the righteous shal be in mya & their bedde shal reft in & graue vne the time of & reft reftion, becau-fe the wicked before the Lord.

c He thera-reeth the wicked hypo-erites, who vnder the preten ce of & name of Gods peo-ple derided Gods worde & his prom-fes: houbing o-perly: that this were & childre of Abraham, but becaufe they were not faithful & obe duns at

Abra-him was, he edfeth the be-fards, & the childre of foe areres, & for-fake God and fedre wicked mentes for fac-eure.

d Read LVII 18.25.2 King, 21, 10. e Meaning, euerie place was pol-lined with their idolatri: or euerie faire & one that they founde, they made up idole of it. f In the sacrifice which you, offrings before these ido-lars, thought you did forne God. g To wit, three alters, in an open place like an impudent harlot that eareth not for the fight of her houliband. h In Read of fitting vp the worde of God in the open places on the potes & dores to haue it in remembrance, 1.9. & 27.1. thou haft fet vp fig-ues and marice of thine idolatri: in euerie place. i That is, dideft inereete thine idolatri: more and more.

8 The Lord God faith, which gathereth the fcattered of Ifraeli, Yet wil I gather to them thofe that are to be gathered to the.

9 All ye beaftes of the field, come to de-uoure, euen all ye beafts of the foreft.

10 Their 8 watchemen are all blinde: they haue no knowledge: thei are all domme doggs: thei can not barke: thei lie & flepe and delite in fleping.

11 And thefe gredie doggs can neuer haue ynough: and thefe fhepherds can not vnderstand: for they all loke to their owne way, euerie one for his aduantage, & for his owne purpofe.

12 Come, I wil bring wine, and we wil fil our felues with
ftrong drinke, and to 1 mo- rowe fhalbe as this daue, and
much more abundant.

e Meaning, euerie place was pol-

lined with their idolatri: or euerie faire & one that they founde,
they made up idole of it. f In the sacrifice which you, offering
before these ido-lars, thought you did forne God. g To wit,
three alters, in an open place like an impudent harlot that
eareth not for the fight of her houliband.

h In Read of fitting vp the worde of God in the open places on
the potes & dores to haue it in remembrance, 1.9. & 27.1. thou
haft fet vp fig-ues and marice of thine idolatri: in euerie place.

i That is, dideft in-erete thine idolatri: more and more.

where thou faweft it.

9 Thou wenteft 10 the Kigs with oyle, & dideft increafe 11
hine oyntmentes & fend thy meftengers farre of, and dideft
humble thy feife vnto hel.

10 Thou weariedft thy felf in thy manifold tournes, yet faideft
thou not, 1 There is no hope: thou 2 haft founde life by thine
had, therefore thou waft not grieued.

11 And whome dideft thou reuerence or feare, feing thou haft
2 lied vnto me, and haft not remébred me, nether fet thy minde

thereon? is it not because I holde my pea-ce, and that of long 3
time? therefore thou feareft not me.

12 I wil declare thy 4 righteousness & thy workes, and thei
shal not profite thee.

13 When thou cryeft, let them that thou haft gathered together
deliuer thee: but & winde fhalt take the all away: vanitee shal
pul them awake: but he that trufeth in me, shal inherit the land,
and shal pollesse mine holie Mountaine.

14 1 And he shal fate, Caft vp, caft vp: pre- pare the waie: take
vp the ftobling blockes out of the waie of my people.

15 For thus faith he, that is hie and excellét, he that inhabiteth
& eccrnutre, whose Na-me is the Holie one, I dwell in the hie
& holie place: with him also that is of a con- trite and humble
fpirit to reuue the fpir- it of the humble, and to gue life to them
that are of a contrite heart.

16 For I wil not contende for euer, nether wil I be alwaies
wrath, 1 for & fpirit shulde faile before me: and I haue made
the breathe.

17 For his wicked 2 couetoufnes I am an grie with him, &
haue fmte him: I hid me & was angrie, yet he went awake, &
turned after the waie of his owne heart.

18 I haue fne his waies, and wil 2 heale him: I wil leade him
alfo, & reftore cofort vnto him, and to thofe that lament him.

19 I creat the 3 frute of & lippes to be peace: peace vnto them
that are 4 farre of, and to them that are nere, faith the Lord: for
I wil heale him.

20 But the wicked are like the raging fea, that ca 1 not reft,
whofe waters caft vp my-re and dirt.

21 There is no peace, faith my God, to the wicked.

CHAP. LVIII.

2 The office of Gods ministers. 3 The works of the hypocrites.
4 The fief of the faithful. 5 Of the true Sabbath.

1 Chryc 6 7 loud, spare not: life vp thy voyce like a trumpet,
and shewe my people their transgression, & to the hou-fe of
Iaaab, their finnes.

2 Yet thei 8 feke me daily, & wil knowe my waies, euen as a
nacion that did righteous. They wil fece to wpfehy me and
hees outward holices.

k Thou dideft feke the fauour of & Asyrians by giftes and
pient, to helpe thee again & Egyptians: & when they fel-led, &
fough-eth to & baby-lonians & mo-re and mo-re dideft ter-
mans thy felf. 1 Although & faweft all thy labours to be in

vane, yet welded & ne- uence hounled ge thy faure & klaue of.
m He derideth their unprofea ble diligice & thoght to haue
made all fore, & yet were de ceined.

n Broken pro-met with me. o Meaning, & wrecked abu-fe
Gods leni-tie & grow to far: herwicked not.

p That is, thy daughters, ido latries & im-pietate: which &
wicked call Gods firnute: that he deri-deth their ob-finance.

q Meaning, & Asyrians ho-ther, whofe helpe: thei lo-hed for.

r God shal fay to Barum and Cyrus.

f I wil not vfe my power a-gaint fraile ma 2 hefe life is hue a
blaft. t That is, for & vices & fan- tes of & peo- ple, & is mine
here by coue touifne.

u Thoght thei were obdimat, yet I did not withdraw my merate
from them.

x That is, I fra me & quache & woedes of my meftengers &
shal bring peace.

y As well to h! & is in captrui- tie as to him & remuneth at
home.

z Their cull confience doeth euer tor mene them, & therefore
they ca 2 eeue haue reft, rend Cha- d, 22.

oufly, and had not forfaken the flatutes of their God: thei afke
of me the ordinances of iuftice:they wil drawe nere vnto God,

foying.

3 Wherefore haue we fasted, & thou feeft it not we haue punifed our felues, & thou regardest it not. Beholde, in y day of your fast you wil feke your wil, and require all your dettes.

4 Beholde, ye fast to ftrife and debate, and to fmite with the fift of wickednes: ye fhall not fast as ye do to day, to make your voyce be heare aboue.

5 Is it fache a fast, that I haue chofen that a man fhallde atfird his foule for a day, & to bowe downe his head, as a bulle ruft, and to lie downe in fackcloth and afhes wil thou call this a fasting, or an accep- table day to the Lord

6 Is not this y fasting, that I haue chofen, to loofe the bands of wickednes, to take of the heany burdens, & to let the oppressed go fre, and that ye breake euery y yoke

7 Is it not to deale thy bread to the hun- gry, & that thou bring the poore that wan- der, vnto thine houfe when thou feeft the naked, that thou couer him, and hide not thy self from thine owne fleft

8 Then fhall thy light breake forth as the morning, and thine health fhall growe fpedely: thy righteousnes fhall go before thee, and the glorie of the Lord fhall embrace thee.

9 Then fhalt thou call, and the Lord fhall anfwer: thou fhalt crye and he fhall fay, Here I am: if thou take away from the middes of thee the yoke, the putting for- the of the finger, and wicked fpeaking:

10 If thou powre out thy foule to the hungry, & refresh the troubled foule: then fhall thy light fpring out in the darkenes, and thy darkenes fhall be as the none day.

11 And the Lord fhall guide thee cotinual- ly, and fatisfie thy foule in drought, and make fat thy bones: and thou fhalt be like a watred garden, and like a spring of water, whole waters faile not.

12 And they fhall be of thee, that fhall buylde the olde waite places: thou fhalt raife vp the fundacions for manie generacions, & y fhalt be called the repairer of y breache the reftorer of the paths to dwell in.

13 If thou turne away thy fote from the Sabbath, from doing thy wil on mine holy day, & call the Sabbath a delite, to confe- crat it, as glorious to the Lord, and fhalt honour him, not doing thine owne wates, nor feking thine owne wil, nor fpeaking a vaine worde.

14 Then fhalt thou delite in the Lord, and I wil caufe thee to mounte vpon the hie places of the earth, and fede thee with the heritage of faakob thy father. for y mouth

of the Lord hathe fpoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confusion of fennes. 16 God alone wil preferne his Church, though all men fable.

1 B Eholde, the Lords hand is not thor- Nymb 11,23. tened, that it can not fauenether is chap. 14,2. his care heauy, that it can not heare.

2 But your iniquities haue feperated be- Iere. 1,24. twene you and your God, and your finnes haue hid his face from you, that he wil not heare.

3 For your hands are defiled with blood, a Read Chap. and your fingers with iniquitie: your lip- 1,15 pes haue fpoken lies your tongue hathe murmured iniquitie.

4 No man calleth for iuftice: no man contendeth for trueth: they truft in vanitie, & fpeake vaine things: thei coceiue mifchief, & none go a- and bring forthe iniquitie. bout to teme- die them

5 They hatche cockatrice egges, & weaue the fpiders webbe: he that eaterh of their egges, dyeth, and that which is trod vpon, breaketh out into a ferpete.

6 Their webbes fhalbe no garment, nether fhal they coues them felues with their la- bours: for their workes are workes of iniqui- tie, and the worke of crueltie is in their hands.

7 Their fete runne to euil, and they make hafte to fhed innoe & blood: their thoghts are wicked thoghts: defolacion & deftruction is in their paths.

8 The way of peace they knowe not, and there is none equitie in their goings: thei haue made them croked paths: whofouet goeth therein, fhal not knowe peace.

9 Therefore is iudgement fatre from vs, nether doeth iuftice come nere vnto vs. we waite for light, but lo, it is darkenes, for brightnes: but we waike in darkenes.

10 We grope for the wall like the b blinde, and we grope as one without eyes: we ftô- ble at the none day as in the twilight: we are in folitarie places, as dead men.

11 We roare all like beares, and mourne like doues: we loke for equitie, but there is none: for health, but it is farre from vs.

12 For our trefpaces are manie before thee, and our finnes teftific against vs: for our trefpaces are with vs, and we knowe our iniquities

13 In trespacing & lying against the Lord, and we haue departed away fro our God, & haue fpoken of crueltie and

rebellion, concerning and vttering out of the heart falfe matters.

14 Therefore iudgement is turned bac- keward, and iuftice ftandeth farre of: for trueth is fallen in the ftrete, and equitie can not enter.

15 Yea, trueth faileth, and he that refreineth from euil, maketh him felf a pray; and Fff.i.

b All me wibe at the murries & oppeffions, & none go a- bout to teme- die them

c According to their wie- ked demies, they hunt their neighbors.

d Whatfouet cometh from fief, is poyion and bringeth death

e Thei are pro- fiable to no purpofe.

f That is, Gods venge- ce to punish our enemies. g Gods prote- tion to defel

h We are al- together deft- ture of counfel and can fode no end of our miferies

i We exprefse our forouses by outwarde fignes, fome more fome lef- fe

k This confef fion is general to the Church to ubetine re- malto of fi- not, & the Pro- phites did not exempt them felues fob the

fame.

l To wic, a- gainft our o- ighbours.

m There is ne- ther iuftice nor vpt ghues among men

n The wicked wil defroye him.

The Spirit & the worde.

Isaiah. The Churchs glorie.

o Meaning, to do nature & to remain, the things we do for the rest of order

9. That is, his Church or his arms did help to fall, and did not fall, a lot of us, other

q Signifying God has, and makes it fall to deliver his Church, and to punish his enemies.

r. To us, your enemies, & do we do others places, and beyond the sin. He showeth & there shall be great affliction in & Church, but God will ever deliver his

1 Whereby he declares that the true deliverance from time & Satan belonged to now, but to & children of God, whom he unfaith is because the defense is made profitable by the virtue of the Spirit, he is not to be one with others, and promises to give them to be to his Church for ever

Chap IX 2 The time of thy profanities and tell us where is speaking of. Why you be called her to go down, Chap 47a, b Signifying, all men are in darkness till God gave the light of his Spirit, and that this light shunth to move but to choose that are in his Church c Meaning, & India shall be as the morning there & the Gables shall receive light of her d An infinite number from all comers, as Chap 49, 50, e For you, as & hear, to draw on for to row e

f Meaning, & every one shall honour & Lord with that,
wherewith he is able signifying that is to true family of God,
except we offer our failure to serve his glorie, & all that we
have g The tristhe Arthian & have great abundance of cities, &
the altar was a figure of Christ, & the church that nothing can
be acceptable to him, which is not offed to him by this altar,
who was

when the Lord save it, it displeased him, that there was no
judgement.

6 And when he saw that there was no m's, he wondered that
none wode offer him self. o There, for his arms did I save it, &
his righteousness it self did suffice it.

7 For his part in righteousness, as an habergon, and an helmet
of saluacion upon his head, and he put on the garments of
vengeance for clothing, & was clad with zeale as a cliché.

8 As to make a recompence, as to requite the fume of the
aduersaries with a recompence to his enemies: he will fully
repaire the ylands.

9 So shall they fear the Name of the Lord from the West, and
his glorie from the rising of the fume: for the enemies shall
come like a flood; & the Spirit of the Lord shall chafe him
away.

10 And the Redeemer shall come vnto Zion, and vnto them that turne from iniquitie in Iaskob, saith the Lord.

11 And I will make this my covenant with them, saith the Lord, My Spirit that is vpon thee, & my woo de, which I haue put in thy mouth, a shall not departe out of thy mouth, nor out of the mouth of thy fede, nor out of the mouth of the fede of thy fede, saith the Lord, from hence forth euen for euer CHAP. IX.

The Gentiles shall come to the knowledge of the Gospel. 1 This shall come to the Church in abundance. 10 They shall haue abundance, singh they suffer for a tume.

1 A Rise, o I reaffirm: be might, for thy light is come, & the glorie of the Lord is risen vpon thee.

2 For beholde, darkness shall couer & hearth, and groffe darkness the people: but the Lord shall arise vpon thee, and his glorie shall be fene vpon thee.

3 And the Gentiles shall walke in thy light, & Kings at & brightness of thy rising vp.

4 List vp thine eyes rounde about, & beholde: all & thefe are gathered, come to thee: thy fones shall come from farre, and thy daughters shall be nourished at thy fide.

5 Then thou shalt fe and thine: thine heart shall be astonied & enlarged, because the multitude of the sea shall be converted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The multitude of camels shall couer thee: and the dromedaries of Midian & of Ephiah: all they of Sheba shall come: they shall bring golde & incense, and shewe for the praises of the Lord.

7 All the shepe a of Kedar shall be gathered vnto thee: & rams of Nebaioth shall fene thee thee shall come vp to be accepted vpon mine h altar: and I will beautifie the 8 The tristhe Arthian & haue great abundance of cities, & the altar was a figure of Christ, & the church that nothing can be acceptable to him, which is not offed to him by this altar, who was beche the spring and the altar a feal.

house of my glorie.

8 Who are these: that flee like a cloude, & as the douse to their windowes?

9 Surely the yle, shall waite for me, and the shippes of Tarfhih, as at the beginning & thee may bring thy fones from farre, their slucer, and their golde with the, vnto the Name of the Lord thy God, & to the holy one of Israel, because he hath gloat-fied thee.

10 And the fones of strangers shall buyde vp thy walles, and their Kings shall minister vnto thee: for in my wrath I smote thee, but in my me: the I had compassion on thee.

11 Therefore thy gates shall be open continually: nether day nor night shall they be shut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be broght.

12 For the nacion and the king dome, that will not fene thee, shall perish. & those nations shall be utterly destroyed.

13 The glorie of Lebanon shall come vnto thee, & fyre tre, the elme & boxe tre together, to beautifie & place of my Sanctaries: for I will glorifie the place of my fate

14 The fones also of them that afflicted thee, shall come and bowe vnto thee: and all thee that despised thee, shall fall down at the foles of thy fate: and they shall call thee, The citte of the Lord, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken & hated: so that no man went by thee, I will make thee an eternal glorie, and a soye from generacion to generacion.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of Kings: and & shalt knowe, that I the Lord am thy Saviour, & thy Redeemer, & mightie one of Iaskob.

17 For brasse will I bring golde, & for vpon will I bring slucer,
& for wood brasse, & for stone vrye. I will also make thy
gouernemer peace, & thine exactours righteousnes.

18 Violence shall no more be heard of in thy land, nether
desolacion, nor destruction within thy borders: but thou shalt
call saluacion, thy walles, and praise, thy gates.

19 Thou shalt haue no more fonne to shine by day, nether shall
the brightness of the vnoone shine vnto thee: for the Lord shall
be thine everlasting light, and thy God, thy glorie.

20 Thy fume shall neuer go downe, nether shall thy moore be
hid. for the Lord shall be thine everlasting light, & the dases of
thy forowe shall be ended.

21 Thy people also shall be all righteous: the shall possess the
land for euer, the graffe of my planting shall be the worde of
mine

1 Shewing what gown of her shall come to the Church & with
what great diligence and rules. The Gentiles that are now
nemat, shall become tristhe & testures for one of the Church

1 Meaning, Cyrus who has said Sion: but chiefly, this is
accomplished in them that fume Christ being observed by his
Gospel.

m He sheweth & God hath gloat all power & autocrine here to earth for the vis of his Church: and that they which will not fene and recede; I fume, & I be destroyed. n There is nothing to excelsive which shall not fume the necessities of Church. o Signifying, that Gods must be in one included in & temple, & is but the place for his fate, & we may learn to rise vp in & beaunt. o To worship their head Christ by a buying but due time

q Bothe his and long, shall be real for hefe and fucour tree. t By your men: shall love thee and give it y with and profferate

f Meaning, not a general relation, but a spiritual, & is justified in Christ's kingdoms. t Signifying that all well-able movers shall exist, & that Christ shall be all in all, in Israel. 11, 12 & 13, 14

a The children of the Church, and
Christ, & his Church.

Isaiah. Watchmens duetie. 304

2 Meaning, 3 4 Church shall de be miracul- antly multiple ed hands, that I maie be glorified.

12 A little one shall become as a thoufand, & a finale one as a strong nation: the Lord will hasten it in due time.

CHAP. LXI.

2 He prophesyeth that Christ's shall be anointed and sent to
preache. 10 The nye of the faithful.

Link 4, 12. a This apper- serieth to all the Prophets and
ministers of God, but chiefly to Christ, of who be abund'd gra-
ces enterne one recenteth ac- cording as it a pleafeth him to
distribute. b To them that are luntly touched with the feeling of
their sinners c Which are in the bon a- ge of fiure d The time
when it plea- fed God to shew his good favour to man, which
5 Paul cal- leth the ful- ness of time, Gal 4, 6 c For when God
delute- reth his Church, he pu- mifieth his e- mines. f Which
was the figue of mourning g Trees that bring for the good
truest, as Mat 3, 8 h That is, for e long time i That shall be
ready to fer- ne you in all your necessi- ties k This is ac-
complished in the time of Christ, by whome all if his, of his
made Priests and Kings. l Pet 3, 9, result 1, 6, & 9, 10. l Read
Chap. 9 6, 10, & chap. 6, 11 m Abund'd re- compence, as this
worde is wied, Chap 4, 12 n That is, the Jewes. o To wit, of the
Gentiles p Where as the Gentiles had dominion over 1/4 lewes
in times p, 13, now they shall have double amorate our
thousandpof f. ewtf omo-

che q I wil not receive their offing, which are extortioners,
deceiters, hypocrites, or that deprive me of my glorie r That is,
of the Church. He sheweth what shall be the affection, when
they felo this their delu-

1 The Spirit of the Lord God is upon me, therefore hath the Lord anointed me: he hath fend me to preache good tidings vnto the poore, to binde vp the broken hearted, to preache libertie to the captives, and to them that are bounde, the opening of the pison,

To preache the acceptable yere of the Lord, and the date of vengeance of our God, to comfort all that mourne,

To appoint vnto the that mourne in Zion, to give vnto the beautie for ashes, the oyle of ioye for mourning, the garmet of gladnes for the spirit of heaunes, that they might be called t trees of righteousness, the planting of Lord, that he might be glorified.

And the shall buylde the olde wafti places, raise vp the former defolations, & the shall repair the cities were defolate and wafti through manie generations.

5 And the strangers shall stande and fede your shepe, & the sonnes of the strangers shall be your plowe men & dressers of your vines.

6 But ye shall be named the Priests of the Lord, & men shall faie vnto you, The ministers of our God, Ye shall eat the riches of the Gentiles, and shall be exalted with their glorie.

7 For your shame you shall receive double, and for confusion they shall reuoye in their portion: for in their land the shall

possesse the **مشاهده** everlasting ioye shall be vnto them.

8 For I the Lord loue judgement have robberie for burnt offering, and I wil direct their worke in trueth, and wil make an everlasting covenant with them.

9 And their fede shall be known among Gentiles, & their buddes among the people. All that se the, shall knowe them, y thei are the fede which the Lord hath be blessed.

10 I wil greatly revoye in the Lord, and my soule shall be ioyful in my God: for he hath clothed me with the garments of saluation, and coured me with the robe of righteousness he hath decked me like a bridegrome, and as a bride tireth her self with her jewels.

11 For as the earth bringeth forth the her budde, & as the garden causeth to growe that

which is sown in it: so the Lord God wil cause righteousness to growe & praise before all the heathen.

CHAP. LXII.

2 The great desire that the Prophets have had for Christ's command. 6 The diligence of the Testors to preache.

1 Or Zions sake I wil not holde my tongue, and for Ierusalem sake I wil not rest, vntil the righteousness thereof breake forth

the as the h light, and saluation thereof as a burning lampe.

2 And the Gentiles shall se thy righteousness, and all Kings thy glorie: and thou shalt be called by a newe name, which y mouth of the Lord shall Name.

3 Thou shalt also be a crowne of glorie in the hand of the Lord, & a royal diadem in the hand of thy God.

4 It shall no mote be said vnto thee, Forfaken, neither shall it be said any more to thy lad, Defolate, but y shalt be called Heph-zi-bah, and thy land Beulah: for the Lord delireth in thee, and thy land shall haue an houfband.

5 For as a yong man mariech a virgine, y shall thy sonnes a mary thee: and as a bride-grome is glad of the bride, y shall thy God reuoye ouer thee.

6 I haue set wache men vpo thy walles, Ierusalem, which all the date and all the night continually shall not cease: ye that are mindeful of the Lord, kepe not silence.

7 And giue him no rest, tal he repaire and vntil he set vp Ierusalem the praise of the worlde.

8 The Lord hath eswone by his right had & by his strong arms, Surely I wil no more giue thy corne to be meat for thine enemies, & surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast labored.

9 But thei that haue gathered it, shall eat it, & praise the Lord,
& the gatherers thereof shall drinke it in the courts of my
Sanctuarie.

10 Go through, go through the gates: prepare you the ware for
the people: cast vp, cast vp the ware, and gather out the stones
& set vp a standart for the people.

11 Beholde, the Lord hath proclaimed vn to the ends of the
worlde: tel the daughter Zion, Beholde, thy Saviour commeth:
beholde, his wages o u with him, and his worke u before him.

12 And thei shall call thee, The holie people, the redeemed of
the Lord, and thou shalt be named, A citte foght out not
forsaken. 7 He shall haue all power to bring his purpose to
pass, as Chap. 4, 10. 8 Thus is, one ouer whome God hath had
a singular care to recover her whi she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods
benefices towards his Church.

Fii.ii.

2 The Prophet fath that he wil occur cen- se to declare vnto the
peo- ple y good ty- dings of their deluctance

b Til they ha- ue ful delu- terate and that the Prophet speaketh
to all conage all other ministers to the strong forth of Gods
mercen saw- and his Church c Thou shalt haue a more
executed fame then thou hast had his hero. d He shall che- me
the as de- re & gown as a King coeth his crown

e Thou shalt nomers be ci- temned as a woman for fa- ken of
her houfband. Or, my desire to be

Or, marred f That is may be rephet thed with children. g For
elouche as they confef- se one faith & religion with ther, they
are in the fame word of mar- age with thret and they are called
the chil- dren of the Church, in af- much as Christ maketh her
plentiful to bring for the children vnto him.

b Prophet, pa- flors, and most flors

the exhorteeth the ministers neuer to cease to call vpon God by
prayer for the delu- terance of his Church and to teache others
to do y fame

k For the re- situateeth o be- roof all the worlde shall praise him

l Signifying y great number y shall come to the Church, &
what men- nes he wolde prepare for y refitution of y fame, as
Chap.

77.14 mYe Prophets and ministers show y people of this their
of this their chance her whi the was lost.

Deluerance of the Church. Ifaiáh.

Mans iuftice.

This prophesie is a gassif I am an, and mimist which perceived Clure, on whome God will take vengeance, and is here for for the all bloody after that he had to defec- ed them in Bortah, the chief case of the Idumans for their were their great cormons, and under the title of the chief, and the kind of Abraham claimed to the folate of chief religion, and hated the writheppers. Pil 1977. God answereth them that is the quation, who is that he and fath. To be now ghened le date the vengeance, & my Prophets threatened. Another quation, to the which Lord answereth the wrong, & when God puniseth his enemies, it is for the prodigiousness of his Church God the that he has no need of unwhelp for the delivrance of his, and tho'th men refuse to other unwhelp negligence, & Ingrumide, yet he him self will deliver his Church, and punish the one men, read chary, and I will so afflict them, and make the to giddy, that they shall not know, which way to go. The Prophets speaketh that to move the people to remember God benefites in it men path, that they may be construed in their troubles b. For I did chuse them to be more, that they should behely, it not deceive mine expectation here his own may be referred to Christ, to whom belongeth the people of Israel being afflicted, called to remember God benefites, which he had beforeed upon the fathers in times past in Mervening, Moses That is, in Moses that he might well go to the people for the Spirit to the people. Practably and

Who is this that commeth from Edom, with red garments from
Bortah he is glorious in his apparel and walketh in his great
strength: I speake in righteousness, & am mightie to faue.

Wherefore is thine apparel red, and thy garments like him that
treadeth in the wine press

I haue troden the wine press alone, and of all people there was
none with me: for I wil tread them in mine angre, & tread
them vnder fote in my wrath, and their blood shalbe sprinkled
vpon my garments, and I wil obtain all my raiment.

For the daie of vengeance is in mine heart, & the yere of my
redemption is come. And I looked, & there was none to helpe, & I
wondered that there was none to vp- holde: therefore mine
owne arme helped me, and my wrath it self sustained me.

Therefore I wil tread downe the people in my wrath, and
make them drunken in mine indignation, & wil bring downe
their strength to the earth.

I will remember the mercies of Lord the praises of the Lord
according vnto all that the Lord hath giuen vs, and for the
great goodness toward the house of Israel, which he hath
giuen them according to his tender loue, and according to his
great mercies.

For he said, Surely they are my people, children that wil not
lie: for he was their father.

In all their troubles he was troubled, & the Angel of his
presence faued them: in his loue and in his mercie he redemed
them, and he bare them and caried them all wajes continually.

But thei rebelled and vexed his holie Spirit: therefore was he
turned to be their enemie he foght agansf them.

Then he remember the olde time of Mofes and his people,
faying, Where is he that broght them vp out of the Sea with the
shepherd of his fhepe where is he y put his holie Spirit within
him

He led them by the right hand of Mofes with his owne glorious
arme, deuidding the water before them, to make him self an
euerlafting Name.

He led the through the depe, as an horse in the wilderness, that
thei thulde not ftomble,

As the beaft goeth downe into valley, the Spirit of the Lord
gaue them reft: fo didelt thou lead thy people, to make thy self
a glorious Name.

He bare their affluids and griefs as thegh they had & Which
was a witness of Gods presence and this may be referred to
Christ, to whom belongeth the office of falastion I that is, the
people of Israel being afflicted, called to remember Gods
benefact, which he had beforeed upon the fathers in times path
in Mera- ning, Mofes That is, in Mofes that he might well

goetrie the people's time referre this gnaing of the Spirit to the people. Practably and graely, as an hoeft is led to his pafting.

Loke downe from heue, and beholde f o the dwelling place of thine holines, & of thy glorie. Where is thy zeale and thy strength, the multitude of thy mercies, & of thy compafions they are refrained from me.

Doutles art our Father: thogh Abraham be ignorant of vs, and Israel knowe vs not, yet thou, Lord, art our Father, and our redemer: thy Name for euer.

O Lord, why haft thou made vs to erre from thy wayes and hardened our heart from thy feare? Returne for thy fer- uants fake, and for the tribes of thine in- heritance.

The people of thine holines haue poffe- fed it, but a little while: for our auersfa- ries haue troden downe thy Sanctuarie.

We haue bene as they, ouer whome y ne- uer bareft rule, and vpon whome thy Na- me was not called.

deluer vs vp to our owne compafionce, & didelt punish fume by fume vicor- ding to thy nufe indignati. Manning, for the covenants fake made to Abra- ham, I think & I ask to his feruants. That is, an repelt of the promce, which is perpetual albit: the hadone poffeffed the land of Christ, a thousand, & fou- re hundred yere and thus they lament, to move God rather to remember his covenants then to punish their fumes.

CHAP LIII.

The Prophet prayeth for the fumes of the people. Mde
righteousness is like a filthy sick.

OH, that thou woldeft breaks the heauens, come downe, and
that y mountains might melt at thy presence:

As y melting fy rebuined, as the fyre cau- fed the waters to
boile, (that thou migh- teft declare thy Name to thy
auersfaries) the people did tremble at thy presence.

When thou didelt terrible things, which we looked not for,
thou cameft downe, & the mountains melted at thy presence.

For since the beginning of the world they haue not heard nor
vndept and with the eare, nether hathe the eye fene another
God befide thee, which doeth fo to him that warteth for him.

Thou didelt mete him, that rejoyced in thee, and did iuftely:
they remibred thee in thy wayes: beholde, thou art anglie, for
we haue finned: yet in them u conti- nuance, and we shal be
faued.

But we haue all bene as an vncleane thig & all our
brighteousnes u as filthy cloutes, and we all do fade like a
leafe, and our iniquities like the winde haue taken vs away.

And there u none that calleth vpon thy Name, nether that
ftirteth vp him self to take holde of thee: for thou haft hid thy

face from vs, and haft consum: d vs becaufe of our iniquities.

But now, Lord, thou art our Father: we are the claye, and thou art our potter. &

caufe we haue prouoked, her to angre, and thogh or welfe net, yet our riglieousnes, & beft verines are befor, thee as the fume read: like the menfroons electors of a winn by thy nufe judgment thou masif truerly deft: ye vs, as the pot, yet we apprele to thy mercies, whereby it fash, punish to be thy children.

Haining de- clared Gods benefites the- wed on their forefathers, he turneth him self to God by prayer, defi- ring his con- tinue the fume graces toward them

Thy great affecit which thou bareft towards vs

Meanig f o y whole hodie of the Church

Thogh A- braham wolde refute vs to be his childer, yet y wilson, refu- le to be our father.

By taking away thy ho- lie Spirit from vs, by whome we were go- nerned, and fo for our ingra- titude didelt

The Prophet continueth his prayer, defi- ring God to declare his loue toward his Church by miracles, and mighty power as he did in mcton Sti-ii b Meaning, y sa, ne, hable, fyre, thid, r, &c lightenings c Paul vfeh the fame kin- de of adentra- tion,

Cor 2, p, maru-ling at Gus, gnat benefit, the w, a his Church,
the manning of the yel the law with twore, with t, or tr, d, a th,
and led at e, hy t, a, b.

The prof- de the great merces The is, in thy or reac, w he
edicts, the waves of the Lord

Thou wile maupute vph vs

Where is they per- mid & heigh to cap- ment, he

W

The Gentiles called.

Ifaiáh. New heauens.

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k Por fo f deth judgefch when God doreh not monftically fend
luccor. I Which were dedicate to thy feruice and to call
vponfchy Name.

m Wherefo we refoyed and worfhipe thee a That is, at the
contempe of thine owne glo rier ftough our finnes haue de-
fented that, yes thou wilt not fuffer thy glorie thus to be
dimma- fhed.

a Meaning, the Gentiles which knew not God, shalde seke after him when he had moved their hearts with his holy Spirit.
Rom- bo, 20

b He sheweth the cause of the refection of the Jewes, because they wolde not obey him for admonition of his Prophe- tes, by whome he called them continually & stouched out his hand to draw them

c He sheweth that to delight in our owne sancti: is the declining from God & the beging of all superstition & Idolatria d
Which were dedicate to ido- les

e Meaning, their altars, & he that nameh by contempt To confute if spiate & to confute denile & was forbid- d, Deut. 18, 12. g Which was contrarie to Gods common commandment, Len. ry, dent 14:8. h He sheweth that hypocen- sie is ever toy- ned with pride & contempt of others

i Their punishment shal- ment haue end

& to that se- selfhance the- red can not be forgotten

I shalde burke posited cogs ther: and this declareth how

the children are to be far forthate in them God wil not destroy the yeun stuckers, hat is the in place to hide shept, as Achor was foncarrel

we all are the worke of thine hands.

Be not angrie, ô Lord, abouae meafure, ne ther reméber
iniquitie for euer: lo, we be- feche thee beholde, we are all thy
people.

1 Thine holie cities lye waſte: Zion is a wildernes, o Ierufalém
a defert.

The Houſe of our Sanctuarie & of our glorie, where our fathers
praïſed thee, is burnt vp with fyre, and all our pleaſant things
are waſted.

Wilt thou holde thy ſelf ſtil a at theſe things, ô Lord: wilt thou
holde thy peace and afflict vs abouae meafure

CHAP. LXV.

The "Location of the Gentiles and the refection of the Jewes."
The joy of the devil and the puniſhment of the worked.

I Haue bene fought of them that aſked not: I was founde of
them that fought me not: I ſaid, Beholde me, beholde me, vnto a
nation that called not vpon my Name.

2 I haue b ſpred out mine hands all the day vnto a iebellous
people, which wal- ked in a way that was not good, euen after
their owne: imaginacions:

A people that prouoked me euer vnto my face: that ſacritced
him ſgardens, and bur- neth incenſe vpon b bricks.

Which remaine among the fgraues, and lodge in the deferts,
which eat e fwines flefh, and the broth of things polluted are in
their veffels.

Which fay, b Stand aparte, come nor nere to me: for I am
holier then thou: thefe are a fmoke in my wrath o a fyre that
bur- neth all the day.

Beholde, it is k wrifen befote me: I wil not kepe filence, but
wil renote it and re- compensé it into their bofome.

Your iniquities & the iniquities of your fathers fhall be l
together (faith the Lord) which haue burnt incenfe vpon the
moi- taines, and blafphomed me vpon the hil- les: therefore wil
I meafure their olde wor- ke into their bofome.

Thus faith the Lord, As the wine is fofi- de in the clufter, and
one faith, Defstroy it not, for a m blefing u in it, fo wil I do for
my feruants fakes, that I may not defstroy them whole.

But I wil bring a fede out of Izakób, & out of Iudáh, that fhall
enhe: it my moun- taine: and mine elecfth fhall inherit it, & my
feruants fhall dwell there.

And Sharón fhall be a fhepe folde, and the valley of Achór
fhall be a refing place for the cattle of my people, that ha- ue
foght me.

But ye are thefi that haue forfaken the polthed for their fathers fante: vo wit, when the fame fan- tes or like are founde in them That is it is prob eole meaning, that God wil not deftroy the faithful beavities of his vnef, vdi whin he deftrouch the yeun ftuckers, hat is the he pofte. n Which was a pleceffol place in Iadea to ftide fhept, as Achór was foncarrel

Lord and forgotten mine holie Mountai- ne, & haue prepared a table for the e mul- titude, & furnifh the drinke oftrings vnto the number.

13 Therefore wil I r number you to the fworde, and all you fhall bowe downe to y fllaughter, becaufe I called, and ye did not anfwer: I n fpake, & ye heard not, but did euil in my fight and did chufe that thing which I woldernot.

15 Therefore thus faith the Lord God, Be- holde, my feruants fhall e eat, & ye fhall be hungrie: beholde, my feruants fhall drinke, and ye fhall be thirftle: beholde, my feruá- tes fhall refoyce, and ye fhallbe afhamed.

14 Beholde, my feruants fhall fing for ioye of heart, and ye fhall crye for forowe of heart, & fhall howle for vexation of minde.

15 And ye fhall leaue your name as a curffe vnto my chofen: for the Lord God fhall flaie you and call his feruants by e another name.

16 He that ſhal bleſſe in the a earth, ſhal bleſſe him ſelf in the true God, and he that ſweareth in the earth, ſhal ſweare by the true God: for the former a troubles are forgotten, and ſhal ſurely hide them ſelues from mine eyes.

17 For lo, I wil creat r newe heauens and a newe earth: and the former ſhal not be re- memèred nor come into minde.

18 But be you glad & refoyce for euer in y things that I ſhal creat: for beholde, I wil creat Ierufalém as a refoycing & her peo- ple as a ioeye,

19 And I wil refoyce in Ierufalém, & ioeye in my people, and the voice of weping ſhalbe no more heard in her, nor the voice of crying.

20 There ſhalbe no more there a childe of yeres, nor an olde man that hathe a not ſil- led his dates: for he that ſhalbe an hüdreth yeres olde, ſhal dye as a yong man: but the finner being a an hüdreth yeres olde ſhalbe accurfed.

21 And thei ſhal b buyde houſes and inha- bit them, and thei ſhal plant vineyardes, and eat the frute of them.

22 Thei ſhal not buyde, and another inha- bit: thei ſhal not plant, and another eat: for as the daies of the tre are the daies of my people, and mine elecft ſhal mioye in olde age the worke of their hands.

23 Thei ſhal not labour in vaine, nor bring for the in feare: for thei are the fede of the bleſſed of y Lord, & their buddes with the.

24 Yea, before thei call, I wil anſwer, & whi- les thei ſpeake, I wil heare.

25 Thee wolfe & the lambe ſhal fede toge, ther, and the lion ſhal eat ſtrawe like the

a Whereby he ſheweth that the ſoñdales and vnepentars finners haue no parte of this benediſch b He propoſch to the ſantifi th. bleſtogs which are conteſted in the Law, and ſo voice: temporal things comprehendeth the ſpiritual proufes. c Read Chap 11.6

o By the mul- titude & nom- ber he mea- neth their in- numerable ido- les, of whome they thought they colde na- ner haue y- nough. p Ieing you of not nomber your gods, I wil nomber you wrath the ſworde q By my Pro- pheres, whome ye wolde not obey. e By theiſe wordes, Eat & drink, he meaneth the bleſſed life of the faithful, o haue alwaun confidætē, & ful concen- tement of all things in their God, though ſome times they lacke their corporeal things. f Meaning, y he wolde call the Gentiles, who ſhalde abhorre, euen the very na- me of the ha- wer for their unſdelities ſa- ke t Then by the name of the Jewes. e By bleſting, & by ſwarcig, is mine the prailing of God for his benefeſſes, and the true woe- ſhipig of him, which

shal not be only in Ioden, but through all the worlde. a I wil no
me- re fuff, r my Church to be defolate as in times pad. y I vil
fo al- ter and chan- ge the finte of my Church, that is shal fe-
me to dwel in a newe worl- de. z Meaning, in this wonder- ful
refortacefo of the Church there shulde be no reckones of youth,
nor in- feruates of age, but all shulde be fefeh, and fin- refting
& this is accplifhed to the humme- tic Ierufalém, when all fin-
nes shal canfe and the teares shalbe wiped away.

Fff.iii.

Workes without faith.

Isaiah. The Church restored.

bullocke: and to the serpent dust shall his meat. Thei shal no more hurt nor destroy in all mine holie Mountaine, faith y Lord.

CHAP. L XVI.

2 God dwelleth not in temples made with hands. 3 He deftsfaith facrtsfees done without mercy and faith. 4 God comforteth them that are troubled for his fake. 5 The vocaturn of the Gentiles 6 The perpetual Sabbath 7 The punishment of the wicked is everlasting.

1 "Hus faith the Lord," The heauen is my throne, and the eat that my footfiole: where n y houfe that ye wil buyde vnto me & where is that place of my ref? For all thefe things hathe mine had made, & all thefe things haue bene, faith the Lord: & to him wil I loke, euen to him, that is poore, and of a contrite fpirit and trembleth at my wordes.

He that killeth a bullocke, is at if he flew a man: he that facrtficeeth a fhepe, as if he cuite of a dogges necke: he that offreth an oblation, as if he offred fwines blood: he y remembreth incenfe, as if he bleffed an idole: yea, thei haue chofe theirowne wates, & their foule deliteeth in their abominaciós.

4 Therefore wil I chufe out their delufiós, & I wil bring their feare vpon the, becaufe I called, & none wolde anwer: I fpake

and they wolde not heare: but they did eul in my fight, & chofe y things w I wolde not.

5 Heare the worde of the Lord, all ye that tremble at his worde, Your brethren that hated you, & caft you out for my Names fake, faid, Let the Lord be glorified: but he shal appeare to your ioye, and thei shal be afhamed.

6 A voyce foundeth from the citie, eum a voyce fiom the Temple, the voyce of the Lord, that recfopenceth his enemies fully. 7 Before the trauailed, the broght forthe: and before her peine came, the was deliuered of a man childe.

8 Who hathe heard fuch a thing who hathe fene fuche things! shal the earth be broght forthe in one day? or shal a nation be borne at once? for afloue as Zion trauailed, the broght forthe her children.

9 Shal I caufe to trauaile, and not bring forthe! shal Icaufe to brig forthe & fhiibe baren, faith thy God?

10 Reioyce ye with Ierufalem, and be glad with her, all ye that loue her: reioyce for ioye with her, all ye that mourne for her,

11 That ye may fucke! & be fatiffied with the breafte of her c6folation: that ye may milke out & be delited with the brightnes of her glorie.

12 For thus faith the Lord, Beholde, I wil were byyrences and hated them that feared God. The enemies shal thor- tely heare a more terrible vovec, cum fyre and fungiter, feing that wolde not heare the gentle voyce of the Prophets which called them to repentance. Meaning, that the reflouration of the Church fhiide be fo fiddif & conre- re to all mere opinion as when a woman is deliuered before the loke forer, and that without paine to stauail. This shal pafe the capacite of men to fe fuche a multitude that thil come up at once, meaning render the preaching of the Gofpel, whereof that that come up out of Babylon, were a figure. Declaring hereby, that as by his power, & preuidence woman transalech & is deliuered to haue he power to bring forth his Church at his time appom- ted. That ye may reioyce for all y bencifees that God befouech vpon his Church.

extend m peace ouer her like a flood & the glorie of y Gentiles, like a flowing ftrea- me: then shal ye fucke, ye shal be borne vpó her fides, and be joyful vpó her knees.

13 As one whome his mother comforteth, fo wil I comforte yeu, and ye fhalbe comforted in Ierufalem.

14 And when ye fe this, your heart shal re- ioyce, and your bones shal florish like an herbe: and the hand of the Lord shal be known among his feruants, and his indig- nacion againft his enemies.

15 For beholde, y Lord wil come with fyre, & his charets like a whitlewinde, that he may recopence his angre with wrath, & his indignacion with the flame of fyre.

16 For the Lord wil ludge with fyre, and w his fworfe all fleth, & the flaine of y Lord fhalbe manie.

17 They that fanchtie the felues, & purifie them felues in the gardens behunde one tre in y middes eating fwinces fleth, & fuche abominacion, euen the moufe, fhalbe con fumed togethet, faith the Lord.

18 For I wil vsfe their workes, and their ima ginations, fo it shal come that I wil gather all nations, and tongues, and thei shal co- me, and fe my glorie.

19 And I wil fet a figne amóg thé, & wil fend thofe that escape of them, vnto the nacions of Tarfhifh, Pul, and Lud, to them that drawe the bowe, to Tubal and Iarán, yles a farreof, that haue not heard my fame, nether haue fene my glorie, & thei shal declare my glorie among the Gentiles.

20 And they shal bring all your brethren for an offering vnto the Lord out of all na- tions, vpon horfes, and in charets, and th horfe litters, & vpó mules, & fwift beafts, to Ierufale mine holie Moutaine, faith the Lord, as the children of Ifraél, offer in a cleane veffel in the Houfe of the Lord.

21 And I wil take of them for Priests, and for Leuites, faith the Lord.

22 For as y newe heaués, & the newe earth which I wil make, shal remaine before me, faith the Lord, fo shal your fede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shal all fleth come to worfhip before me, faith the Lord.

24 And they shal go forthe, and loke vpon the carke: fes of the men that haue tranf- greffed againft me: for their worme shal not dye, nether shal their fyre be quèched, & thei fhalbe an abhorrigm vnto all fleth

ham as you are g. Whereby he meaneth y no neeff, as means shal want whf God shal call y Gentiles to y knowledge of the Gofpel. To w, at y Gfules, as he did Luke, Timothie & Tite firth, & others after no preache his worde. Hereby he figufieth kigloune of Christ wherein his Church shal be remed, & where as before there were appointed fnafone to facrtsfees in that there fhalbe one contrual Sabbath fo y all times and feafone fhalbe mere. At he hathe declared y falcame that fhalbe whihu y Church for y ef- fort of the godhe, fo doeth he shewe what horrible celamitee shal come to the wicked, y are out of the Church. Meaning, a clerical nareth of one- fece, shal euer grawe them & oener fuffre them to be w: cth, Mark 9.44. m This is the in her compence for the wicked, which contemang

God and his worde, fhalbe by Gods in his indigenfe abhorred
of all his creaturn.

m I wil ghe her falcame, & propence in great and fake. b
Read Ch.p 6n.16

c Ye fhalbe cherifhed, as her devilee boimed chal- dren

p Ye shal haue newe firength and newe be- nuce

q This vfgri- ce God began to execute at y diftrition of
Babylon, and hathe euer ci- tivne of egiift the enemies of his
Church, & wil do til the la fr day, which fhalbe the ac-
chpliftment thereof

y Meaning, the hipocrites

f Whereby are ment them that did mak- timify tranf- greft. y
Law, by excybeafte forbiddech, euf to the moufe

which abhor- reth manie. e The Gfules fhalbe parta- kees of
that glorie, which believe I fhew ed to the lewes

n I wil marke chefe y I chufe that they pe- reth not with the ref
of the mifideles whe- reby he alla- dech to y mar- king of the
po fits of his pro- ple, whome he

preterred. Read 11.7. I wil feetem the ref of the lewes, which
of cope diftr- tion, one di- mes nations y That is, Ca- little

e Meaning, Affera. a To w, Li- din, or Afie ma- nor

b Signifying the Parthiana. c Iralte

d Gretia. e Meaning, y Apoflen, difte ples, & others which he
did firth chufe of y lewes to pre- ache vnto the Gentiles.

f That fhalbe Gentiles, h by faith fhalbe made the chil- dem of
Abra-

[illegible]

[illegible]

[illegible]

[illegible]

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All 7.48.

a My mareth is to great y it

filleti boehe head & earth, &

be forefe e not beatched in a temple la- he an tible de-
demning here- by their mine confidence, y trufed in the
Temple & fa- erties

IEREMIAH.

THE ARGUMENT.

The Prophet Ieremiah borne in the citie of Anathoth in the
country of Benjamin, was the sonne of Hilkiash, whome some
thanks to be he that found out the boke of the Lawe, and gave
it to Iosiah. The Prophet had excellent gifts of God, and most
evident revelations of prophecies, so that by the
commandement of the Lord he began very young to
prophecies, that is, in the thirteenth yere of Iosiah, and

continued eighene yere under the said King, and the moneths under Iehoiak, and under Iehoiakim eleven yere, and the moneths under Iehoiakin, and under Zedekiah eleven yere; unto the time that they were caryed away into Babylon. So that the time amounted to about forty yere, besides the time that he prophesied after the capnuine. In this boke he declareth with teares, and lamentation the destruction of Ierusalem, and the capnuine of the people, for their idolatrie, courtoufnes, subtitue, crueltie, excelsse, rebellion, and contempt of Gods worde, and for the consolation of the Church, reuileth the uste time of their deliuerance. And here chiefly are to be considered thre things. First the rebellion of the wicked, which wace more subberne and obstinate, when the Prophecies do admonish them most plainely of their destruction. Next how the Prophecies and ministers of God ought not to be discouraged in their vocatio, though they be persecuted by rigorously handeled of the wicked for Gods cause. And thirdely, though God shewe his uste iudgement against the wicked, yet wil he ever shewe him self a preseruer of his Church, and when all meanes some to mans iudgement to be abolished, the wil he declare him self victorious in preserving his.

CHAP. I.

2 In what time Ieremiah prophesied. 6 He acknowledged his imperfection, and is strengthened of the Lord. 11 The Lord

sheweth him the destruction of Ierusalem. 17 He commanded him to preache his worde without feare.

a That is, the fermions and prophecies. b Which is thought to be the y founde y book of the Law under King Iosiah. c This was a citie about the miles distaste Ierusalem, and belonged to y Priests y foun- nes of Aaron, Iosh. 21, 18. d This is spo- ken to cisterne his vocation &c office. Ieraf- much as he did not pre- me of him (all to preache, &c prophecies, but was called thereunto by the Meaning, y tophewes of Iosiah; for Ie- hoiak was his father, who reigned but the moneths and therefore is not men- cioned, no mo- re is Iosiah that reigned no longer. f Of the ele- ment yere of Zedekiah, who

He a wordes of Ieremiah the sonne of a Hilkiah one of the Priests that were at c Anathoth in the land of Beniamin.

To whome the a worde of the Lord came in the daies

of Iosiah the sonne of Amon King of Iu- dah in the thirteenth yere of his reign:

And also in the daies of Iehoiakim the sonne of Iosiah King of Iudah vnto the end of the eleventh yere of Zedekiah the sonne of Iosiah King of Iudah, euen vnto the carying awaie of Ierusalem capnuine in the fift f moneth.

Then the worde of the Lord came vnto me, saying,

Before I s formed thee in the wombe, I kntwe thee, and before thou camest out of the wombe, I fancified thee, or ordained thee to be a Prophet vnto the h nations.

Then said I, Oh, Lord God, beholde, I can not speake, for I am a childe.

But the Lord said vnto me, Saie not, I am a childe: for thou shalt go to all that I shal send thee, and whatsoever I com-mande thee, shalt thou speake.

Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

was also called Marzaniah, and at this time the Iewes were carried away into Babylon by Nebuchadnezzar. g The Scripture wisch that manor of speache to declare, that God has he appointed his ministers to their offices before they were born, as Isa. 49, 1 gal. 1, 35. h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Eshy Ionians, Maubites, and other nations. i Considering the great iudgements of God, which accor- ding to his threatenings thulde come vpon the worde, he was moord with a cercuse compulsion on the one side to patie them that shulde thus perish, & on the other side by y infirmence of salt nature knowing how hard a thing is was to enterprise toche a charge, as Isa. 6, 11. and 1, 1, & 4, 1.

9 Then the Lord stretched out his hand & touched my mouth, and the Lord said vn to me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this daie haue I set thee over y l natios and ouer the kingdomes to plucke vp, and to roote out, and to destroy and throwe downe, to buy lde, and to plant.

11 After this y worde of the Lord came vn to me, saying, Jeremiah, what seest thou? And I said, I se a w rod of an almonde tre.

12 Then said the Lord vnto me, Thou hast sene aright: for I wil hasten my worde to performe it.

13 Againe the worde of the Lord came vn- to me the seconde time, saying, What seest thou? And I said, I se a seethug a pot lokig out of the North.

14 Then said the Lord vnto me, Out of the a North shal a plague be spred vpon all the inhabitants of the land.

15 For lo, I wil call all the families of the kingdomes of the North, saith the Lord, and thei shal come, and euerte one shal set his throne in the entring of the gates of Ierusalem, and on all the walles thereof counde about, and in all y cities of Iudah.

16 And I wil declare vnto them my r iudge ments touching all the wickedness of them that haue forsaken me, and haue burnt

in- cerise vnto other gods, and worshiped the workes of their owne hands.

17 Thou therefore trufe vp thy loynes, & artse & speake vnto them all that I com- mande thee: be not aftrayed of their faces, last I destroye thee before them.

18 For I, beholde, I this day haue made thee a ludes. o Syria & Assyria were North ward in respect of Ier caldeus, which were the Caldeous dominion. p I wil goue them charge and cover my vengeance against the idolaters, & haue forsaken me for their idolat. q Which declareth y Gods vengeance is prepared against them, execute their dearie faithfully, either for feare of mil, or for anie other cause, 1 Cor. 9, 16.

k Which de- clateh, y God makeeth them mere, & afla- reth the, whe- me he calleth to set forche his glor or qu- ning them aft meanes occel- date for the fa me, Exod. 4, 12. Isa. 6, 7.

He sheweth, what is y so- tantee of Gods true ministers, & by his wor- de haue power to beat downe whatseuer lif- eth it self vp against God: & to plant & af- size the hum- ble, & fache as gone them fel- ure to the obe

dice of Gods worde, 2. Cor. 20, 4. chs. 4, 12. and these are y keyes which Christ harbe left to loose, & hinde, Mat. 18, 18.

He royneth y sign with y worde for a more ample confirmation: signifying by the rod of the almond tre, & first

buddeth, y hadie coming of the Baby. Jonians against the
Iewes.

Signifying, that the Cal- deous & Assy- ria shuld be as a pot to
decche y Iewes, which boyled in their pleasure, and

s, and s, and s, and s, and s, and s, and s, and s, and s, and s,
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Fri. iii.

The vnkindnes of man.

Jeremiah. The peoples linne.

r Signifying on f one parte, that the more that Satan, and the worlde to g against Gods unidlers, she more profem wil he be to help the Lord. 1,5. the. 11,5. & on the wher parte, that this are vterely vomet not refid wicked

'defenced citie, and an r yron pilier & walles of brafle against the whole lad, against the Kings of Judah, & against the princes thereof, against the Priests thereof and against the people of the land.

9 For they shal fight against thee, but thei shal not preuaille against thee: for I am v thee to deluuer thee, faith the Lord.

are vterely vomet to ferue God, and his Church, which are afraide, and do not refid wicked, wherofour danger depende chevon, Ifa. 50,7,crek,1,8.

CHAP. II.

2 God rehearseth his benefites done Unto the Levies. 2 Against the Priests and false prophetes. 12 The Levies are destroyed because they forsake God.

1 M Orouet, the worde of the Lord came vnto me, saying,

2 Go, and cry in the eares of Ierufalem, saying, Thus faith the Lord, I remember thee, with the a kindenes of thy youth and y loue of thy marriage, when thou wenteft after me in the wild: nes b in a land that was not fowen.

3 Ifraél was as a thing c halowed vnto the Lord, & his first frutes: all they d that eat it, shal offend, euil shal come vpon them, faith the Lord.

4 Heare ye the worde of the Lord, & houfe of Jaakob, and all the families of the houfe of Ifraél.

5 Thus faith the Lord, What iniquitie haue your fathers founde in me, that they are gone e farre from me, and haue walked after vanitie, and are become f vaine?

6 For they faid not, Where is y Lord that broght vs vp out of the land of Egypt that led vs through y wildernes, through a defert, and wafte fand, through a drye land, and a by the shadowe of death, by a land that no man paffed through, and where no man dwelt?

7 And I broght you into a plentiful country, to eat the frute thereof, and the commodities of the fame: but when ye entred, ye defiled h my land, and made mine heritage an abominacion.

8 The Priests faid not, i Where is the Lord? and they that shulde minifter the b Law, knewe me not: y pafours also offended against me, and the prophetes propheeted in m Baal, and went after things that did not profite.

9 Wherefore I wil yet a plead with you, faith the Lord, and I wil plead with your childrens children.

10 For go ye to the yles of c Chittim, & beholde, and fend vnto
p Kedar, and take diligent hede, and fe whether there be fuche
things.

11 Hathe anie nation changed their gods, That is, fake vaine
things, and broght the people from the the Mishnes, are ment
all idoles. n Signifying, that he wolde not as he might, freght
way condemne them, but theweth them by eudent examples
their great ingratitude, that they might be affamed, and reprice.
o Meaning, the Goetiana & Italians. p Vnto Arabia.

which yet are no gods? but my people haue chaged their
vglorie, for that which doeth not i profite.

12 O ye f heaueut, be aptonied at this be afrayed and vterry
cofounded, faith the Lord.

13 For my people haue comitted two euils: they haue forsake
me t the fountaine of liung warers, to digge the pitres, euen
broken pitres, that can nolde no water.

14 Is Ifraél a sferuant, or is he borne in the houfe? why then is
he spoiled?

15 The a lyon, roared vpon him & yelled, and they haue make
his land waftethis cities are barnt without an inhabitant.

16 Also the children of i Nopn and Tahapanes haue a broken
thine head.

17 Haft not thou procured this vnto thy felt, because thou haft forsake in the Lord thy God, when he b led thee by the way?

18 And what haft thou now to do in the way of c Egypt to drinke the water of Nilus? or what makett thou in the way of Afshur? to drinke the water of the d Riuers?

19 Thine owne wickednes shal e correct thee, and thy turnings backe shal reprove thee: knowe therefore and beholde, that it is an euil thing, and bitter, that thou haft forsaken the Lord thy God, and that my feare is not in thee, faith the Lord God of hoftes.

20 For of olde time I haue broke thy yoke, & burft thy bods, and thou faideft, f I wil no more thafgreffe, but like an harlot thou runneth about vpon all hie hilles, and vnder all grene trees.

21 Yet I had plated thee, a noble vine, whofe " plants were all natural: how then art thou turned vnto me into the plants of a strange vine?

22 Thogh thou waft thee with a nitre, & take thee muche fope, yet thine iniquitie is marked before me, faith the Lord God.

23 How canft thou fay, I am not polluted, nether haue I h followed Baalim? beholde thy wayes in the valley, and knowe, what thou haft done: thou art like a swift dromedarie, that runneth by his wayes.

24 And as a wilde k afte, vfed to the wildernes, that fnoffeth
vp the winde by occafio at her pleafure: who ca turne her
backe all thei that feke her, wil not weary them felues, but wil
finde her in her l moneth.

though to defende thee, which is to drinke of the puddels, and
to ferue the fountaine, read Ifa 11,1. d To wit, Euphrates. e
Meaning, that the wicked are in foothble till the punishment
for their finne waken them, at verfe. 16, Ifa 1,9. f When I
defloured thee out of Egypt, frie. 17,18. 10th. 1,2. 16. 17. 18.
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a According to that grace, and launer, w I fnewed thee from
the begining, when I did first chuse thee to be my people, and
ma ried thee to my self, Ezek. 16,1.

b When I had delivered thee out of Egypt. c Cheson a-bone all
other to ferue the Lord onely, & the firft offred to the Lord of
allocher nation d Whasfouer did chaleng this people, or els did
annoy them, was pu-nified.

c That is, fal-lam to mofte vife idolatrin. f Ahogether given to
vanitie, and are be-come blinde and infasible as the idoles, that
they fee-

w. Where for lacke of all things mereffe-rie for life, ye colde
lohe for nothing corre-hours but pre-fent death. h By your ido-
latrin, & wie-ked maners.

Pfak. 98, 98, and 96.5.1. That taught not the people so feke after God.

k As the ferri-ber, & fholde haue expon-ded the Law on the people.

l Meaning, the princes and an niffers. fign-fying that all efters were

corresp. m true worship of God to ferue idoles: for by Baal, which was the chief idole of the Mishnes, are ment all idoles. n Signifying, that he wolde not as he

might, freght way condemne them, but theweth them by eudent examples their great ingratitude, that they might be affamed, and reprice. o Meaning, the Goetiana & Italians. p Vnto Arabia.

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995, 996, 997, 998, 999, 1000

25 Kepe

Idoles innumerable.

Jeremiah. God is merciful. 307

m Hereby he wavereth them that thei fbul- de not go into
strange coun- tries to feke helper for thei fbulde but fpd their
labour, & hur them fel- ues, which is here ment by the bare
fore and thrift, 17a. 57,10.

n As a thefe wil not ac- honeledge his fame, til he be taken
with the ded, & reany to by pimi- fhed, fo they wil not confef-
ft their idola- trie, til the pla goes due to y fame light vp- on
them.

o Meaning, y Idolsters fpoy le God of his honour: fo cho- re as
he hathe taught to call him the fialer of all fiefs, they arrethote
this title to their idoles.

p Thou thog- red that thy gods of bloe- kes and firmes colde
haue hel pt thee, becau- fe they were many in nom- ker &
pfeas

in curry y'ace: hur now let vs fe whether e- ther the multi- tole,
or their pfeate can deliver thee from my pla-

gue, Chap 11, 11 q As thogh I did you inhi- ric in ponsifig you,
tying that your fautes a- re fo cuid, no:

r That is, you have killed your Prophe- tes, that exhor ted you
to re- pentance, as Zechariah, f- faiah, &c.

f Haue I not given them a- bundance of all things?

t But wil cruft in one owne power & poli- cie.

w With Stran- gers.

x The Pro- phetes and the

faithful are fayne in curry corner of your country. y For the Affiri- ans had taken away the ten tribes out of Israel, and destroyed Iuda, even un- to terufalomised the Egyptians flees Iudah, and vested the lewes in fondry forces. a In signe of lamentation, as 1 Sam. 13, 19.

CHAP. III.

God calleth his people unto repentance. 20 He promisfeh the reftituciou of his Church. 21 He reproueth Iudah & Israel, comparing them to a woman difobedient to her hoofband.

o According as it is writed, Deut. 2, 4, 4.

25 Kepe thou thy fete from m barenes, and thy throte from thirft: but thou faidft def- peratly, No, for I haue loued ftrangers, & them wil I followe.

26 As the o thefe is afhamed, when he is founde, fo is the houfe of Israel afhamed, they, their Kings, their princes and their Priests, and their Prophetes,

27 Saying to a tre, Thou art my o father, & to a ftone, Thou haft begotten me: for they haue turned their backe vnto me,

and not their face: but in y time of their trou- ble they wil fay,
Arife, and helpe vs.

28 But where are thy gods, that thou haft made thee: let them
arife, if thei can helpe thee in the time of thy trouble: for
accor- ding y to the number of thy cities, are thy gods, o Iudah.

29 Wherefore wil y ye pleade with me: ye all haue rebelled
againft me, faieth the Lord.

30 Ihaue fmitten your children in vaine, they receiued no
correction: your owne fwerde hathe deuoured your Prophetes
like a deftroying lyon.

31 O generacion, take hede to the worde of the Lord: haue I
bene as a wildernes vnto Israel: or a land of darkenes?
Wherefore faith my people then, We are lords, we wil come no
more vnto the e?

32 Can a maide forget her ornament, or a bride her attire? yet
my people haue for- gotten me, daies without number.

33 Why doeft thou prepare thy way, to ofe- ke amitie: euen
therefore wil I teache thee, that thy waies are wickednes.

34 Alfo in thy owings is founde the blood of the foules of the
poote innocents: I ha- ue not founde it in holes, but vpon all
the- fe places.

35 Yet thou faift, Because I am gittles, fu- rely his wrath fhall
turne fro me: beholde, I wil entre with thee into iudgement, be-
cause thou faieft, I haue not finned.

36 Why runneft thou about fo muche to change thy waies? for
thou fhalt be con- founded of Egypt, y as thou are confoun-
ded of Afthur.

37 For thou fhalt go forthe from thence, & thine hands vpon
thine head, becaufe the Lord hathe reiected thy confidence,
and thou fhalt not prosper thereby.

1 They fay, If a ma put away his wife, and the go from him,
and become an- other mans, fhall he returne againe vnto

ier? tnal not this land be polluted? but y b If he take haft plaied
the harlot with manie louers: y yet turne againe to me, faith the
Lord. c That is, with idoles, & with them, who-

2 Lift vp thine eies vnto the high places, & beholde, where
thou haft not plaied the harlot: thou haft fit waiting for them in
the waies, as the Arabian in the wildernes: & y haft polluted
the land with thy whore- domes, and with thy malice.

3 Therefore the fhowres haue bene reftrai- ned, and the f latter
raine came not, and thou haddeft a t whores forheade: thou
woldeft not be affamed.

4 Did, ft thou not ftill crye vnto me, Thou art my father, or the guide of my youth?

5 Wil he kepe his angye for cuer? wil he re- ferue it to the end? thou haft thou fpoken, but thou dof ft euil, euen more and more.

6 The Lord faid alfo vnto me, in the daies of Iudah the King, Haft thou fene what this rebel? Israel hathe doneff: the hathe gone vp vpon curry high mountaine, and vnder curry grenette, & there plaied the harlot.

7 And I faid, when the had done all this, Turne thou vnto me: but the returned not, as her rebellious fifter Iudah fawe.

8 When I fawe, how that by all occafions rebellious Israel had plaied the harlot, I call her away, and gaue her a byl of deuorcement: yet her rebellious fifter Iudah was not afrayed, but the went alfo, & plai- ed the harlot.

9 So that for the lighines of her whore- dome the hathe euen defiled the land: for the hathe committed fornicacio with ftonnes and flockes.

10 Neuertheles for all this, her rebellious fifter Iudah hathe not returned vnto me with her whole heart, but fainedly, faith the Lord.

11 And the Lord faid vnto me, The rebelli- ous Israel hathe o
iufthed her felf more then the rebellious Iudah.

12 Go and crye thefe wordes towarde o the North and faie,
Thou difobedient Israel, returne, faith the Lord, or I wil not let
my wrath fall vpon you: for I am merciful, faith the Lord, & I
wil not alway kepe mi- ne angie.

13 But knowe thine iniquitie: for thou haft rebelled againft the
Lord thy God & haft f eated thy waies to the strange gods
vn- der euerie grene tre, but ye wolde not o- beye my voyce,
faith the Lord.

14 O ye difobedient childiré, turne againe, faith the Lord, for I
am your Lord, and I wil take you one of a citie, and two of a
tribe and wil bring you to Zion,

15 And I wil giue you pafloours according

mercit, if they wil repent. p There was no way, which thou
dideft not liante to fekte after the idoles, and to trot a
pilgrimage.

Ggg. i.

Confession of finnes.

Jeremiah.

True repentance.

q Thus is to be viden: And of the comming of Church, for then they shal not febe the Lord by ceremonies, &c all figures shal cease. q Meaning the Church, wha- re the Lord will be prefe to the wed- des and, Mat. 2.1.2. Where they are now in capitul: a The Ebreve worde fig- niseth a fried or compaish, & here may be taken for a houfbaid, as it is vied also Hosrah. 1.1. q Signifying, God, whome they had for- them, w a brig the men vf he, who mulde les; did cap- tine and make them to crya and Iamen. x Thus is spo- hen in the per fone of Israel to the shame of Judah, which fared so long to cur- ne vno God. y For their a- dolatrie Gods vengeance ha- the light vpon shal & cheers. a They miftie not the fakers, or fay y they wolde follow their fathers, her condemne their wicked doings and de fire forgumes of the fame. 1. Ezra 9:7 as pfal 10:6, 11a. 6.4.6.

to mine heart, which shal fede you with knowledge and vnderstanding.

16 Moreover, when ye be increased & multiplied in the land, in those daies, faith the Lord, the shal fay no more, The 4 Arke of the covenant of the Lord: for it shal come no more to minde, nether shal they reméber it, nether shal they visit it, for that shalbe no more done.

17 At that time they shal call Ierufalem, The throne of the Lord, & all the naci- ons shalbe gathered vnto it, euen to y Na- me of the Lord in Ierufalem: and thence forthe they shal followe no more the har- denes of their wicked heart.

18 In those daies the houfe of Judah shal walke with the houfe of Israel, & the shal come together out of y land of y North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I faid, How did I take thee for children & giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and faid, Thou shalt call me, fey- ing, My father, and shalt not turne fro me?

20 But as a woman rebelled against her thoubaid: so haue ye rebelled against me, o houfe of Israel, faith the Lord.

21 A voyce was heard vpon the high places, weping and supplications of the children of Israel: for the haue peruerterd their way, o forgotten the Lord their God.

22 O ye disobedient children, returne and I wil heale your rebellions. 2 Beholde, we come vnto thee, for thou art the Lord our God.

23 Truly the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labour, from our youth their shepe & their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame couereeth vs
1 for we haue finned against the Lord our God, we and our fa-
thers from our youth: euen vnto this day, & haue not obeyed
the voyce of the Lord our God.

CHAP. III.

Chap. III. a That is, who ly, & without hypocrisie. Iod 2.12,
not dissembling to curse & forue God as they do which fer- ne
him by hal- ner, 2.1Hof. 7. 16

by I can shalt deteth the na- me of idoles, Pfal 16.4. & shalt
with re-

nerence for care by the lyufig God, when thine othe may
aduance Gods glo- ne, & peoite others, & here, by furcating he
meaneth the true religion of God.

True repentance. 4 He exhorteth to the circumcision of the
heart. 5 The deffruition of Judah is prophesied, for the malice
of their hearts. 1.7 The Prophet lambeth it.

1 O Israel, if thou returne, 2 returne vnto me, faith the Lord: &
if thou put away thine abominaciós out of my fight, then shalt
thou not remoue.

2 And thou shalt b sweare, The Lord liueeth in crueth, in
iudgement, and in righteousnes, and the naciens shalbe blessed
in him, and shal glorie in him.

3 For thus faith the Lord to the men of Iudáh, and to Ierufalem,

4 Breake vp: your fallow ground, & sowe not among the
thornes: be circumcised to the Lord, and take away the
forekinnes of your hearts, ye men of Iudáh, and in- habitants
of Ierufalem, lest my wrath co- me forthe like fyre, and burne,
that none can quench it, because of the wickednes of your
inuentions.

5 4 Declare in Iudáh, and shewe forthe in Ierufalem, and fay,
Blowe the trumpet in the land: crye, and gather together, &
fay. Aisemble your selues, and let vs go into strong cities.

6 Set vp the standart in Zion: a prepare to flee, o stay not: for I
wil bring a plague from the North, and a great destruction.

7 The f lyon is come vp from his denne, and the destroyer of
the Gentiles is de- parted, o gone forthe of his place to lay thy
land waste, and thy cities shalbe de- troyed without an
inhabitant.

8 Wherefore girde you with fackeloth: lament, and howle, for
the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, faith the Lord, the heart of the King shal
perish, and the heart of the princes and the Priests shalbe
aston- shed, and the s Prophetes shal wonder.

10 Then faid I, Ah, Lord God, surely thou haft h deceived this people & Ierufalem, saying, Ye shal haue peace, and the sworde perceth vnto the heart.

11 At that time shal it be faid to this peo- ple and to Ierufalem, A drye 1 winde in the hie places of the wilderness cometh toward the daughter of my people, but nether h to fan, nor to clense.

12 A mightie winde shal come vnto me fro those places, and now wil I also giue senten- ce vpon them.

13 Beholde, he shal come vp as the 1 cloudes, and his charets shalbe as a tempeft: his hor- fes are lighter then eglés. = Wo vnto vs for we are destroyed.

14 O Ierufalem, wash thine heart from wickednes, that thou maieft be faued: how long shal thy wicked thoughts remaine within thee?

15 For a voyce declareth from a Dan, and publisheth affliction fro moite Ephraim.

16 Make ye mentiō of the heathé, and pub- lish in Ierufalem, Beholde, the skouet come from a farre country, and crye out against the cities of Iudáh.

17 They haue compaffed her about as the watchmen of the s field, because it hathe prouoked me to wrath, faith the Lord.

18 Thy wares & thine inuentions haue pro-

c He willetth them so plucke vp the impati- t and wicked affliction and worldwide respectes out of their heart, that the true side of Gods words may be sown thereto, Hof. 10, 12. and this is the true circumci- sió of y heart, Deut. 10, 16. rom. 2, 29. col. 2, 11.

d He warneth them of the great dangers y shal come vpon them by the Caldeans, except they repent, and cur- ne to y Lord. e He speaketh this to admo- nish them of y great danger when carry mi shal prepa ne to have him self, but it shal be to late. 2. King 2.6. f Mennig Ne- huchadnezzar King of Baby- 6:1 King 2.4. g That is, the false prophetes which fill prophesed peace and securities. h By the false prophetes, & promised pea- ce and tran- quillitie: and that thou hast punished their rebellions hu- b: that he can sing them to hearken vnto lies which wolde not be- leue chytracth 2. King 2.2. each. 2.4. 2. theft 2.15.

1 The North winde where- by he meaneth 2 Nebuchadne- zzar

k But to carry away bonhe come and chuffe.

l Meaning, y Nebuchad- nezzar shul- de come as fuddery, as a clouds shal it carryed with y winde.

m Thus is spo- ken in the per- sons of all the people who in their affliction shulde crye thus.

n Which was a cisse in the vimob bor- der of Israel Northward
toward Babylon. o Which was in the midway, between Dan
and Ierufalem. p Which kepe the fruies so firmly, that nothing
can come in nor out: so shulde the Babylonans compaffe
Iudáh.

cured

Wife to do euil.

Jeremiah Gods plagues. 308

9 He sheweth that the true munities are lately touched with the
cala- mates of the Church, so that all the parts of their bodies
fele the grief of their heart, albeit with taste to Gods gloria the
pronounce his judgements a- gainst the pro- ple. Meaning the
cities, which were as easily saft down as a true. Their wisbo-
me and poli- ces tends to their own de- struction, and pallet
them from God. By these ma- ner of spea- ches he shew- eth
the hor- rible dethro- ction that shul de come upon the land,
and also condemn- neche the obli- matte of the people, who
re- pent not at the feare of these terrible cy- dings, using that
of invisible crea- tures are mo- ced therewith, as if the order of
nature shul, de be chiged. Isa. 13, to and 24.25. eae.12, 7.
10.6.2.31. & 1.15.

a But for his mature sake he will refer to him selfe a re- fidue
to be his Church, and to praise him in earth. (Isa. 2.9. x

Neither thy ceremonies) nor riche gyf- tes shal deli- ner thee.

7 At the Pro- phes were moved to pite the dethroach of their po- ple, so they de- clared it to the people to mo- ce them to re- portance, Isa. 24.4. chap. 9.

cured thee these things, such is thy wic- kednes: therefore it shal be bitter, therefo- re it shal perce vnto thine heart.

My bely, my bely, I am pemed, euen at the very heart: mine heart is troubled within me: I can not be ityl: for my soule hathe heard the sounde of the trumpet, & the alarme of the battel.

D: Struction vpon destruction is cryed, for the whole land is wasted: suddenly a- re my r tentes destroyed, and my curteines in a moment.

How long shal I se the standart, & hea- re the sounde of the trumpet?

For my people is foolish, thei haue not known me: thei are foolish children, & ha- ue none vnderstanding: thei are wise to do euil, but to do wel thei haue no know- ledge.

I haue loked vpon the earth, and lo, it was without forme and r vosde: and to the heauens, and thei had no light.

I beheld the moutaines: & lo, they trem bled and all the hilles shooke.

I beheld, and lo, there was no man, and all the birdes of the heauen were depar- ted.

I beheld, and lo, the fruteful place was a wildernes, and all their cities thereof were broke downe at the presence of the Lord, and by his fierce wrath.

For thus hathe y Lord said, The whole land shal be desolate: yet wil I n not make a ful end.

Therefore shal the earth mourne, and the heauens aboue shal be darkened, be- cause I haue pronounced it: I haue thoght it, and wil not repent, nether wil I turne backe from it.

The whole citie shal stee, for the noise of the horsmen and bowe me: thei shal go into thickets, and clime vp vpon the rockes: euerie citie shal be forsaken, and not a man dwell therein.

And when thou shalt be destroyed, what wilt thou do? Thogh thou r clothes thy self with skarlet, thogh thou decket thee with ornamets of golde, thogh thou pain- test thy face with colours, yet shalt thou trimme thy self in vaine: for thy louers wil abhorre thee & seke thy life.

For I haue heard a noise as of a wo- man travailing, or as one laboring of her first childe, ouen the voice of the daughter Zion that sigheth and stretcheth out her hands: y wo is me now: for my soule fain- teth because of the murthers.

CHAP. V.

1 In Iudáh no righteous man found nether among the people nor the rulers. 15 Wherefore Iudáh is deformed of the Caldeans.

2 R Vnne to & fro by the stretes of Ieru- salém, and beholde now, & knowe, &

inquire in the open places thereof, if ye can finde a man, or if there be any that ex- ecute iudgement, and seketh the trueh, and I wil spare it.

2 For thogh thei say, The b Lord liueh, yet do thei sweare falsely.

3 O Lord, are not thine eies vpon y trueh? thou hast 4 stricken them, but thei haue not forowed: thou hast cosumed them, but thei haue refused to receive correction: thei haue made their faces harder then a stone, and haue refused to returne.

4 Therefore I said, Surely thei are poore, they are foolish, for thei knowe not the way of the Lord, nor y iudgement of their God. 5 I wil get me vnto the great men, and wil speake vnto them: for thei haue known y way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bondes.

6 Wherefore a lion out of the forest shal shay them, and a wolfe of the wilderness shal destroye them: a leoparde shal watche over their cities: euerie one that goeth out thence, shal be torne i pieces, because their trespasses are many, and their rebellions a- re encreased.

7 How shulde I spare thee for this: thy chil dren haue forsake me, & s sworne by them y are no gods: thogh I fed them to y ful, yet thei committed adulterie, and allem- bled them selues by companies in the har lottes houses.

8 They rose vp in y morning life fed horses: for euerie man ne yed after his neighbours wise.

9 Shal Inot visit for these things, saith the Lord: Shal not my soule be auenged on such a nation, as this?

10 h Clime vp vpon their walles, and destroy them, but make not a ful end: take away their batilmets, for thei are not the Lords.

11 For the house of Israel, and the house of Iudáh haue grievously trespaced against me, saith the Lord.

12 Thei haue h denied the Lord, & said, It is not he, nether shal y plague come vpon vs, nether shal we se sworde nor famine.

13 And the Prophetes shal be as i winde, and the worde is m not in them: thus shal it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because ye speake such wor- des, beholde, I wil put my wordes n into thy mouth, like a fyre, and this people shal be as wodde, and it shal deuoure them.

15 Lo, I wil bring a nation vpon you o from far, oboufe of Israel, saith the Lord, which is a mightie nacion, & an ancient nacion, a nacion whose language: y knowest not, ne- ther vnderstandest what thei say.

16 Whose quiuer is as an r open sepulchre: thei are all very strong.

a That is, the citie. b Thogh they pretend reli- gion and boli- nes, yet all is but hypocrisie for vnder this kind of swea- ting is contrei- ned the true religion. c Doest not y laue upright- nes and such- ful dealing d Thou hast of times pu- nished them, but all is in rayon. Isa. 6.15 e He speaketh this with no proche of the, which shulde gouene and teache others, & yet are fur- ther out of y way then the simple people. f Meaning, No buchadnezzar and his arms.

g He sheweth that to sweare by any thing men by God, it to forsake him.

Ex. 22, 23.

h He cōmen- det: the ha- hyloman and enemts to de- stroye
them. i Read Chap. 4.27.

h Because thei guue no excite to the wordes of his Prophe- tes,
as Isa. 28.15 I Their wor- des shal be of none else, but vaine.

m Thei are not sout of y Lord, & there- fend that o thei
theatres or vs, shal so- me vph them. n Meaning le- remiáh. o
To win, the Babylonias & Caldeans.

p Who shal kil many with them arrow to.

Ggg. ii.

Godsbenefites & plagues. Ieremiah
Vncircumcised eares.

17 And thei ſhal eat thine harueſt and thy bread: thei ſhal denour thy ſonnes & thy daughters: thei ſhal eat vp thy ſhepe and thy bullocks: thei ſhal eat thy vines & thy figtrees: thei ſhal deſtroie with y ſworde thy ſenfed cities, wherein y dideſt truſt.

18 Neuertheles at thoſe daies, faith the Lord, I wil not make a ful end of you.

9 Here y Lord declareth his unſpeakable ſanour toward his Church, at Chap. 4.17. Chap. 4.10. y Meaning the Prophet Jeremiah.

2. The widow hear. Ifa. 4.9. mat. 12.6. all. 12.40. rem. 11.8. Ioh. 26.10.

f If there be anie Ray, that we receive not gods bleſtings in abundance, we muſt confi- der that it is for our owne iniquities. Ila. D.1.

Ifa. 5.23. Eg. Gar. 7.10. 1 Thei fele not the plague of God for it miltening, that there coſide be nothing but diforder whe- re y miniſters were wicked perſones & cor rope. 2. The hear rule.

Chap. VI. a He ſpeaketh to the chiefly become thei ſhal take he- de by y exam- ple of their brethren, y o- ther haſte of their crifes, w were now ex- tied away pri- ſonnes. b Which was a civic in indiſh fir miles from Bethlehem. 2. Chm. 11.6. c Read Mehe. 1.4.

19 And when ye shal faie, Wherefore doeth y Lord our God do these things vnto vs: then shalt 'thou answer them, Like as ye haue forsaken me and serued strange gods in your land, so shal ye serue strangers in a land that is not yours.

20 Declare this in the house of Iakob & publish it in Iudah, saying,

21 Heare now this, o foolish people, and "without vnderstanding, which haue eyes and see not, which haue eares & heare not.

22 Feare ye not me, saith the Lord or wil ye not be afraid at my presence, which haue placed the fande for the bondes of the sea by the perpetual deere that it can not passe it, and though the waues thereof rage, yet can thei not preuaile, though thei roare, yet can thei not passe ouer it?

23 But this people hath an vnfaithful and rebellious heart: thei are departed & gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueeth raine bothe early & late in due season: he referueth vnto vs the appointed wakes of the harvest.

25 Yet your iniquities haue turned awaie these things, and your finnes haue hindered good things from you.

26 For among my people are founde wicked perfonen, that laie waite as he that fetteth fhares: thei haue made a pit to catche me.

27 As a cage is ful of birdes, fo are their houfes ful of deceit: thereby thei are become great and waxen riche.

28 Thei are waxen fat & fhining: thei do ouer paffe the dedes of y wicked: thei execute no iudgement, no not the iudgement of the fatherles: yet thei prosper, though thei execute no iudgement for the poore.

29 Shal I not vifite for thefe things, faith the Lord or fhall not my foule be auenged on fuche a nation as this?

30 An horrible and filthie thing is committed in the land.

31 The a Prophetes Prophecie lies, and the Prifetes' receiue gifes in their hâdes, and my people delife therein. What wil ye then do in the end thereof?

CHAP. VI.

1 The cunning of the Affefrians and Caldeans. 16 He exhorteth the Iefars to repentance.

O Ye children of a Beniamfin, prepare to fite out of the infiddes of Ierufalem and blow the trumpet in a Tekoâ: fet vp a ftandart vpon c Beth-haccérent: for

a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zión to a beautiful and deintie woman.

3 The pafors with their flockes a fhall come vnto her: thei fhall pitch their tents round about by her, & euerie one fhall fede in his place.

4 Prepare warre againft her: arife, and let vs go vp toward the South: wo vnto vs: for the day declineth, and the fhadowes of the euening are ftretched out.

5 Arife, and let vs go vp by night, and deftroy her palaces.

6 For thus hathe the Lord of hoftes faid, Hewe downe wood, and caft a mount againft Ierufalem: this citie muft be vifited: all oppreffion is in the middes of it.

7 As y fountaine cafteth out her waters, fo fhe cafteth out her malice: c crueltie and fpoile is continually heard in her before me with forow and ftrokers.

8 Be thou instructed, a b Ierufalem, left my foule departe from thee, left I make thee defolate as a land, that none inhabiteth.

9 Thus faith the Lord of hoftes, Thei fhall gather as a vine, the refidue of Ifraél: turne: backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shal I speake, & admonish that thei may heare:
beholde, their eares are vncircumcised, and thei can not
hearken: beholde, the worde of y Lord is vnto them as a
reproche: thei haue no deli-te in it.

11 Therefore I am ful of the wrath of the Lord: I am wearie
with holding it: i I wil powre it out vpon the a childre in y
strete, & likewife vp o y assemble of the yong men: for the hous
band shal euen be taken with the wife, & the aged with him
that is ful of daies.

12 And their houses with their lands, and wiues also shalbe
turned vnto strangers: for I wil stretch out mine hand vpon the
inhabitants of the land, saith the Lord.

13 For fro the laft of them, euen vnto the greatest of them,
euerie one is giuen vnto couetousnes, and from the Prophet
euen vnto the Priest, thei all deale falsely.

14 Thei haue healed also the hurt of the daughter of my people
with swete wordes, saying, a Peace, peace, when there is no
peace.

15 Were thei ashamed when they had committed abominacion?
nay, thei were not ashamed, no nether coulde they haue anie
shame: therefore thei shal fall among the "flaine: when I shal
visit them, they shalbe cast downe, saith the Lord.

16 Thus faith the Lord, Stand in the waies and beholde, and
affe for the a olde waie, which is the good waye & walke
therein,

d Thane beron ted her ghely & gingo her a- bundance of all
things a The shalbe fo deftroid, y y shepe may be fed in her. f
He speake this in y perfa ne of y Babylo nians, & com-
plaine that the time fallteth them before thei haue brought their
nuteprifes to paffe.

g He sheweth y cause why it shalbe de- stroyed & how it
cometh of them solens. h He warneft the to smid by his
corredible, & to come to him by repon- tence.

i He exhortheth y Babylouifs to be diligent to fureth: out all &
to I am none. k Thei delife to he are vry- ne chigs & to shue vp
their eares to true dostrine.

l As the Lord had giuen him his worde to be as a frye of his
indignatifi to burne y wie hed. Chap. 4.14. fo he kideleth is
now whil he seeth y all re- medies are galt. m None shal- be
spared.

n When y pro- ple began to feare Gods indgements, y faith
Prophets fuforted them by Easterings, showning God wolde:
iend peace and not warre. "No, thro thee fall" n Wherein the
patriarfes and Prophets wel- hed, directed by y worde of God,
signifying y there is no true way, but that y God prefcieth.

The rebellious Iewes.

Ieremiáh Hypocrisie.

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p Prophetes & shulde warne you of the dan gere that were at hand. q God taketh all y worlde to wines and the infenible creatures of y ingrazitude of the Iewes.

p Read 15a.1.12. & Amos.5.12.

f From Baby- lee by Dan, & was Northfro Ieruialem.

c For feate of the enemies, he speaketh shit to the perfume of the Iewes.

n Meaning, Ieremiáh, whom God had appointed to run out the godlie from y wicked as a founder doeth y pure moral from y droffe. x All the pat- ne & labour y hashe bene tu- le with them, is lost.

and ye shal finde rest for your foules: but thei faid, We wil not walke therein.

17 Also I set r watehemen ouer you, which faid, Take hede to y found of the trumpet: but thei faid, We wil not take hede.

18 Heare therefore, ye s Gentiles, and thou Congregacion knowe, what is among them.

19 Heare, o earth, beholde, I wil cause a plague to come vpon this people; euen the frute of their owne imaginacions: because thei haue not taken hede vnto my wordes, nor to my Law, but cast it of.

20 To what purpose bringeest thou me rincense from Sheld, and fwete calamus fro a farre country? Your burnt oftrings are not pleasant, nor your sacrifices fwete vnto me.

21 Therefore thus faith the Lord, Beholde, I wil lay stumbling blockes before this people, and the fathers and the fones together shal fall vpon them: the neighbour and his friend shal perish.

22 Thus faith the Lord, Beholde, a people cometh from the North country, and a great nation shal arise from the sides of the earth.

23 With bowe and shield shal they be weaponed: thei are cruel and wil haue no compassion: their voyer roareth like the sea, and they ride vpon horses, wel appointed, like men of warre against thee, o daughter Zion.

24 We haue heard their fame, o our hands waxe fable: forowe is come vpon vs, as the forowe of a woman in trauail.

25 Go not forthe into the field, nor walke by the way: for the fworde of the enemye o feate is on euerie fide.

26 O daughter of my people, gird thee with sackcloth, and wallowe thy self in the ashes: make lamentation, and bitter mourning as for thine only sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set vnto thee for a defence o fortresse among my people, that thou maiest knowe and trye their waies.

28 They are all rebellious traitors, walking craftely: they are brasse, & yron, they all are destroyers.

29 The bellows are burnt: the leade is consumed in the fyre: the founder melteth in vaine: for the wicked are not taken away.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

2 Ieremiáh is commanded to sforwe vnto the people the worde of God, which truffeth in the outward foruice of the Temple.

13 The evils that shall come to the Iewes for the defting of their Prophetes. 21 Sacrifices doeth not the Lord chiefly require of the Iewes, but that they shulde obeye his worde.

1 The wordes that came to Ieremiáh from the Lord, saying,

2 Stand in the gate of the Lords House & crye this worde
there, and saie, Heare the worde of the Lord, all ye of Iudáh
that en- tre in at these gates to worship the Lord.

3 Thus faith the Lord of hostes, the God of Israel, a Améd your
waies & your wor- kes, and I wil let you dwell in this place.

4 Truft not in lying wordes, saying, The Temple of the Lord,
the Temple of the Lord: this is the Temple of the Lord.

5 For if you amend o redresse your waies and your works: if
you execute iudgement berwene a man and his neighbour,

6 And oppresse not the stranger, the father- les and the
wildowe & shed no innocent blood in this place, nether walke
after o- ther gods to your destruction,

7 Then wil I let you dwell in this place in the land that I gaue
vnto your fathers, for euer and euer.

8 Beholde, you truffe in lying wordes, that can not profite.

9 Wil you steale, murder, and commit adul- terie and sweare
falsely and burnt incense vnto Baial, & walke after other gods
who- me ye knowe not?

10 And come and stand before me in this House, whereupon
my Name is called, & saie, We are deliuered, thogh we haue
done all these abominations?

11 Is this House become a déne of theuen, whereupon my Name is called before your eies: beholde, euen I see it, faith the Lord.

12 But go ye now vnto my place which was in Shilo, where I set my Name at the beginning, and beholde, what I did to it for the wickednes of my people Israel.

13 Therefore now becaufe ye haue done all these works, faith the Lord, (& I rose vp earely and spake vnto you: but when I spake, ye wolde not heare me, nether whe I called, wolde ye answer)

14 Therefore wil I do vnto this House, whereupon my Name is called, wherein al so ye truft, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I wil cast it you out of my sight, as I haue cast out all your brethren, euen the whole sede of Ephraim.

16 Therefore thou shalt not praie for this people, nether list vp crie or praier for the nether intreat me, for I wil not heare thee.

17 Seest thou not what thei do in the cistes of Iudáh and in the fretes of Ieruialem?

18 The children gather wood, and the fathers kindle y fyre, and the women knede the dough to make cakes to the Quene

the y God had determined th him self to punish their wickednes, he sheweth that y prayer of the godlie can nothing ausile them, whiles they reunion in their obituat against God, & wil not vse y meanes y he vseh to call the to repentance, Chap. 11.14 & 14.11. This is, thei sacrifice to y fonne, mo- ne & flarres, which thei called the Quene of heaven, Chap. 44.17.2 King. 25.5.

Ggg. 111.

Chap. 26.13.

a Belene not y fals Prophe- tes & say that for y Typles sake, & the sa- crifices there, y Lord wil pro seum you, & fo nourish you in your stone, & vaine chiddere b God sheweth on what obdi- sion he made his promors to this Temple: y they shulde be an holle peo- ple vnto him, as he wolde be a faithful God to them.

c As shews hid in holes, and densee thinke the selues fa- re, se whe you are in my Ye- ple: you thin- ke to be cone- red & y holi- nen thereof, & that I can not se your wie- kednes, Mat. 21.13.

d Because thei depended fo moche on the Temple, o was for his gours, that he wolde he profene, and defend them where y Arke was: he sen- dech them to Gods: iudge- ments against Shilo, where y Arke had re- mained about 100 yeres, and after

was takle, the Priest Saine, & y peo- ple miserably
officientred. 1. Sam 4.11. Cha. 26.6.

e That is, I ne- uer crafed to warne you, as Ile 65.2 pro- ner.
1.21.

f He sheweth what is y one- lie remedie to redresse our fames:
to suf- ferfied to find vs into y way, & to obey his calling, Isa.
66.4.

g I wil send you into capi- tuate as I haue done Ephraim, that
is, the ten tribes.

h To allure the y God had determined th him self to punish
their wickednes, he sheweth that y prayer of the godlie can
nothing ausile them, whiles they reunion in their obituate
against God, & wil not vse y meanes y he vseh to call the to
repentance, Chap. 11.14 & 14.11. This is, thei sacrifice to y
fonne, mo- ne & flarres, which thei called the Quene of
heaven, Chap. 44.17.2 King. 25.5.

Trueth is perfí hed.

Ieremiáh, Couetoufnes in all.

of heauen & to-powre out drinke offrings vnto other gods, that
thei-maie prouoke me vnto angre.

19 Do thei prouoke me to angre, faith the Lord, and not them
felues to the confu- fi-on of their owne faces?

20 Therefore thus faith the Lord God, Be- holde, mine angre
and my wrath fhallbe powred vponthis place, vpon man & vp-
on beaft, and vpon the tre of the field and vpon the frute of the
grounde, and it fhall burne and not be quenched.

21 Thus faith the Lord of hostes, the God of Ifraél, Put your
burnt offrings vnto your facrifices, and eat the fleth.

22 For 3 I fpake not vnto your fathers, nor commanded them,
when I broght them out of the land of Egypt, c&erning burnt
offrings and facrifices.

23 But this thing commanded I them, fay- ing, Obey my voice,
& I wil be your God, and ye fhall be my people: and walke ye
in all the waies which I haue commanded you, that it maie be
wel vnto you.

24 But thei wolde not obey, nor incline their eare, but went
after the counfels and the flubbernes of their wicked heart, &
went backwarde and not forwarde.

25 Since the daie that your fathers came vp out of the Land of
Egypt, vnto this day, I haue euen fent vnto you all my fer-

uants the Prophetes, 2-3 rifying vp early eue- rie daie, and fending them.

26 Yet wolde thei not heare me nor incline their eare, but hardened their necke and did worfe then their fathers.

27 Therefore fhalt y fpeake all thefe wor- des vnto the, but thei 4 wil not heare thee: thou fhalt alfo crye vnto the, but thei wil not anfwer thee.

28 But thou fhalt faie vnto them, This is a nation y heareth not the voice of y Lord their God, nor receiueth difcipline: trueth is perifhed, and is cleane gone out of their mouth.

29 Cut of thine 4 heere, o Ierufalém, & caft it awaie, and take vp a complaint on the hie places: for the Lord hathe reiected & forfaken the generation of his wrath.

30 For the children of Iudáh haue done e- uil in my fight, faith the Lord: thei haue fet their abominations in the Houfe, where- upon my Name is called, to pollute it.

31 And thei haue buyle the hie place of 1Tó pheth, which is in the vallei of Ben-Hin- nóm to burne their fennes & their daugh- ters in the fyre, which I 4 commanded the not, nether came it in mine heart.

32 Therefore beholde, y daies come, faith the Lord, that it fhall no more be called Tópheth, nor the vallei of Ben-Hinnóm, but

the valley of flaughter: for thei fhal burye in Tópheth til there be no place.

33 And the carkeifes of this people fhalbe meat for the foules of the heauen & for the beaftes of the earth, and none fhal fray them awaie.

34 4 The I wil caufe to ceafe from the cici- 6.4 26,13. es of Iudáh and from the ffretes of Ieru- falém the voyce of mirth and the voice of gladnes, the voyce of the bridegrome and the voyce of the bride: for the land fhalbe defolate.

CHAP. VIII.

1 The deffruiflim of the Iewes. 4 The Lord mouth the people to amendement. 10 He reprehendath the lying delfrine & the couetoufnes of the Prophetes & Prielfa.

2 A That time, faith the Lord, thei fhal bring out the bones of the Kings of Iudáh, and the bones of their princes, and the bones of the Prieftes and the bones of the Prophetes, and the bones of the inha- bitans of Ierufalém out of their 4 graues.

3 And thei fhal fspread the before the funne & the moone, and all the hofte of 5 men, whome they haue loued, and whome thei haue ferued, & whome thei haue follow- ed, & whome thei haue foght, and whome thei haue worfhiped: thei fhal not

be ga- thered nor be buried, bui fhal be as dung vpon the earth.

3 And death fhalbe defired 6 rather then life of all y refidue that remaineth of this wicked familie, which remaine in all the places where I haue fcatted them, faith y Lord of hoftes.

4 Thou fhalt faie vnto them alfo, Thus faith the Lord, Shal thei 7 fall & not arife fhal he turne awaie and not turne againe?

5 Wherefore is this people of Ierufalém tur ned backe by a perpetual rebellion: thei ga ue the felues to deceit, 8 wolde not returne

6 I hearkened and heard, bui none fpake a- right: no man repented him of his wicked- nes, faying, What haue I done: euerie 9 one turned to their race, as the horfe rufheth into the battel.

7 Euen the florcke in the aire knoweth her appointed jimes, & the turtle and the cra ne and the fwallowe obferue the time of their coming, but my people knoweth not the 10 iudgement of the Lord.

8 How do ye faie, We are wife, & the Lawe 9 of y Lord is with vs Lo, certainly in vaine made he it, y pen of the feribes is in vaine.

9 The 10 wife men are afhamed: thei are a- fraid and taken lo,
thei haue reiected the worde of the Lord, and what wifidome is
in them?

10 Therefore wil I giue their wiues vnto others, 11 their fields
to the that fhall por- felle the: 12 for euerie one from the leaft
eue vnto the greatest is giuen to couetoufnes 13 from the
Prophet eue vnto the Prielf, euerie one dealeth falsely.

14 For thei haue healed y hurt of y daughter

15 The enemle for g adines of gaine fhall ri- fe your gra- ues,
and faye you before chofe idoles, which in your life you wor-
fhiped, 16 fe if they can hab- ye you.

17 Recensfe of the affliiffions that thei fhall faie through Gods
inige- ments.

18 Is foure no hope, that thei wil returne?

19 They are full of hypocri fit, and euerie one followeth his
owne fan- tafe without any confideta- ction.

20 He receueth them in that y they are more ignorant of Gods
inige- ments then thefe brides a- re of their ap- pointed fac-
fines to difcen- ne the colde, and heat, an life. 21.

22 The Lawe doeth out pro- fice you, nether ned is to foute
bone wriem for oght that you haue leas- ned by it.

23 They that fene wife, may be afhamed of their ignifran- ce:
for all wif- fume fldheth in Gods woe- de.

24 Ifa. 10,12. chap. 5,30. of 6,12.

25 Shewing that it was not his chief purpofe and used that thei
fhalde of- fer facrifices: but that thei fhald regarda, wherefore
thei were or- dined: to wit, to be joyued to the worde as feales
and confirmations of remifalion of fine in Chriifi: for without
y worde thei we re vaine & vn- proficable.

1 Which was about forerene hundreth ye- res. mikad varf. 13

2 Whereby he fheweth that the pafours oghe not to leafe their
floc hey in their o y fitucie: for y Lord wil vfe the means of his
ftrunne to make the wicked more fomis and to proue his. 3 In
figue of morning, as fub. 1, to, mich. 7,16

p Againt, who- me he had nofe occasion to power out his
wrath.

4 Of Topheth read 2, King 21 10.

5 But common ded the contes fie, as Le 18,21 & 20,3 den. 18,
10.

Vaine confidence.

Jeremiah.

Of deceit.

h Read Chap. 6.14 He speaketh in the perfume of the people, who when the enorme cometh, will runne a- bour to hide them feless, & a skim-wild- ge that is in Gods hand. k That is cha- the bright vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods in it ind- gement, Chap. p.15 & 21.15. Chap. 24.15. I Read Chap. 4.15. m God three- truth, to send y Babylonians among them, who shall viterly debruye them in suche force at 0; no meanes they shall escape n Read Chap. 4.19. o That the Lord speaketh, p The people wonder that they have so long time lo- ked for succour in vain. q The Prophet speaketh this. r Meaning, y no mans nel- pe or memes cold fans the, for in Gilead was precious balme, Chap 46.11. or els deriding the vane confide- ce of the peo- ple who loked her helpe at their Priehs, who shulde have bene the philistions of their foules, & dwle at Gi- Lean, Hofe. 6.1.

a The Pro- phes sheweth the great co- pathib that he had toward this people, foring, that he colde more sufficiently lament the de- striction that he saw to bäg our them Which is a Special bore to discern the true patience from the hire- figs, read chap. 4.19 b He sheweth that this were more quietness, & greater safety for him to c well among the wilde beables then among this wicked people, faint that God has he renoyed him

this charge. c Vinely ensued from God. d To belys, and
felauder their neighbours.

of my people with fwete wordes, faying, b Peace, peace, when
there is no peace.

12 Were thei ashamed whe they had comit ted abominatio nay,
thei were not afha- med, nether colde they haue anie shame:
therefore shal they fall among the slaine: when I shal visit
them, they shalbe cast downe, saith the Lord.

13 I wil surely coisume them, saith y Lord: there shal be no
grapes on the vine, nor figs on the figtre, and the leaf shal
fade, & the things that I haue giuen them, shal departe from
them.

14 Why do we stay? assemble your selues, & let vs entre into
the strong cities, & let vs be quiet there: for the Lord our God
hathe put vs to silence and giuen vs water with y gall to
drinke, becaufe we haue sin- ned against the Lord.

15 We loked for peace, but no good came, or for a time of
health, & beholde troubles.

16 The neying of his horses was heard fro 1 Dan, the whole
land trembled at the noi- fe of the neying of his ftr og hofes:
for thei are come, and haue deuoured the iad with all that is in
it, the citte, and thofe that owell therein.

17 For beholde, I wil = send serpents, & coc katrices among you, which wil not be char med, & they shal sting you, saith y Lord.

18 I wolde haue = co forted my self against forowe, but mine heart is heaute in me.

19 Beholde, the voyce of the crye of y dau- ghter of my people for scare of the of a far- re countrey, Is not y Lord in Zion: is not her King in her? Why a haue they prouo- ked me to angre with their graue images, and with the vanities of a strange god?

20 The hharueft is paf, the somer is ended and we are not holpen.

21 I am y fore vexed for y hurt of y daugh- ter of my people: I am heauy, & astonish- ment hathe takei me.

22 Is there no balme at Gilead? is there no Phisics there? Why the is not y health of the daughter of my people recouered?

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God oght we onely to reoyce. 25 The Uncircumcision of the heart.

Oh, that mine head were sid of water and mine eyes a
fountaine of tea- res, that I might wepe day and night for the
slaine of the daughter of my people.

Oh, that I had in the wilderness a b cot- tage of way faring
men, that I might lea- ue my people, & go from them: for thei
be all adulterers & an assemblie of rebels,

And they bend their tongues like their bo- wes for lies: but
they haue no courage for the truech vpon y earth: for thei pro-

4.19 b He sheweth that this were more quietness, & greater
safety for him to c well among the wilde beables then among
this wicked people, faint that God has he renoyed him this
charge. c Vinely ensued from God. d To belys, and felauder
their neighbours.

cede from euil to worfe, and they haue not knowen me, saith
the Lord.

4 Let euerie one take hede of his neigh- bour, & trust you not
in anie brother: for euerie brother wil vse deceit, and euerie
friend wil deale deceitfully,

5 And euerie one wil deceiue his friend, & wil not speake the
truech: for they haue taught their tongues to speake lies, and
ta- ke great paines to do wickedly.

6 Thine habitation is in the middes of de- ceiuer: it becaufe of their deceit they refu- fe to knowe me, saith the Lord.

7 Therefore thus saith the Lord of hostes, Beholde, I wil = melt them, & trye the: for what shulde I els do for the daughter of my people?

Their tongue was an arrowe shot out, & speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeeth waite for him.

9 Shal I not visit the for these things, saith the Lord or shal not my foule be aduen- ged on suche a nation as this?

10 Vpon the mountaines wil I take vp a weping and a lamentacion, and vpon the fatre places of the wilderness a mourning, becaufe they are burnt vp: so that none ca passe through them, nether can men heare the voyce of the flocke: bothe the foule of y aire, & the beaft are fled away & gone.

11 And I wil make Itrusalem an heape, & a den of dragons, & I wil make the cities of Iudah waite, without an inhabitant.

12 Who is wise, to vnderstand this, and to whome y mouth of the Lord hathe spoke, eue he shal declare it. Why doeth y land perish, & is burnt vp like a wilderness, that none passeth through?

13 And the Lord saith, Because they haue forfaken my Law,
which I set before them, & haue not obeyed my voice, nether
walked there after,

14 But haue walked after the stubbornes of their owne heart,
and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, the God of Israel,
Beholde, I wil fede this people with wormewodde, and giue
them waters of gall = to drinke:

16 I wil scatre them also among the heathe, whome nether
they nor their fathers haue knowen, and I wil send a sworde
after the, til I haue consumed them.

17 Thus saith the Lord of hostes, Take heed, & call for the
mourning women, y thei may come, & send for skilful wome
that thei may come,

18 And let the make haste, & let the take vp a lamentation for
vs, y our eyes may cast out teares & our eye liddes gush out of
water.

19 For a lamentable noyfe is heard out of Zion, How are we
destroyed, and

e Meaning, y all were corrupt and none colde ende an honest
man.

f They haue so practised deceit y thei cannot forsake it.

g They had father forfake God, then lea- ue their wic- ked
trade. h With the syre of affli- dion.

1 shal. 21.1. & 120.4.

1 Signifying that all y pla- ces abode Itr- usalem shul- de be
debruy- ed.

k Meaning, y they are all without sense, and vnderth- ding,
and that God has he ta- ken his sp- est from them.

I He sheweth that the chal- dren can not recufe them fishes by
their fathery: for bo the fathers, & childe if they be wicked,
shal perish. m Read Chap. 8.14

n Sting you all not lament your owne sin nes, call for thofe
foolish women, who- me of a super- ficion you ha- ue to
lament for the dead, y they by their famed teares may provoke
you to some forow.

Ggg.iii.

Of true love.

Jeremiah. What idoles are.

9 At thigh that were wea- rie of vs. be- cause of our conquities,
Leo. sh, sh, sh, se, se. p He derideth the Superstuth of the
women, which made an area of moor ning, & taught to wrye
with faine? teares. q Signifying, that there is no means to
deliver? wic- led fro Gods indigondeth; but who thei thro- ke
to be mohe fore, and mohe fave of, then are they foreth taken.

y Porafionche as none of fo- ne him fell by his owne la- brer
or anie worldlie mea- net, he Sheweth ? it is in vaine to put our
trust therein, but ? we trust in the Lord, & resuy- ce in him,
who onely can de- line? vs. Cor. 2,31. 2 cor. to, 17.

f These three pointes are necessaria to know a aright: his
mercia wherein com- fisteth our fal- nation: his ind gement, &
he executed co-

stimally against the wicked, and his justice, whereby he
defended, and main- to such the faithful. c Meaning, hoofie
Jews and Gentiles, as in the next verse he Sheweth the cause
read Chap. 4.4.

CHAP. X.

a The constellations of the flarres are not to be feared. The weakens of idoles, & of the power of God. 2:7 their pastors are become brute hoofes.

1 H Eare ye the worde of the Lord that he speaketh vnto you, & houfe of If- rael.

2 Thus faith the Lord, Learne not the way of the heathin, and be not afraide for the signes of heauen, though the heathen be afraide of fuche.

3 For the c cultomes of the people are vai- ne: for one cutteth a tre out of the foreth (which is the worke of the hads of the cas- penter) with the axe,

4 And another decteth it c with filuer, and with golde: they faftes it with nailes, and hammers, that & fall not.

5 The idoles hand vp as the palme tre, but speake not: they are borne because they ca not go: feare them not, for they can not do euil, nether can they do good.

a God fushid- deth his peo- ple to give cre dior feare the constellations & conundibs of flarres, and planers, which have not power of whd. felines, hot are gener- net by him, & their feare menses & m- theces are not knowf to us, and therefore there can be no certame indgement the-

reel. Dem. 31. p b Meaning not onely in the obferation of the
flarres, her their laws and ceremonies whereby they confirm
their idolatria, which is forbidden. Dem. 22.10. c The
Prophets: we that passively & simply to be forth the vile
abfordite of the idolaters, that used might harm to be assumed
of, whereunto their courage musty is mohe infaeth, read 1st
44.12.

vttely confounded for we haue forfaken the land, and our
dwellings o haue caft vs out.

20 Therefore heare the worde of y Lord, & ye wome, and let
your eares regarde the wordes of his mouth, and p teache your
daughters to mourne, and euerie one her neighbour to lament.

21 For death is come vp into our widowes, & is entred into our
palaces, to deftroie y children without, and the yong men in
the sftetes.

22 Speake, thus faith the Lord, The carkei- ses of men fhall lie,
euen as the dung vpon the field, & as the hadful after the
mower, and none fhall gather them.

23 Thus faith the Lord, Let not the wise man glorie in his
widome, nor the ftrong man glorie in his ftrength, nether the
ri- che man glorie in his riches.

24 But let him that glorieth, glorie in this, that he
vnderftandeth, and knoweth me: for I am the Lord, which f

Shewe mercie, iudgement, and righteousnes in the earth: for in thefe things I delite, faith the Lord.

25 Beholde, the dayes come, faith the Lord, that I wil vifie all them, which are c circum- cised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, & all the vtmoft corners of them that dwell in the wilderness: for all thefe nations are vncir- cumcised, & all the houle of Ifrael are vn- circumcised in the heart.

CHAP. X.

6 There is none like vnto thee, & Lord: d thou art great, and thy Name is great in power.

7 Who wolde not feare thee, & King of nations: for to thee apperteineh the demi- nians for amog all the wise men of the Ge- tiles, and in all their kingdomes there is none like thee.

8 But altogether thei dote, and are foo- lish: for the flocke is a doctrine of va- nitie.

9 Siluer plates are broght from Tarfhifh, and golde f from Vphaz, for the worke of the workeman, and the hands of the foun- der: the blewe fille, and the purple n their clothing: all thefe things are made by cun- ning men.

10 But the Lord in the God of trueth: he is the liuing God, and an euerlafting King: at his angre the earth fhall tremble, & the nations can not abide his wrath.

11 (Thus fhall you fay vnto them, The gods that haue not made the heauens and the earth, fhall perish from the earth, and from vnder thefe heauens)

12 He hath made the earth by his power, and eftablifhed the worlde by his wido- me, and hath ftretched out the heauen by his difcretion.

13 He giueth by his voyce the multitude of waters in the heauen, and he caueth the cloudes to afcend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his trea- fures.

14 Euerie man is a beaft by his owne know- ledge: euerie foider is cofounded by the grauen image: for his melting is but fal- fehode, and there is no breth therein.

15 They are vanitie, & y worke of errours: in the time of their vifitation they fhall perish.

16 The portion of Iafkob is not like the: for he is the maker of all things, & Ifrael is the rod of his inheritance: the Lord of hoftes is his Name.

17 G Gather vp thy wares out of the lad, & thou that dwellest in the ftrong place.

18 For thus faith the Lord, Beholde, at this time I wil throwe as with a fling the inha- bitans of the land, and wil trouble them, and they fhall finde it fo.

19 Wo is me for my destruction, & my grievous plague: but Ithought, Yet it is my forowe, and I wil beare it.

20 My tabernacle is destroyed, and all my

as all the rest of his writing is Ithowe. h The more that to do one thing wel by his owne wisdom, and not as God intrudeth him, the more doeth he proue him self to be a vile beast. i By these wordes, Hor- kin and rod, he signifeth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie confided in him alone, & therefore they ought to renome, all other helyes, & fucenare as of idoles, &c Dem. 15.9. p. 18.5. k The Prophet wilfeth the Jews to prepare the feluct to this captutie, she wing that it was now at hand, that they should sole the things, whereof he had tofole the. l It is my asfte plague & therefore I wil take it patently: whereby he reacheth the people how to behate the felues toward God. m He Sheweth how Jerusaf in shallement.

4 He rea- cheth y peo- ple to hit vp their eyes to God, who hath the all power, and therefore ought onely to be feared: and

hererein he sheweth them not onely the euil that they oght to ofhew but the good, which they oght to follow Reuel 15.4.

e Recuse the people thought that to have images was a means to fir- ue God and to bring them to y knowledge of him, he sheweth that nothing more & fipheizeh. God, nor brig- eth men into greater errors & ignorat of God: & there- fore he calleth them the do- firine of vani- tie, y worke of errors, yet, it, & Iabeh 2.18. calleth them y teachers of He: contrare to that wicked opinion, y thei are the bakes of the laye people.

f Where as they founds y heft golde: Shewing, y thei thoghe nothig to deare for their idoles: some read de- phirat, 1 Kin. p. 28.

g This decla- reth that all, y hathe bene in this Chapter spoken of ido- les, was to ar- me the Jews whf they fhul de be in Cul- dea among y idolaters, and now & one fi- ence he inftru deeth the bo- the how to protest their owne religion against y ido- lators, & how to answer the to their fhamme which should caborne the co idolatrye, and therefore he writeth this sentence in the Caldean too- gue for a ne- monial, where

*To obey the covenant. Ieremiáh. Of
forfathers.*

coards are broken: my children are gone from me, & are not: there is none to spread out my tent any more, and to set up my courtlaines.

u The gener- ators and mu- niñan. o Read Chap. 4.15. p He speaketh this, because y Nebuchad- meaz purpo- sed to have made warm against puna- bres and Am- monites, but hearing of Ze- dechias re- bellih, he tur- ned his power to go against Jerusalem, E- rech. 21.21. the- refore y Pro- phes faith, y this was the Lords directi- on.

q Considering that God had caused vnto him the ceru- tude of their experiments,

Chap 7.16, he only prayeth, that he woldeth punish them with mercy, which Esaiah called, in measure, Chap 27.8. measuring his rodden by their anim- ity, 1. Cor 10.15. for here by judgment is ment not only the punishment, but also the merciful moderation of the same. 21 Chap 20.11. e For a sinu- che as God can not only be known and glorified by his mercy, that he vish toward his Church, but also by his notice in punishing his enemies, he prayeth that his glorie may fully appear to be in the one and the other, Phil. 79.6.

CHAP. XI.

g A curse of them that obey me the words of Gods co- uenant.
10 The people of Iudáh, following the step- per of their

fathers, worshippe strange gods. 17 The Lord forbiddeh Ieremiáh to praise for them.

1 The words that came to Ieremiáh fro the Lord, saying,

2 He are ye the words of this covenant, & spake vnto the men of Iudáh, and to the inhabitants of Ierufalém,

3 And say thou vnto them, Thus faith the Lord God of Israel, a Cursed be the man that obeieth not the words of this covenant,

4 Which I commanded vnto your fathers, when I broght them out of the land of E- gypt, from the yron fornace, saying, Obey my voyce, and do according to all these things, which I commande you: so that ye be my people, and I will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this day. Then answered b I & said, So be it, o Lord.

6 Then the Lord said vnto me, Crye all these words in the cities of Iudáh, and in the streets of Ierufalém, saying, He are ye the words of this covenant, and do the.

7 For I haue protested vnto your fathers, when I broght them up out of the land of Egypt vnto this day, a rising earely & pro-

testing, saying, Obey my voyce.

8 Neuertheles they wold not obey, nor encline their ears: but euery one walked in the flubbernes of his wicked a heart: therefore I wil bring vpon them all the e wor- des of this covenant, which I commanded them to do, but thei did it not.

9 And the Lord said vnto me, A conspira- cie is found among the men of Iudáh, & among the inhabitants of Ierufalém.

10 They are turned backe to the iniquities of their forefathers, which refused to rea- re my words: and they went after other gods to ferue them: thus the house of Isra- él, and the house of Iudáh haue broken my covenant, which I made with their fathers.

11 Therefore thus faith the Lord, Beholde, I wil bring a plague vpon them, which they shal not be able to escape, and thogh they crye vnto me, a I wil not heare them.

12 Then shal the cities of Iudáh, and the inhabitants of Ierufalém go, and crye vn- to the gods vnto whome thei offer incense, but they shal not be able to helpe them in time of their trouble.

13 b For according to the number of thy cities were thy gods, o Iudáh, and according to the number of the streets of Ierufalém haue ye set up altars of confusion, even al- tars to burne incense vnto Báal.

14 Therefore thou shalt not pray i for this people, nether list up a crye, or prayer for them: for when thei crye vnto me in their trouble, I wil not he are them.

15 What shulde my b beloved tary in mine house, seing they haue committed abominacion with many b and the holy flesh i goeth away fro the: yet when thou doest euil, thou reioycest.

16 The Lord called thy name, A grene oliue tre, faire, and of goodlie frute: but with m noise and great tumult he hathe set fyre vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thec, hathe pronounced a plague against thee, (for the wickednes of the house of Israel, and of the house of Iudáh) which they haue done against them selues to proueke me to angre in offering incense vnto Báal.

18 And the Lord hathe taught me, and I knowe it, even then y shewedst me n their practises.

19 But I was like a lambe, or a bullocke, that is broght to the slaughter, and I knewe not y thei had deuised thus against me, saying, Let vs o destroye the tre with the frute thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But o Lord of hostes, that iudgeest righteously, and tryest the taines & the heart, let me se thy vengeance on them: for

vn- to thee haue I opened my cause.

d According to his own fe nise, and one as my words
appointed him. e Meaning, the number and curses contei- ne to
y Law, Leu. 26.14. deut. 26.15. f That is a ge- neral confect to
rebelle a gainst me.

g Because that wil not pray with his: faith & repentance, but
for the heart & grief, which they fe- le, Prou. 1.28.

b Read Chap. 1.28.

i Read Chap. 7.16. & 14.28.

b My people of Israel whome I haue he- therto so gre- ely
loved. i Meaning, that they offer not in the Temple to God, but
vpon the al- tars of Báal & the zeole, and so reinvited in their
wicked- nes. m Of the Ba- bylonians and Caldeans.

n Which we about prayly to inspire my death. o Let vs def-
troy y Prophet & his doctrine. Some reas, let vs corrupt his
ment with wood, me salg, poyfon. p Thus he spa- ke not for
ha- red, but being moved with the Spirit of God, to defi- reth
the adsel- cemes of Gods glorie and the centifying of his
words, w is by the de- strutio of his enemies.

Hhh.i.

u He called y kews to the consideration of Gods mer- ces, who
fre- ly chose the, make a cou- ntion of eternal felicitie with

them, & how he may performed it on his behalf, & how they merited them selves rebellious & ingrate toward him & brake it on their parts, & so are fubist to the curse of the Law, Deut. 27.26. b Thus he speaketh in y persons of the people, which graed to the covenant.

c Read Chap. 7.4.

The wicked prosper.

Ieremiáh. Euil neighbours.

9 To wit, be- the the priests and the re- the people: for this
tow- ne was the priests, & they deuele in it, re- nd Chap 1st. 7
Not if they cable not ab- de to heave God named: (for here)
that wolds shews them, selues most holy; but because they
colds not ab- de to be shar- ply repro- and therefore desired to
be flustered, 1th. 10, 10, and to be mustered in their pla- sures,
Mich 2, 11, and not to heave rites of deend, Amos 7.12

Chap XII. The prophet afflicteth God to be inite in all his
doing, although men be our able to give a reason of all his at-
ter

b This queth hat he bene al- way a great correction to podies,
to fe & wicked one fides of God in prosperitie, and his dere
children in ad- nerfice, at Iob 24, 7 pfd 17.2. 7b, 2 Nabe 12.
They pro- feffed God to mon the, but d:me him in heart, which
is here meant by the reines, 1fs 25, 21 mat 15, 8 4 The Ebree
worde it. San- ftife them, meaning, that God wolde be faithful
in & deftuition of the wicked, to whom: God for a while gi-
neth prosperi- ne, that after- warde they shulde & more fell his
heavy judgments whf they lacke their riches, & wer a figne of
his mercie. Abofing God's biolitic & his promi- fea, they flai-
tered the fol- ues as thog

And a wide euer be mereifol, and not vererly deftroy the
therefore they hard- med them fihers in fione, till as length the
beafes and infenfih le censures felt the peniffment of their
fubberne rebellion again! God f Some thiske that God

reproach Ieremiáh in that, that he wolde reafon with him, faying, that if he were not able to matche with men, that he were farre woble to difpute with God Oehers, by the foe, men, meone them of Anathfeh, & by f herfe men thon of Ierufalfen, which fholde trouble the Prophre worfe, then his owne contry men did. g God willeft the Prophre to denounce his judgments again! Ierufalfen, notwithstanding that they fhall bohe by threatings and flaureties labour to put him to filance. h Bone ramping and raging again! me and my Prophre.

The Lord therefore fpeaketh thus of the men of 9 Anathóth, (that feke thy life, & fay, 7 Prophecie not in the Name of the Lord, that thou dye not by our hands)

Thus therefore faith the Lord of hoftes, Beholde, I wil vifit them: the yong men fhall dye by f fowrde: their fonnes & their daughter's fhall dye by famine,

And none of them fhall remaine: for I wil bring a plague vpo the men of Anathóth, euen the yere of their vifitacion.

CHAP. XII.

The 'Prophet marueleth at the prosperitie of the wicked, although he confide God to be righteous. 7 The Iewes are frefake of the Lord to He fpeaketh againft paffors and preachers, that fidure the people. 14 The Lord threatneth deftruffion unto the nasions, that troubled Iudah.

O Lord, if I difpute with thee, thou art a righteous: yet let me talke with thee of thy iudgments: wherefore doeth the waye of the wicked b prosper? why are all they in welth that rebelliously tranſ-gr. ffe?

Thou haſt planted them, and they haue taken roote: thei growe, and bring forth the frute: thou art nerg in their mouth, and farre from their c reines.

But thou, Lord, knoweſt me: thou haſt fene me, and tyed mine heart toward thee: pul them out hke ſhepe for the flaughter, and 4 prepare them for the day of flaughter.

How long ſhal the land mourne, and the herbes of euery field wither, for the wickednes of them that dwell therein? the beaſts are cofamed and the byrdes, becau-fethey faid, He wil not fe our laſt end.

If thou haſt mine with the fotemen, and they haue wearied thee, then how canſt thou matche thy ſelf with horſes & if thou thoghteſt thy ſelf fafe in a peaccable lad, what wilt thou do in the fwelling of Iordén?

For euen thy brethren, and the houſe of thy father, euen thei haue delt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleue them not, thogh they ſpeake faire to thee.

7 I haue forfaken s mine houfe: I haue left mine heritage: I haue giuen the derelie beloued of my foule into the hands of her enemies.

Mine heritage is vnto me, as a b lyon in the foreft: it cryeth out againft me, there-fore haue I hared it.

9 Shal mine heritage be vnto me, as a birde of diuerfe colours: are not f birdes about her, faying, Come, affembfe all the beafts of the field, come to eat her?

10 Many paffors haue deftroyed my k vi-neyarde, and troden my porcion vnder fo-te: of my pleafant porcion they haue made a defolate wildernes.

11 They haue laid it wafte, and it, being wafte, mourneth vnto me: and the whole land lyeth wafte, becaufe no ma fetteth hi minde on 1 it.

12 The deftroyers are come vpon all the high places in the wildernes: for f fowrde of the Lord fhal deuoure from the ong end of the land, euen to the other end of the land: no flfsh fhal haue peace.

13 m They haue fowen wheat, and reaped thornes: they were ficke, and had no pro-fite: and they were afhamed of your frutes, becaufe of the fierce wrath of f Lord.

14 Thus faith the Lord againft all mine e-uil t neighbours, that touche the inherita-ce, which I haue caufed my people I frail to inherite, Beholde, I wil plucke them out of their land, and plucke out the houfe of Iudáh from among them.

15 And after that I haue plucked them out, I t wil retune, and haue compafion on them, and wil bring againe euery man to his heritage, and euery man to his land.

16 And if they wil karne the v ways of my people, to fweare by my Nam: (The Lord liueh, as they taught my people to fweare by Báal) then fhall they be buylt in the middes of my people.

17 But if they wil not obey, then wil I vt-terly plucke vp, and deftroye that nacion, faith the Lord.

The true doctrine and maner to ferar God. f Read Chap 4.1. 7
They fhallbe of the nonther of the faithful, and haue a place in my Church.

In fend of bearing my linere & wea ring onely my chloure, they haue change and diuerfefea of galoors of their idoles & faperfiniours, therfore their cognies, as thiebe as the foules of the ayre, fhall do-me about the to deftroy them

k Me prophe-cieth of the deftruition of Ierufalfen by the capaines of Nebichhad-nazde, who-me he calfeth paffors.

l Because vn man regediteth my worde, or the plague f haue
fent vp on the land m To wit, the Prophetes.

s They lanro-red the fiones of the people. o For in fend of
annedemfe

you, grewe worfe & oos-fe as God pls gues rehibed p ideasig,
the wicked one-mire of his Church & hlaf phoned his na me,
& whome he wolfe pu-mish after that he barhe deli-uered his
peo-pie.

q After that I haue pus-fhal fifefales, I wil haue mercie vpon
them.

CHAP. XIII.

The deftruition of the Iewes is prffigured 11 Why Ifrall was
receiued to be the people of G d, and why they were ftrfaken
12 He exhortheth them to repentance.

1 Thus faith the Lord vnto me, Go, and bye thee a linen girdle,
and put it vpon thy loynes, and put it not in water.

2 So I boght the girdle according to the commandment of the
Lord, and put it vpon my loynes.

3 And the worde of the Lord came vnto me the feconde time,
faying,

4 Take the girdle that thou haft boght, which is vpon thy loynes, and arife, go toward a Peráth, and hide it there in the clefe of the rocke.

5 So I went, & hid it by Peráth, as the Lord had commanded me.

6 And after many daies, the Lord faid vnto me, Arife, go toward Peráth, and take the girdle from thence, which I commanded

a becaufe thir-irner Peráth or Euphases was farre fife Ierufalfen, it is cuifde, that this was a yi-fion, whereby was fignified that the Iewes fholde pafe euer En phrases to be capeats in En bylon & there the length of time fholde fe me thle verde, although they were levued to the Lord before as a girdle about a man.

thee

Repent betime.

Ieremiáh The blacke More. 312

thee to hide there.

7 Then wét I to Peráth, and digged, & to- ke the girdle from the place where I had hid it, & beholde, the girdle was corrupt,

and was profitable for nothing.

8 Then the worde of the Lord came vnto me, saying,

9 Thus faith the Lord, After this maner wil I deftroie the pride of Iudáh, & the great pride of Ierufalém.

10 This wicked people haue refused to hea re my worde, & walke after the flubbernes of their owne heart, and walke after other gods to ferue them, and to worfup them: therefore they fhalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleauch to the loines of a man, fo haue I tyed to me the whole houfe of Ifráel, and the whole houfe of Iudáh, faith the Lord, that thei might be my people: that they might haue a name and praife, and glorie, but thei wolde not heare!

12 Therefore thou fhalt faie vnto them this worde, Thus faith y Lord God of Ifráel, Euerie bottel fhalbe filled with wine, and thei fhal faie vnto thee, Do we not knowe that euerie borte fhalbe filled with wine?

13 Then fhalt thou faie vnto them, Thus faith the Lord, Beholde, I wil fil all the inhabitants of this land, euen the Kings that fit vpon the throne of Daud, and the Priefts and the Prophetes and all the inhabitants of Ierufalém with drunkénes.

14 And I wil daft them one againft another, euen the fathers
and the fonnes together, faith the Lord: I wil not fpare, I wil
not pitie nor haue compaffio, but deftroie them.

15 Heare and giue eare, be not proudes for the Lord hathe
fpok:n it.

16 Giue glorie to y Lord your God before he bring d darkenes,
and or tuer your fete flumble in the darke mountains, and
whiles you loke for light, he turne it into the fladowe of death
and make it as darkenes.

17 But if ye wil not heare this, my foule fhal wepe in fccret for
your pride, & mine eye fhal wepe and drop downe teares,
because the Lords flocke is caried awaie captuue.

18 Saie vnto the King and to the Queen, Humble your felues,
fit downe, for the crowne of your glorie fhal come downe rom
your heads.

19 The cities of the South fhalbe fhut vp, and no man fhal
open them: all Iudáh fhal he caried awaie captuue: it fhalbe
wholy caried awaie captuue.

20 Lift vp your eyes and heholde them y come from the North,
where is y flocke y was giue thee, euen thy beautiful flocke.

21 What wilt thou faie, when he fhal vifit

thee? (for thou haft e taught the to be cap- taines or as chief
ouer thee) fhall not forow take thee as a woman in trauail?

22 And if thou faie in thine heart, Where- fore come thefe
things vpon me? For the multitude of thine iniquities are thy
fkirts 'discovered or thy heles made bare.

23 Can the blacke More change his fkin or the leopard his
fportes: then maie ye alfo do good, that are accustomed to do
euil.

24 Therefore wil I fcarte the, as the flubble that is taken awaie
with the South winde.

25 This is thy portion, and the parte of thy meafures from me,
faith the Lord, because thou haft forgotten me and truften in
lies.

26 Therefore I haue alfo difcouered thy fkirts vpon thy face, m
that thy fname may appeare.

27 I haue fene thine adulteries, & thy ney- ings, y filthines of
thy whoredome on the hilles in o the fields, and thine
abomina- tids. Wo vnto thee, o Ierufalém: wilt thou not be
made cleane when fhall it once be?

CHAP. XIII.

1 Of the dearth that fholde come. 7 The prayer of the people asking mercie of the Lord. 10 The unfaith- ful people are not heard. 12 Of prayer, falling, and of faife prophetes that fiduce the people.

1 The worde of the Lord that came vnto Ieremiáh, concerning the dearth.

2 Iudáh hathe mourned, and the gates the- reof are defolate, they haue bene broght to heannes vnto the grounde, and the crye of Ierufalém goeth vp,

3 And their nobles haue fent their inferi- ours to the water, who came to the welles, and founde no water: they returned with their veffels emptie: they were afhamed & confounded, and couered their heads.

4 For the grounde was deftroied, becaufe there was no raine in the earth: the plow- men were afhamed, and couered their heads.

5 Yea, the hinde alfo calued in the field, and forfoke it, becaufe there was no graffe.

6 And the wilde affes did ffid in the high places, and drewe in their winde like dra- gons: their eyes did faile, becaufe there was no graffe.

7 O Lord, thogh our iniquities tefifie a- gainft vs, deale with w according to thy Name: for our rebellions are manie, we finned againft thee.

8 O the hope of Ifráel, the fauiour the- reof in the time of trouble, why art thou as a fiftanger in the lád, as one that paffeth by to tarie for a night?

9 Why art thou as a man aftonied, and as a strong man that can not helpe? yet thou, o Lord, art in the middes of vs, and thy Name is called vpon vs: forfake vs not.

A By feking to feigers for helpe thou haft made the giftful to fight againft thee.

I Thy cloke of hypnere: foe fhál be pulled of and thy fname fene.

m As thine iniquities ha- ne fene mans- feth to all the worlde: fo fhál thy th me, & punishment. n He compa- reth idolat: re to horfe: in- fhamed after marea. o There is no place fo his nor lo, where as the markes and fignes of thine idolat: re appear not.

a Which came for face of raine, as ver 4. On, refute. b The worde fignifieth to be made blacke, and fo it here taken for ex- terme forone.

c To wit, with after in token of forowe. d Meaning, y brute heafs for drought were compel- led to forfice their yooge, fo

years to natu- te, fo go fike water, which they eolde not fude.

e Which are fo hote of na- ture, that thei can not be con led with drun- king of water, but fill gape for the arte to ref: fih them. f He fheweth the coely way to remedie Gods plagues, which is by vefamed con- teftion of our finnes, and re- stuming to him by repentice. g That taheft, no care for yea h As one thus bathe firtight to helpe, & yea is afraid to you co his hands

b Bortie one of you fhalbe filled with fpe- ritual drunké- nes, and be without all knowledge to foke how to helpe your feliers.

c It fhalbe as caife for me to deftroie y great, and y ftrongeth, as it is for a man to breake earthd bottels.

d That is, affli drib h fhorfe by the Baby- tonfali, ffa h, n e Meaning, for helpe and fop- port of the k- gyptans.

f You fhal fir- rely he led a- way captuue & L, according to mine affiftion coward you, fhal wepe, and lamfe for your flubbernes.

g For Irbora- chin, & his mo. ther rendred them fdues by Ieremiáhs co- unfel to the King of Baby- lon, s King. 20:11.

h That is, of Iudáh o' lioth Southward frib Babylou.

i He affeth y King, where fua people is beacne.

Hhh.ii.

Falfe prophetes.

Ieremiáh. Praier rejected.

10 Thus faith the Lord vnto this people, Thus haue they delited to wädre: they ha- ue not reframed their fete, therefore the Lord hathe no delite in the: but he wil now remember their iniquitie, and visit their finnes.

I Read Chap. 11 Then faid the Lord vnto me, 'Thou fhalt not praye to do this people good.

12 Whé thei faît, I wil not heare their crye, and when they offic: hume effring, and an oblation, I wil not accept them: but I wil confume them by the fworde, and by the famine and by the peftilence.

13 Then answered I, Ah Lord God, behol- de, the 'Prophetes fay vnto them, Ye fhall not fe the fworde, nether fhall famine co- me vpon you, but I wil giue you affured peace in this place.

14 Then the Lord faid vnto me, The Pro- phetes prophecie lies in my Name: 'I ha- ue not fent them, nether did I commande them, nether fpake I vnto them, but they prophecie vnto you a falfe vifion, and di- umation, and vanitie, and deceitfulnes of their owne heart.

15 Therefore thus faith the Lord, Concer- ning the Prophetes that prophecie in my Name, whome I haue not fent, yet they fay, Swords and famine fhall not be in this land, by fworde & famine fhall thofe Pro- phetes be confumed.

16 And the people to whome thefe Prophe- tes do prophecie,
fhallbe caft out in the ftie tes of Ierufalém, becaufe of the
famine, & the fworde, & there fhallbe none to burye them,
bathe they, and their wues, and their fannes, & their daughters:
for I wil powre their wickednes vpon them.

17 Therefore thou fhalt fay this worde vn- to them, Let mine
eyes drop downe te- ares night and day without ceafing: for y
virgine daughter of my people is deftroy- ed with a great
defftruction, and with a fore grieuous plague.

18 For if I go into the field, beholde the flai- ne with the
fworde: and if I entie into the citie, beholde the ftue are ficke
for hunger alfo: moreover the Prophet alfo and the Priest go a
wandering minto a land that they know not.

19 Haft thou vterly rejected 'Judáh, or hathe thy foule abhorred
ZiÓN: Why haft thou fmitten vs, that we can not be healed: We
loked for peace, & there is no good, & for the time of ftralth,
& beholde trouble. 20 We acknowledge, ô Lord, our
wickednes & the iniquitie of our fathers: for we ha- ue finned
againft thee.

21 Do not abhorre vs: for thy Names fake caft not downe the
throne of thy glorie: remember and breake not thy couenant
with vs.

22 Are there anie among y vanities of the

Gentiles, that can giue raine or can the heaues giue flowes: is it not thou, ô Lord our God: therefore we wil waite vpo thees for thou haft made all thefe things.

CHAP. XV.

1 The Lord wolde heare no prayer for the Ierues, 'But thou atouch to deftroye them with foure plagues.

2 He faid the Lord vnto me, 'Thogh Mofes and Samuél ftode before me, yet mine affectio colde not be toward this people: caft them out of my fight, and let them departe.

3 And if they fay vnto thee, Whether fhall we departe then tel them, Thus faith the Lord, 'Suche as are appointed to death, vnto death: & fuche as are for the fworde, to the fworde, & fuche as are for the fami- ne to the famine, and fuche as are for the captuutie, to the captuutie.

4 And I wil appointe ouer them foure kin- des, faith the Lord, the fworde to flay, and the doggs to teare in pieces, & the foules of the heauen, & the beaftes of the earth to deuoure, and to deftroye.

5 I wil 'fcarter them alfo in all kingdomes of the earth, 'because of Manaifeh the fone of Hezekiah King of Iudáh, for that which he did in Ierufalém.

6 Who fhall then haue pitie vpon thee, ô Ierufalem or who fhall be for thee or who fhall go to pray for thy peace?

7 Thou haft forfaken me, faith the Lord, & gone backward: therefore wil I ftretch out mine hand againft thee, and deftroye thee: for I am wearie with repenting.

8 And I wil fcatter the with the fenne in y gates of the earth: I haue wafted, & deftroyed my people, yet they wolde not returne from their wayes.

9 Their widdowes are increafed by me aboue the fand of the fea: I haue broght vpon the, & againft the 'affembly of the yong men a deftroyer at none day: I haue caufed him to fall vpon them, & the citie fuddenly, and 'fpedely.

10 She that hath borne 'feuen, hath bene made weake: her heart hath failed: the funne hath failed her, whyles it was day: the hath bene confounded, & afhamed, and the refidue of them wil I deliuer vnto the fword before their enemies, faith y Lord.

11 'Who is me, my mother, that thou haft borne me, a contentious man, & a man that ftirreth with y whole earth: I haue nether lent on vfurie, nor me haue lent vnto me on vfurie: yet euerie one doeth curffe me.

12 The Lord faid, 'Surely thy remuar fhall haue welth: furely I wil caufe thine enemy to increafe thee in the time of trouble,

and in the time of affliction.

Lord cofoeted me, & faid y my laft dayes fhalde be quiet: & by y enema be maneth here, Nebuzardán the captaine of Nebechadnezzar, who gunne Ieremiáh y choife ether to remante to his country, or to go whoher be wilder or by the emme be maneth the fewes, y fhalde afterward knowe Ieremiáh fedeltie, and therefore I amou hum.

a Meaning, that if there were nine man living moved with fo g neat scale toward y people, as were there two, yet that he wolde not grant thief requ. &, for afe- muine as he had deetmu- ned the con- tratie, Ezek. 12.4. Zach. 21.9.

b The dogs, hirdes & bea- fies fhalde ce- more them, y were flanc. c The worde figuifeth to rid ne to & fro for feare, and vo- quitters of co fcience, as did Kath.

d Not that y people was pa- nished for the Kings fume onely, but for twice owne finnes alfo, be- caufe they co- fented to his wickednes, a- king, 22.9.

e That is, I wil not call backe my plagues, or fpare thee non more.

f Meaning, the cities.

g Because I had flancethate houbande. Or, merker, No, fi are fully. h She that had manie, loft all her children.

i She was de- ftroyed in the middle of her prophetie.

k Thefe are y Prophets wor- nes, coplainig of y obfintie of y people, it that he was re- ferred to fo wiched a time whereal alfo he theweth what is the obfition of Gods moni- feratio wit, to haue all the woride againft the, floght that g iur none occaftion

l Which is an occafion of of tention and hate d.

m in this per- plettie: the

22 Shal

God aiffiteth his.

Jeremiah. Gods plagues. 313

n As for the people though they seemed strong as yron, you tinkle the not be able to reft it hard yron of Baby- lon, but should be led capti- nes

Or, raehne. He speaketh not that for de- fore of reuaged ce, but winthig God wolde deliner his Church of the whome he know to be hardened and accorrigible

y I recumed the d as great toye as he y is all unified ca- leth in car g I had oathig ado with the wicked chtem ners of a y worde, but la- mented buter- ly for thy plug was shewing wher th, faith ful shulde do wh' thei fe to hem of Gods angre

And half not afinited me ac- cording to thy promen-wherest
appareth, y in the Santes of God is imper- fectio of faith, &
through im- pastive is ofc times v'halled as Chap 20,7 f If thou
for- get else car- nal confidera- tion, & faith- fully execute thy
charge That is, foke to wince the good from the bad

n To wit, as my mouth ha- the pronounced Chap 1, 18, & as
here follow ath ver 20 n C'for me out thy self to their wicked-
nes, but let them follow the godlie ex- ample

y I wil arme ther d an in- ulchle fregth & ebbancie, fo that all
the powers of the worde fhall nor overcome shoe

Chap XVI a Mexing, y the affliction shulde be fo horrible in
le- maflem, that wife, and chil- dred thulde but breefe his
facowe.

18 Shal the "yron breake the yron, and the braffe that commeth
from the North?

19 Thy fubftance & thy treafures wil I gi- ue to be fpoiled
without 'gaine, and that for all thy finnes euen in all thy
borders.

14 And I wil make thee to go with thine enemies into a lad that
thou knowst nor; for a fyre is kindled in mine angre, which
shall burne you.

15 O Lord, thou knowest, remembre me, & vifit me, and reuenge me of my perfic- uters: take me not awaie in the continuance of thine angre: knowe that for thy fake I have fufired rebuke.

16 Thy worlde were founde by me, and I did? eat them, and thy worde was vnto me the 10ye and reioycing of mine heart: for thy Name is called vpon me, o Lord God of hoftes.

17 I fate not in the affembite of the moc- kers, nether did I reioyce, but fate alone & becaufe of thy plague: for thou half filled me with indignation.

18 Why is mine heauin es continual? & my plague defperate can not be healed? why art thou vnto me as a lyer, and as waters that faile.

19 Therefore thus faith the Lord, If thou returne, then wil I bring thee agame, thou fhalt ftand be foie me: and if thou take awaie the precious from the vile, thou fhalt be according to my worde: let them returne vnto thee, but returne not thou vnto them.

20 And I wil make thee vnto this people a ftrong brafn wall, and thei fhall fight a- gainst thee, but thei fhall not y preuafte a- gainst thee: for I am with thee to fauc thee & to deluer thee, faith the Lord.

21 And I wil deluer thee out of the hand of the wicked, and I wil tedeme thee out of the hand of the tyrants.

CHAP. XVI.

2 The Lord forbidding Jeremiah to marie, fheth him whas fholde be the afflictio vpi ludah. 13 The captui- tive of Babylon. 15 Their deliverance. 19 The calling of the Gentiles.

The worde of the Lord came also vn- to me, faying,

Thou fhalt not take thee a wife, nor haue fonnes nor daughters in this place.

For thus faith the Lord concerning the fonnes, and c'cerning the daughters that are borne in this place, and concerning their mothers that beare them, & concer- ning their fathers, that beget them in this land.

Thei fhall dye of deaths or difcates: thei fhall not be lamented, nether fhall thei be buried, but thei fhall be as dengue vpon the earth, and thei fhall be confumed by the fworde, and by famine, and their carkeifes fhall be meat for the foules of the heauen, and for the beaftes of the earth.

5 For thus faith the Lord, b Entre not into the houle of mourning, nether go to lamet, nor be moued for them: for I haue taken my peace fro this people, faith the Lord, euen mercie and compafion.

6 Bothe y great, & the female fhall dye in this land: thei fhall not be buried, nether fhall men lament for them: nor cut them felues, not make them felues bald for them.

7 Thei fhall not fretch out the hands for them in the mourning to comfort them for the dead, nether fhall thei giue them the cup of confoiation to drinke for their father or for their mother.

8 Thou fhalt not also go into the houfe of feafting to fit with the to eat & to drinke.

9 For thus faith the Lord of hoftes, the God of Ifrael, Beholde, I wil caufe to ceafe out of this place in your eyes, euen in your daies the voice of mirth, & the voice of gladnes, the voice of the bridegrome and the voice of the bride.

10 And when thou fhalt fhewe this people all thefe wordes, & thei fhall fate vnto thee, Wherefore hathe the Lord pronounced all this great plague againft vsor what is our iniquities and what is our finne that we haue, omitted againft y Lord our God?

11 Then fhalt thou fate vnto them, Becaufe your fathers haue forfaken me, faith the Lord, and haue walked after other gods, and haue ferued them, & worfhiped the, & haue forfaken me, & haue not kept my Law.

12 ("And ye haue done worfe then your fathers: for beholde, you walke euerie one after the flubbenes of his wicked heart, and wil not heare me)

13 Therefore wil I driue you out of this land into a land that ye knowe not, nether you, nor your fathers, and there fhall ye ferue other gods daie and night: for I wil fhewe you no grace.

14 "Beholde, therefore, faith the Lord, the dates come that it fhall no more be faid, The Lord lueth, which broght vp y children of Ifrael out of the land of Egypt,

15 But the Lord lueth, that broght vp the children of Ifrael from the land of the North, and from all the lands where he had fcattered them, and I wil bring them againe into their land that I gaue vnto them fathers.

16 Beholde, faith the Lord, I wil fend out many s fifhers, and thei fhall fifth them, and after, wil I fend out many hunters, & thei fhall hunt them from euerie mountaine and from euerie hill, and out of the caues of the lockes.

17 For mine eyes are vpon all their waies: thei are not hid from my face, nether is their iniquitie hid from mine eyes.

18 And fi ft I wil recompence their iniquitie and their finne double, becaufe they Hhh. in.

b Signifying that y afflictio shulde be fo great y one shulde not ha- ue leafate to comfort and ther.

c That is, fhall de not runs their clothes in figue of mourning.

d For in thefe great cartem- cies all coun- lation & com- fort
fhalbe m vance

Chap 5,19

e Becaufe the wicked are al- waies rebel- ance and dif-
fermble their wane finnes, & murmur agaist Gods mige- nees
as theyh he had no infi caufe to pumith the, he thew, eth him
what to answer. Chap. 7,25

Chap. 23,7

f Signifying y b. white of their deliveran ce out or Ba- bylon
fhal- de be fo great, that it fholde abolish the re- membrance of
their deliveran ce (to kg) pe but he fache here chiefly refped to
the fremind deli- urance vnde Christ

g By y fifhers and murns a- re mece y Ba- bylon, and C. de la,
who fholde ce- frye them in foe's fore that if they afe- ped the
oot, y other fholde take them.

Shal man make gods.

Jeremiah. The teacher of hearts.

b That is, their bones & daughters, & they offred to Molech. He wondereth at great mercy of God in this deliverance, & shal not only extend to the Jews, but also the Gentiles. Our fathers were most virile idolaters: therefore it cometh only of Gods merces, that he performeth his promise, & hashe not merely red out of the Lord, & therein there was no profite.

have defiled my land, and have filled mine inheritance with their filthie carios and their abominations.

19 O Lord, thou art my force, & my strength & my refuge in the day of affliction: the Gentiles shal come vnto thee fro the ends of the worlde, and shal say, Surely our fathers have inherited lies, & vanitie, wherein there was no profite.

20 Shal a man make gods vnto him self, & they are no gods?

21 Beholde, therefore I wil this once reache the: I wil shew the mine hid & my power, & thei shal know y my Name is the Lord,

power, & hashe not merely red out of. 1 They shal once a power, & merces for their deliverance, that thei may leave to

worship me.

CHAP. XVII.

1 The freewardness of the Jews. 2 Cursed be those that put their confidence in man. 3 Man's heart is wicked. 10 God is the searcher of the heart. 13 The living waters are forsaken. 11 The right keeping of the Sabbath commanded.

a The remedy of their curse of God can not pass, albeit for a time he defers the punishment for it shall he manifest to me & Angels. b In head of y^e Law of God, this have written idolatry & all abominations in their heart.

c Your times appear in all the altars that you have erected to idoles. d Some read, so that their children remember their altars that is follow their fathers wickedness. e Zion y^e was my mountaine, shall now be left as a waste field.

f Becomes thou wilt not give in l^led rest at such times, days, & years as I appointed, thou shalt here after be cast away, & it shall be for lack of laborers. g The Jews were given to workable policies, & thought to make themselves strong by the friendship of the Egyptians, His, the and strangers, & to the means season did not depend

on God, & therefore he denounceth Gods plagues against them, shewing that they preserve corruptible man to God,

which is immortal, Ha 2,15. chap. 4,6. b Read Psal. 1,5. 1
Beasteth the wicked have not some excuse to defend their
doings, he sheweth, that their own law & imaginations deceive
them, & bring the to these modern times, that God will
examine their dedes by the malice of their hearts, 1 Sam. 16, 7,
2. chro. 23, 9. psal. 7, 10. chap. 11, 20, & 20, 22. psal. 2, 25.

The sinne of Iudáh is a writen with a penne of yron, & with the
point of a diamóde, & graue vpó the table of their heart, &
vpon the hornes of your altars.

2 They remeber their altars as their children, with their groues
by the grene trees vpon the hie hilles.

3 O my mountaine in the field, I wil giue thy substance, & all
thy treasures to be spoiled, for the sinne of thy high places
through out all thy borders.

4 And thou shalt rest, and in thee shalbe arest fro thine heritage
that I gaue thee, & I wil cause thee to ferue thine enemies in
the lled, which thou knowest not: for ye have kindeled a fyre
in mine angre, which shal burne for euer.

5 Thus saith the Lord, 6 Cursed be the ma that trusteth in ma,
& maketh flesh his arme, & with draweth his heart fro y Lord.

6 For he shalbe like the heath in the wilderness, and shal not se
when ame good cometh, but shal inhabit the parched places in
the wilderness, in a salt land, and not inhabited.

7 Blessed be the man, that trusteth in the Lord, and whose hope the Lord is.

8 For he shalbe as a tre that is planted by the water, which spreadeth out her rootes by the ruer, and shal not fele when the heat cometh, but her lea shalbe grene, and shal not care for the yere of drought, nether shal cease from yelding frute.

9 The heart is deceitful and wicked above all things, who can know it?

10 I the Lord searche the heart, & trye the reines, cuen to giue euerie man according to his wayes, and according to the frute of his workes.

11 & the partyche gathereth the yang, which she hathe not broght for the: so he that getteth riches, and not by right, shal leave them in the muldes of his dayes, and at his end shalbe a foole.

12 As a glorious throne exalted from the beginning, so the place of our Sádharie.

13 O Lord, the hope of Israel, all that forsake thee, shalbe confounded: thei that departe from thee, shalbe written in the earth, because they have forsake the Lord, the fountaine of living waters.

14 Heale me, o Lord, and I shalbe whole: a saue me, and I shal be saued: for thou art my praise.

15 Beholde, o they say vnto me, Where is the worde of the Lord: let it come now.

16 But y I haue not thrust in my self for a pastor after thee, nether haue I desired the daye of misfere, thou knowest: that which came out of my lippes, was right before thee.

17 Be not a terrible vnto me: thou art mine hope in the day of aduersite.

18 Let them be confounded, thasperfecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring vpon them the day of aduersite, & destroy them with double destruction.

19 Thus hathe the Lord said vnto me, Go and stand in the gate of the children of the people, whereby y Kings of Iudáh come in, and by the which they go out, and in all the gates of Ierusalém,

20 And say vnto them, Heare the worde of the Lord, ye Kings of Iudáh, and all Iudáh, and all the inhabitants of Ierusalém, that entre in by these gates.

21 Thus saith the Lord, Take hede to your foules, and beare no burden in the Sabbath day, nor bring it in by the gates of

Ierusalém.

22 Nether carye for the burdés out of your houses in the Sabbath day: nether do ye ame worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, nether inclined their cares, but made their neckes stiffe & wolle not heare, nor receive correction.

24 Neuertheles if ye wil heare me, saith the Lord, & beare no burden through the gates of the citte in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shal the Kings and the princes entre in at the gates of this citte, and shal sit v vpon the throne of Daud, and shal ride vpon charets, and vpon horses, both thei and their princes, the men of Iudáh,

k As the partache by calling gathereth others, which forsake her, when they so that she is not their dam, so the concerns man is forsaken of his riches, because he cometh by them falsely. I shewing that y godlie right to glorie in nothing, but in God: who doeth exalt her, and hashe left a signe of his favour in his Temple.

m Their names shal not be registered in the boke of life. n He desheth God to prefer us: him that he fall not into imitation confidering the great cistempt of Gods worde, & she moustache that fall from God.

o The wicked say y my proprecise shal not come to pass:
because thou defereeth the time of thy reference. p I am
assured of my excelsity, and therefore knowe that y thing
which thou speaketh by me, shal come to pass, & that I
speakne not of any workdelinaffection.

q How favour y wicked desire rigorously with me, yee her me
finde chfore in thee. r Read Chap. 11,20.

r Where as thy doctrine may be, best endeared both of his &
lowe. t By naming the Sabbath day, he apprehendeth the thing,
that is thereby signified for if they transgressed in the core
monie, they must nides be culpable of y rest, read Exon. 8, and
by y breaking of this one commandment, he maketh them
transgressors of the whole Lawe, for as misfit as she fird and
second table are contained herein.

Chap. 22, 6.

and

The potters pot.

Ieremiah. Euil for good.

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and the inhabitants of Ierufalém: and this citie shal remaine for
euer.

26 And the shal come from the cities of Iudah, and from about Ierufalem, and from the land of Beniamin, and from the plaine, and from the mountains, and from South, which shal bring burnt offings, & sacrifices, and meat offings, and incense, & shal bring sacrifice of praise into the House of the Lord. 27 But if ye will not heare me to sanctifie y Sabbath date, and not to heare a burden nor to go through the gates of Ierufalem in y Sabbath date, then will I kindle a lyre in the gates thereof, and it shal de uoure the palaces of Ierufalem, and it shal not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the dipocers of his words. 12 The on Syrace of the Lewes against Ieremiah. 13 His prauer against his aduersaries. 1 The w. rde which came to Ieremiah from the Lord, saying, 2 Anfe, & go downe into the potters houfe, and th. ie shal I shwe thee my wordes. 3 Then I went downe to the potters houfe, and beholde, he wrought a worke on the wheles.

4 And the vessel that he made of a claie, was broken in the hand of the potter, so he returned, & made it another vessel, as se- nied good to the potter to make it.

5 Then the worde of the Lord came vnto me, saying,

6 O houfe of Israel, can not I do with you as this potter, saith the Lordsh. holde, as y claie is in the potters hand, so are you in mine hand, o houfe of Israel.

7 I wil speake sudedly against a nation or a against a kingdome to plucke it vp, & to roote it out and to de strote it.

8 But if this nation, against whom I haue pronounced, tuine fro their wickednes, I wil a repent of y plague that I thought to bring vpon them.

9 And I wil speake suddenly concerning a nacion, and concerning a kingdome to buylde it and to plant it.

10 But if it do euil in my sight and heare not my voice, I wil repet of the good that I thought to do for them.

11 Speake y now therefore vnto the men of Iudah, and to the inhabitats of Ierufalem, saying, Thus faith y Lord, Beholde, Epre-pare a plague for you, and purpof a thing against you: returne you therefore euerie one from his euil ware, and make your wales and your workes good.

12 But the said c. d. speratly, Surely we wil walke after our owne imaginacions & do euerie man asier the stubbernes of his wic-ked heart.

13 Therefore thus faith the Lord, Aske now among the heathen, who hath heard fuche things the virgine of Israel

hathe done ve rne filthily. 14 Wil a man forsake the fnowe of Liba-non, which cometh from y rocke of the field or shal the colde flowing waters, that come from another place, be forfaken? 15 Because my prople hathe forgottin me, a haue burnt incenf to vanitie, and their Prophetes haue caufed them to stumble in their wales from the ancient wales to walke in the paths and wale that is not tro-den, To make their land defolate a perpetual derifion, so that euerie one that pafeth thereby, shalbe ahtonfhed and wagge his head, 17 I wil featre them with an Eaft winde before the cnemie: I wil shewe them the backe, and not the face in the day of their defluction. 18 Then faid they, Come, and let vs imagine fome deuife against Jeremiah: for th. Laws shal not perifh from the Priest, not counfelf from the wife, nor the worde from the Prophet: come, and let vs fmiue him with the tongue, and let vs not gue hede to any of his wordes. 19 Harken vnto me, o Lord, and heare the voye of them that contend with me. 20 Shal euil be recompenced for good; for they haue digged a pit for my foule: re-membre that I fto de before thee, to speake good for them, and to turne away thy wrath from them. 21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the fwoode, and let their wi-ues be robbed of their children, and be wid dowes: and let their houf bands be put to death, and let their yong men be flay-ne by the fwoode in the battel. 22 Let the crye be heard from their hou-fes, when thou shalt bring an hofte sud-denly vpon them: for they haue digged

a pit to take me, and hid fnares for my fete. 23 Yet Lord thou knowest all their counfelf against me tendeth to death: forgue not their iniquitie, nether put out their finne from thy figh, but let them be ouerthro-wen before thee: deale thun with them in the time of thine angre.

CHAP. XIX.

He prophesieth the defruccion of Ierufalem for the em-tempt and delijing of the worde of God.

1 Thus faid the Lord. Go, and bye an earthen bottel of a potter, and tofe of the ancients of the people, and of the ancients of the Priests, 2 And go for the vnto y vallei of Ben-him-Hhh. iii.

3 At no man y hatheth that, refuieth faith eid-nut waters which he be-the at home, to go and feke waters abroad to quench his thrift: so they oght not to fe-le for helps & fuctour at frd gers and leane God, which was prefent with them. 4 That is, the way of trunth, which God had taught by his Law, read chap 6,10. 5 I wil shewe mine angre & not my favour toward them.

6 This argu-ment y wicked haue euer vled against the feewners of God, the Church can not erret we are the Church, and therefore who feener spea-heth agnft vs, they oght to dye, king 21a 24, cha 7,4 & 20,5 mils 1,4 and thus the falie Church prefrecueth y true Church, which fiddeth not moneward punpe, and in multirade, but is knowen by the greces of the holte

God-h Let vs felan-der how, and as eue him: for we shalte be-
loud

7 Seing the ob-finate malice of the aduer faries, which grewe
daely more & more, the Prophet being moued with Gods Spi-
ris, without any casual affa-ction prsueth for their de-fruition
be-cunfe he knew that it fholde tend to Gods glorie, & pro-ner
of his Church.

The blood of innocents.

Ieremiáh. A burning fyre.

For, gave of the foam.

a By Kings he- re and in other places are most counse- laurs &
gomer- rours of y pro- ple; which he called the An- canus, ver.
b Read of this phrasis, L. Sam. Eds.

a Whereby is declared that what so once is not coman- ded by
Gods word touching his fœnce, as against his words de Read
Chap 7, 11 & 2 king. 2, 10 sfa 10, 11.

Chap 12, 16. ♂ 45, 50. ♂ 50, 13.

Deut. 28, 53 Lipond. 4, 10

a This visible sign was an confirms them touching y af- fistice
of this plague, which y Lord there- ceived by his Prophet. f He

noteth the great rage of the idole- ters, which left no place for
fro their abo- monitions, in- formable as they polluted their
own houses there- with, as we re- get among the populæ de
Read Deut. 21, 2.

nóm, which is by the entrie of the 'Baft ga- te: & thou fhalt
preache there the wordes, that I fhall tel thee,

And fhalt fay, Heare ye the worde of the Lord, & Kings of
Iudáh, and inhabitáts of Ierufalém, Thus faith the Lord of ho-
ftes, y God of Ifraél, Beholde, I wil bring a plague vpon this
place, the which who- foeuer heareth, his eares fhall e tingle.

Because they haue for faken me, and pro- phaned this place,
and haue burnt incen- fe in it vnto other gods, whome nether
they, nor their fathers haue known, nor the Kings of Iudáh
(they haue filled this place alfo with the blood of innocents,

And they haue buyit the hie places of Báal, to burnt their
fonnes with fyre for burnt offtrings vnto Báal, which I e com-
mâded not, nor fpake it, nether came it in- to my minde)

Therefore beholde, the dayes come, faith the Lord, that this
place fhall nomore be called d Tópheth, nor the vallei of Ben-
hinnóm, but the vallei of flaughter.

And I wil bring the counfel of Iudáh & Ierufalém to noght in
this place, and I wil caufe the to fall by the fworde before their
enemies, & by the hand of them that feke their liues: & their

carkeifes wil I gi- ue to be mear for the foules of y heauen, and to the beastes of the field.

And I wil make this citie defolate & an hífsing, fo that euerie one y paffech there- by, fhall be aftonifhed & hífle becaufe of all the plagues thereof.

And I wil frde the with y fiefh of their fonnes and with the fiefh of their daugh- ters, and euerie one fhall eat the fiefh of his friend in the ficge and ftretimes, where- with their enemies that feke their liues, fhall holde them ftreir.

Then fhalt thou breake the bottle in the fight of the men that go with thee,

And fhalt faie vnto them, Thus faith the Lord of hoftes, Euen fo wil I breake this people & this citie, as one breaketh a e pot- ters veffel, that can not be made whole a- gaine, & thei fhall buryethem in Tópheth til there be no place to burye.

Thus wil I do vnto this place, faith the Lord, and to the inhabitants thereof, and I wil make this citie like Tópheth.

For the houfes of Ierufalém, and the houfes of the Kings of Iudáh fhall be defi- led as the place of Tópheth, becaufe of all the e houfes vpon whole s rofes then haue burnt incenfe vnto all the hoſte of hea- uen, and haue powred out drinke offrings vnto other gods.

Then came Ieremiáh from Tópheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon this citie, and vpon all her townes, all the plagues y I haue pronounced against it, because they haue hardened their neckes, and wolde not heare my wordes.

CHAP. XX.

a Ieremiáh is smitten and cast into prison for preaching of the worde of God. 3 He prophesieth the captiuitie of 'Babylon. 7. He complained that he is a making stake for the worde of God. 9 He is compelled by the spirit to preache the worde.

When Pashúr, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiáh prophesied these things,

Then Pashúr smote Ieremiáh the Prophet, and put him in the stocks that were in the high gate of Beniamín which was by the house of the Lord.

And on the morning, Pashúr brought Ieremiáh out of the stocks. Then said Ieremiáh vnto him, The Lord hath not called thy name Pashúr, but Magór-mischaib.

For thus faith the Lord, Beholde, I wil make thee to be a terrour to thy lift, & to all thy friends, and thei shal fall by the fworde of their enemies, & thine eyes shal beholde it, and I wil giue all Iudáh into the hand of the King of Babél, and he shal carie them captue into Babél, and shal flate them with the fworde.

Moreover I wil deliuer all the substance of this citie, and all the labours thereof & all the precious things thereof, and all y treafures of the Kings of Iudáh wil I giue into the hand of their enemies, which shal spoyle them, and take them aware and carie them to Babél.

And thou Pafhúr, & all that dwell in thi- ne houle, shal go into captuutte, and thou shalt come to Babél, and there thou shalt dye, and shalt be buryed there, thou & all thy e friends, to whome thou haft prophe- cied lies.

O Lord, thou haft deceiued me, and I am e deceiued: thou art stronger then I, and haft d preuailed: I am in derfion daiely: euerie one mocketh me.

For since I spake, I eryed out of wrong, and proclaimed e defolation: therefore the worde of the Lord was made a reproche vnto me, and in derfion daiely.

Then I faid, I wil not make mencion of him, nor speake any more in his Name. But his worde was in mine heart as a bur-

ning fyre fhut vp in my bones, and I was wearic with
forbearing, & I colde not flay.

For I had heard the railing of many, e feare on euerie fide.
Declare, laid thei, & we wil declare it: all my familiars
watched for

a Thus we fi that the thing which nether the King, nor the
princes nor the people duft entrapip- fe again y Pro- phet of
God, this prift as a churchment of Satan firft atfpited, read
Chap 31, 13 "Or, feare read alone.

b Which he- ne fuffred the felves to be a- buied by thy falfe
prophe- cie.

c Herein ap- peareth y in- pactencie, & oftencures o-
mercometh the ferments of God, whi thei fe not their la- bours
to pro- fite, and alfo fide their ow- ne weakner, read cha 15, 18.

d Thou difeft thruft me fuch to this worke again my wil a the
fhewath that he did his office in that he reproued y people of
their vices & threa- tened them & Gods inde- ments: but be-
cause he was decided and perfecured for this, he was
dificouraged & choght to haue cealed to pren che, fane that
God's Spirit did force him theatres: e Thus the e- nemics
confer- red together to know what they haft heard him fay y
they might accuse him thereof, read Ile. 20, 21.

mine

His impatience.

Ieremiáh. Life and death.

g Here he thought how his faith did firme against reuniton and fight to the Lord for strength.

Sam 16,9. 1 thro 25,9. psal 7,10. chap 11,20. & 17,10.

h How the children of God are more- come in this barrel of the flesh and the Spirit, and in- to what such meniences they fall till God raise them up agree, read Job 3,1, and chap 15,10. 1 Alluding to the deftrosith of Sodom and Gomorah, Ga. 19,25

k Messif, that the frute the- roof might ne- mer come to prufte.

a Not that the King was reu- ched with re- pendice of his Rimes and fo foght to God, in did Here- kiáh when he fene to Iñiáh, 2 King 19,1 iñ 17,2, but because the Prophet might pray vato God to take this prefene plague away, as Pha- rabb foght ew to Mofte, Ra- ed 9,28 b To wit, from your enemies to deftrove your fclere.

mine halting, feying, It may be that he is deceased: fo we fhal preuaile againft him, and we fhal execute our vengeance vpon him.

11 8 But the Lord is with me like a mightie gyant: therefore my perfecuters fha beo- uertthrown, and fhal not preuaile, & fhal be greatly confoided: for they haue done vnwifely, and their euerlafting fname fhal neuer be forgotten.

12 * Buc, ô Lord of hoftes, that tryeft the tighteous, & fceft the reines & the heait, let me fe thy vengeance on them: for vnto thee haue I opened my caufe.

13 Sing vnto the Lord, praife ye the Lord: for he hathe deliuered the foule of the poore from the hand of the wicked.

14 9h Curfed be the day wherein I was bor- ne: & let not the day wherein my mother bare me, be bleffed.

15 Cuised be the man, that fhrwed my fa- ther, faying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the: cities, which the Lord hathe ouer tuined and rip nted not: & let him heare the crye in the mor- ning, and the fhowting at noone tide,

17 Because he hathe not flayne me, euen frô the wombe, or that my mother might ha- ue bene my graue, or her wombe a perpe- tual h conception.

18 How is it, that I came for the of the wom- be, to fe labour and fotowe, that my daies fshulde be confumed with fname?

CHAP. XXI.

He prophucieth that Zedekiáh fhalbe taken, and the citie burned.

1 The worde which came vnto Ieremi- áh from the Lord, when King Zede- kiáh fene vnto him Paftúr, the fonne of Malchiáh, & Zephaniáh, the fonne of Ma- afe áh the Pracht, faying,

2 * Inquire, I pray thee of the Lord for vs (for Nebuchadnezzár King of Babél maketh warre againft vs) if fo be that the Lord wil deale with vs according to all his wonderous workes, that he may retur- ne vp from vs.

3 Then faid Ieremiáh, Thus fhall you fay to Zedekiáh,

4 Thus faith the Lord God of Ifraél, Be- holde, I wil h turne backe the weapons of warre that are in your hands, wherewith ye fight againft the King of Babél, and a- gainft the Caldeans, which befiege you without the walles, & I wil assemble them into the middles of this citie.

5 And I my felf wil fight againft you with an outfretched hand, and with a mightie arme, euen in angre and in wrath, and in great indignacion.

6 And I wil fmite the inhabitants of this citie, bothe man, and beaft: thei fhall dye of a great peftilence.

7 And after this, faith the Lord, I wil deli- uer Zedekiáh the King of Iudáh, and his feruants, and the people, and fuche as are left in this citie, from the peftilence, from the fworde and

from the famine into the hád of Nebuchad-nezzár King of Babél, and into the hand of their enemies, and into the hand of thofe that feke their li- ues, and he fhall fmite them with the edge of the fworde: he fhall nor fpare them, no- ther haue pitie nor compaftion.

8 ¶ And vnto this people thou fhalt fay, Thus faith the Lord, Beholde, I fet before you the: way of life, & the way of death. 9 *He that abideth in this citie, fhall dye by the fworde and by the famine, and by the peftilence: but he that goeth out, and fall- leth to the Caldeans, that befiege you, he fhall liue, and his life fhall be vnto him for a pray.

10 For I haue fet my face againft this citie, for euil and not for good, faith the Lord: it fhall be giuen into the hand of the King of Babél, and he fhall burne it with fyre.

11 ¶ And fay vnto the houfe of the King of Iudáh, Heare ye the worde of ¶ Lord. 12 O houfe of Dauid, thus faith the Lord, *Execute iudgement in the morning, and deliuer the oppreffed out of the hand of the oppreffor, left my wrath go out like fyre and burne, that none can quenche it, because of the wickednes of your workes.

13 Beholde, I come againft thee, & ô inhabi- tant of the valley, & rocke of the plaine, faith the Lord, which fay, Who fhall come downe againft vs? or who fhall enter into our habitations?

14 But I wil vifite you according to ¶ frute of your workes,
faith the Lord, and I wil kindle a fyre h in the foreft thereof,
and it fhall deuoure rounde about it.

CHAP. XXII.

2 He exhortheth the King to iudgement and righteousnes. 3 &
by Ierufalém is bright into captuette as I he death of Shallam
the fonne of Iofáh is prophesied.

1 Thus faid the Lord, Go downe to the houfe of the King of
Iudáh, and speake there this thing,

2 And fay. Heare the worde of the Lord, ô King of Iudáh, that
fiteft vpon the throne of Dauid, thou and thy feruants, and
thy people that enter in by thefe gates.

3 Thus faith the Lord, *Execute ye iudgement and a
righteousnes, and deliuer the oppreffed from the hand of the
oppreffor, and weze not the ftranger, the fatherles, nor the
widdowe: do no violence, nor fhede innocent blood in this
place.

4 For if ye do this thing, then fhall the Kings ftring vpon the
throne of Dauid enter in by the gates of this houfe, * and ride
vpon charets, and vpon horfes, bothe he

c By yelding yone felues to Nebuchanezc xárd By refitting
nim Chap 18,2.

e As a thing recovered fto extreme con- ger, Chap 12,2 & 19,18,& 46, 5

Chap 23,3. f Be difugen to do imitate.

g Meaning, Re- miálem, which was buylied parte on the hill and parte in ¶ valley, & was chpasfea about with mountaines.

h That is, in ¶ houfes therf, which fode as theſhe as- trees in the forest.

Chap. 21,12. a This was his ordinaria me- ner of prea- ching before ¶ King, from Ió fiáh vnto Ze- dekiáh, which was about fourth y. res.

Chap 17, 25.

Ill.

A Kings prosperitie.

Ieremiah. Falte pastors.

b Shewing y there his none garater than he is, Ebr 6, 11, and that he will more cer- tently perfor- me his oche c He comor- rath Ierufalem to Gilead, & was beyond Iordah, and y beentue of In- dah to Leba- non. d The Bhrewe words figu- facts to Ianc- tle, beaith y Lord doeth dedicate to but viz & pur- pose fuch as he prepareth to ekeene his morke, Iio-1st chap 6,4. and

th1. e Thy bayl- dings made of cedre trees. f As they that wonder as a thing which they chughe wode omer lume stone fo to paffe, Dem. 20,4. a long p,8. g Signifyng y they fhalde lofe their Kig for, Iehouachi wone forth to mere of che- chaed nezzz & yeded hi feif and was cary- nd mee Baby- lon, 2 King 14 to b Whome fo- me thunbe to he Iehouachi & y Iofah was his grand fa- berrhat as fe- ment, this was Ichoiakim, as verf 18 l By b-fhes & correfion k Meaning, Io- dah, who was not given to ambition and superfiance, him was cheent unite medi- criffe and did quify delite in ferring forthe Gods glorie & to do tuffice to all l For eury one fhal him young to la ment for him self m Not hoo- rably among his fathers, but in care- one are call to a hole becan- fa their fainke fhalde not in- feft, read 2. King 24,9 to- fapher Aung 20,8 wrench that the one- me fawne him in the cure & commended him to be call before the wall

and his feruants and his people.

But if ye wil not heare these wordes, I b sweare by my self, faith y Lord, that this House fhalbe waite.

For thus hathe the Lord spoken vpon the Kings house of Iudah, Thou are c Gilead vnto me, and the head of Lebanon yet fu- rely I wil make thee a wilderness or as ci- ties not inhabited,

And I wil d prepare destroyers against thee, eury one with his weapons, and then fhāl cut downe thy chief e cedre trees, and caft them in the fyre.

f And many nations fhāl paffe by this ci- tie, & the fhāl fay eury man to his neigh- bour, Wherefore hathe y Lord done thus vnto this great citie?

Then fhāl they answer, Because they ha- ue forfaken the covenant of y Lord their God, and worshiped other gods & fetued them.

10 ¶ Wepe not for the dead, & be not mo- ued for them, but wepe for him s that go- eth out: for he fhāl retorne no more, nor fe his native country.

11 For thus faith the Lord, As touching h Shallom the fonne of Iofiah King of Iu- dah, which reigned for Iofiah his father, which wft out of this place, he fhāl not re- turne thether,

But he fhāl dye in y place, whether they haue led him captue, and fhāl fe this land no more.

13 ¶ Wo vnto him y buyldeh his house by v nrighteoufnes, & his chambers without equitie: he vfeh his neighbour without wages and guech him not for his worke.

14 He faith, I wil buylde me a wide house and large chambers: fo he wil make him self large windowes, and filing with ceire

and painte them with vermelon.

15 Shalt thou reigne, because thou clofeth thy self in cedre 2
did not thy b father eat and drinke and proffer, when he
executed judgement and tuffice?

16 When he iudged the cause of y afflicted & the poore, he
prospered: was not this be- cause he knewe me, faith the Lord?

17 But thine eies and thine heart are but o- nely for thy
coueroufies, and for to fhed innocent blood, & for oppression,
and for deftuction, even to do this.

18 Therefore thus faith the Lord against Iehouakim, the fonne
of Iofiah Kig of Iu- dah, Thei fhall not lamet him, faying, Ah,
my brother, or ah, fitter: nether fhall they mourne for him,
faying, Ah, lord, or ah, his glorie.

19 He fhall be buried as an affe = is buried, euf drawn and caft
for the without the ga- tes of Ierufalem.

20 ¶ Go vp to a Lebanon, & crye: fhowte in before the walles
roburyd. a To call to the Affyrians for halpe.

a Baftan & crye by the paffages: for all thy louers are
destroyed.

21 I fpake vnto thee whe thou waft in prof- peritie: but thou
faidft, I wil not heare: this hath bene thy maner from thy
youth that thou woldest not obey my voyce.

22 The winde fhall fede all thy pastors, p & thy louers fhall go into captiuitie: and then fhalt thou be afhamed and confounded of all thy wickednes.

23 Thou thardwellest in Lebanon, and shalt keepe thy nest in the cedres, how beautiful fhalt thou be when forowes come vpon thee, as the fouow of a woman in trauati

24 As I liue, faith the Lord, though r Coniah the sonne of Iehouakim King of Iudah, were the fignet of my right hand, ye: wolde I plucke thee thence.

25 And I wil giue thee into the hand of the that fike thy life, and into the hand of them, whose face thou feaest, eue into the hand of Nebuchad nezzz King of Babylon, and into the hand of the Caldeans.

26 And I wil cause them to cary thee away, and thy mother that bare thee, into another country, where ye were not borne, & there fhall ye dye.

27 But to the land, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Coniah as a defpised and broken idole? or as a vessel, wherein is no pleasure? Wherefore are they caryed away, he and his fede, & cast out into a land that they knowe not?

29 O cearth, earth, earth, heare the worde of the Lord.

30 Thus faith the Lord, Write this man delirute of children, a man that fhall not proffer in his dayes: for there fhall be no man of his fede that fhall proffer and fit vpon the throne of Daud, or beare rule any more in Iudah.

CHAP. XXIII.

Against false Pastors. 1 A prophece of the great Pa- fore Iofah: broft.

2 W O or vnto the Pastors that de- fition and feater be the shepe of my pastors, faith the Lord.

3 Therefore thus faith the Lord God of Iis ael vnto the Pastors that ffee my people, Ye haue feeded my flocke and thrust them out, & haue not visited the: beholde, I wil visite you for the wickednes of your worke, faith the Lord.

3 And I wil gather the remnant of my shepe out of all countreyes, whether I had driven them, and wil bring them againe to their foldes, and they shall growe and encrease.

4 And I wil fet vpon shepherdes ouer them, which shall feede them: and they shall dread no more nor be affraid, neither shall any of them be lacking, faith the Lord.

he shal see how God wil gather his Church after this difperieue.

a For this was the way out of Iudeh to Af- forta where- by is
mfe that all helpers fhalde faller for the Cal- deans hum
fubdurd ho- the them and the Egyptians. p Bothe thy
gouerounx & they y fhalde helpe thee, fhal venith a- wer as
wond q Thou that as bayle of y faure cedre trees of Leba- non.

r Who was called Iehou- chlin or Icen- niah, whome he callish
here Coniah in ef- trnge, who thoghe his kingdoms col de
nouer de- pare fch him, became he co- ne of y doe- be of
Daud, and therefore for y premer fike colde not be taken from
his house but he afnded fhalb premen, and therefore was infly
de prmed of the kingdoms f hi: fhauech that all poffe- rtive
fhalbe wroffice of that luffe pla- gne as thogh at were regs-
fired for per- petual mion- ce

t Not that he had no chil- drenfor after he began: fala chief in
the oppresses, Ma- 1,13) but that none fhalde reigne after him
as King.

Chap XXIII a Meaning, the premire, goater nours & false
propheces, as Kae 14:1 b For the which I haue efpecial care
and haue pre- pared good pastures for them c Whofe char ge is
to fede the fhalde, but they eat the fruie thereof, Kae 14:1 d
Thus the Prophees one vfe to muir the promiles with y chreat
nays, Ioh the godic fhalde be to moche beaten downe, and
therefore

Of othes.

Jeremiah. Chaffe & wheat. 316

e This prophe- ter is of the substitution of the Church in the time of 1e fortChrith, who is ½ true bran- che, read 1fa. 21, 1 & 41, 8. chap 11, 15 du- ni 9, 24. *Deus 23, 28. chap. 33, 16.

f Read: Chap. 16, 11.

g Meaning, the false prophets which deceive people: whe- ren appeareth his great love toward his na- ch, read Chap 14, 15 "the paff'd over w imi'd. h They move head long to workroom, and like vane bal- pe "in my hypo- ents" i My Temple is full of their acolater and superstitions.

h They which shulde have prothed by my roddes against Samarra, are become worfe then they I Thigh to ½ worlde they feme holy fe- thers, yet I de- toft them as I did thefe abu- manable cuser. m Read Chap. 8, 14 "the hypocriefie."

n Which that have invented of their ow- ne braine e Read Chap 6, 14, & 8, 11 p Thus that did derde Iere- mith eachugh the worde of God were not reutilled vneo him, fo alio spake Zede- hish to Mi- chah, i. King. 21, 14.

5 Beholde, The daies come, faith the Lord, that I will raise vnto David a right- teous 6 branche, & a King shal reigne, and prosper, and shal execute iudgement, and iustice in the earth.

6 In his daies 7 Iudáh fhalbe faued, and If- raél fhal dwell fafely, and this is the name whereby thei fhal call him, 8 The Lord our righteousnes.

7 Therefore beholde, the daies come, faith the Lord, that thei shal no more say, The 1 Lord liuech, which broght vp the children of Ifi ad out of ½ land of Egypt,

8 But the Lord liuech, which broght vp and led the fede of the houle of Ifraél out of the North countrey & from all contreys where I had scattered them, and thei shal dwell in their owne land.

9 Mine heart breaketh within me, becaufe of the 1 Prophetes, all my bones shake: I am like a drunken man (& like a man whome wine hath "ouercome) for the prefence of the Lord and for his holie wordes.

10 For the land is ful of adulterers, and be- caufe of othes ½ land mourmeth, the plea- fant places of the wildeines are dried vp, and thein 6 courfe is euil, and their force is not right.

11 For borbe the Prophet and the Prifet 9 do wickedly: and their wickednes haue I founde in mine 1 Houfe, faith the Lord.

12 Wherefore their ware shalbe vnto them as flipperie waies in the darkenes: thei shal be druuen forthe and fall therein: for I wil bring a plague vponthem, men the yere of their viftracion, faith the Lord.

13 And I haue fene foolishnes in the Pro- phetes of Samaria, ½ prophecied in Baál and caufed my people Ifraél to erre.

14 I haue fene also in the Prophetes of Ieru falem 1 filthines:
thei commit adulterie & walke in lies: thei strengthen also the
hads of the wicked that none can i eurne from his wickednes:
thei are all vnto 1 me as So- dom, and the inhabitants thereof
as Go- morah.

15 Therefore thus faith the Lord of hostes concerning the
Prophetes, Beholde, I wil fede them with m wormewood, and
make them drinke the wates of gall: for from ½ Prophetes of
Ierufalem is wickednes gone forthe into all the land.

16 Thus faith the Lord of hostes, Heare not the wordes of the
Prophetes that pro- phecie vnto you, and reache you vanitie:
thei speake the vissó of their owne a heart & not out of the
mouth of the Lord.

17 Thei fane stíl vnto them that despise me, The Lord hath said,
Ye 2 shal haue peace: & thei fane vnto euerie one that walketh
after the stubbernes of his owne heart, No euil shal come vpon
you.

18 For 2 who hathe stand in the counfel of

the Lord that he hathe perceiued & heard 9 Bothe that his
worde Who hathe maiked his worde 10 Godhathe sent and
heard it? me, and that my worde shal be true.

19 Beholde, the tempest of the Lord goeth Chap. 14, 15. for
the in his wrath, & a violent whirlwin- 6 17, 21. de shal fall

downe vpon the head of the 6 17, 21. wicked. G 17, 21.

20 The angre of the Lord ſhal not returne 1 He ſtoweth vntil he
haue executed, and til he haue 2 the difterence performed the
thoghets of his heart: in the 3 the ſtowne the latter daies ye 4
ſhal vnderſtand it plai- 4 the true mun- ely. f Do not 2 fe your
ſaliftho- de, howfomer you cloke it, and wherſſon- 5 our you
com- mit it?

[illegible]

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Lord? Do not I fil heauen and earth, faith the Lord? Do not I
fil heauen and earth, faith the Lord? Do not I fil heauen and
earth, faith the Lord? Do not I fil heauen and earth, faith the
Lord? Do not I

Baskets of figs.

Ieremiáh. The Profetes diligence.

34 And the Prophet, or the Priest, or the people that shal say,
The burden of the Lord, I wil euen visit euerie fische one, &
his houfe. 35 Thus shal ye fay euerie one to his neighbour, and
euerie one to his brother, What hathe the Lord answered and
what hathe the Lord spoken 36 And (\S) burden of the Lord
shal ye mencion no more: for euerie mans (^d) worde shal be
his burden: for ye haue peruerted the wordes of the liuing God,
the Lord of hoftes our God. 37 Thus shalt thou fay to (\S)
Prophet, What hathe the Lord answered thee and what hathe
the Lord spoken 38 And if you say, The burden of the Lord,
Then thus faith the Lord, Because ye say this worde, The
burden of the Lord, and I haue fent vnto you, saying, Ye shal
not say, The burden of the Lord, 39 Therefore beholde I, euen
I, wil vterly 'forget you, and I wil forake you, & the ci tie that I
gaue you & your fathers, and cast you out of my presence, 40
And wil bring an euerlafting reproche vpo you, & a perpetual
flame which shal neuer be fogotten.

CHAP. XXIII.

The vishon of the bafkets of figges Signifieth that parte of the people should be brought against from capti- uste. 1 And that Zedekia and the rest of the pe- ple should be carried away. The Lord thewed me, & beholde, two bafkets of figges were fet before y Teple of the Lord, after that Nebuchadnezzar Kig of Babel had carried away captiue Iecomiah y fonne of Iehorakim King of Iudah, and the princes of Iudah with the workemtn, and cunning men of Iru-falem, and had broght them to Babel. One bafket had verie good figgs, euen like the figges that are firft ripe: & the other bafket had verie noghtie figges which colde not be eaten, their were fo euil. Then said the Lord vnto me, What feeft thou, Ieremiah? And I said, Figges: the good figgs verie good, & the noghtie verie noghtie, which can not be eaten, their are fo euil. 4 Again the worde of the Lord came vnto me, saying, 5 Thus faith the Lord, the God of Ifrael, Like thefe good figges, fo wil I knowe them that are carried away captiue of Iudah to be good, whome I haue fent out of this place, into the land of the Caldeans. For I wil fet mine eyes vpon them for good, and I wil bring them again to this land, and I wil buyde them, and not defroy them, and I wil plant them, and not roote them out,

And I wil giue them an heart to knowe me, that I am the Lord, and they shalbe my people, and I wil be their God: for they shal returne vnto me with their whole heart. *And as the

noghtie figges which can not be eaten, they are fo euil (sutely thus faith the Lord) fo wil I giue Zedekiah the King of Iudah, and his princes, and the reifdue of Ierufalem, that remaine in this land, & them that dwell in the land of Egypt: I wil euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproche, and for a proutbe, for a commune talke, and for a curfie, in all places, where I shal cast them. And I wil fend the fwerde, the famine, and the peftilence among them, til they be confumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

He prophesieth that this shalbe in capitulite fawentie yeres, 12 And that after the fawentie yeres the Babylonians foulda be defrayed. 14 The destruction of all nations is prophesied.

The worde that came to Ieremiáh, concerning all the people of Iudáh in the fourth yere of Iehorakim the fonne of Iofáh King of Iudáh that was in the first yere of Nebuchad-nezzár King of Babel:

The which Ieremiáh the Prophet spake vnto all the people of Iudáh, & to all the inhabitants of Ierufalém, saying, From the thirtieth yere of Iofáh the fonne of Ammón King of Iudáh, euen vnto a this daye (that is the thre and twentieth yere) the

wordes of the Lord hathe come vnto me, & I haue spoken vnto you c 11-fing early and speaking, but ye wolde not heare.

And the Lord hathe fent vnto you all his fatuants the Prophetes, rifying early and finding them, but ye wolde not heare, nor encline your eares to obeie.

Thei d said, Turne againe now euerie one from his euil ware, and from the wickednes of your inuencions, & ye shal dwell in the land that the Lord hathe giuen vnto you, and to your fathers for euer and euer. 6 And go not after other gods to fetue the & to worship them, and prouoke me not to angre with the workes of your hands, & I wil not punish you.

7 Neuertheles ye wolde not heare me, faith the Lord, but haue prouoked me to angre with the workes of your hands to your owne hunt.

8 Therefore thus faith the Lord of hoftes, Because ye haue not heard my wordes,

9 Beholde, I wil fend and take to me all the efami-

a That is, in y third yere accomplished, & in the beginning of the fourth: for though Nebuchad-nezzár began to reign in the end of the third yere of Iehorakim the king, after that yere is not here counted, because it was almost expired, Dan 1,6 b Which was the fife yere & the ninth month of Iehorakim reign:
c That is, I haue spared on diligence or labour, Chap 7a 15

d He fheweth that the Prophetes wholly with one consent did labour to pul y people from those vices, & then reigned: co wit, fro idolateres, and the vane confiden ce of men, for vnder these two all other were construed a King 17, 15 cite 18 21 & 35,36, Iohah, 1,8

Or, say, you away.

Chap. 20, 21.

a The good figgs signified the that were gone into capti- uite, and fo saued their life, as chap 21, 8 and the noghty figgs them y remai- ned, which were ye fufaleft to the fwerde, fuaute and ye filience.

b Whereby he approach the yielding of Ie- comiah, & his company, he, caufe that o- beted the Pro- phet, who ex- hocted them thereunto.

The cup of wrath.

Ieremiáh. The childrens rod. 3169/29/1224

The Calde- ans, & all their power So the wic- ked and Satan him selfe are Gods feruants, because he ma kith them to ferue him by confrence and ru:ereth that which that do of malice, to his honour & glottie At the Phi- llisms, Ammo- ment, Egyptiés and others Chap 10, p. Mr. deftay h Meaning, y bread and all

things that shulde ferue vato their fea- ftes, shulde be taken away. This recei- ction was for the confirma- tion of his prophecie, be- cause he colde the of y time, that the shuld entre & remis- ne to capem- ize, 1 Chro 36, 21, eera 1, 1 chap 19, 10 da- m 9, 2 For fong the indgement began at his owne houfs, the enemies muñ andes be punifed moe grienouf- ly, Ezek 9, 6 1 per 4, 17 1 Thie 11, of the Babyioni- ans, as Chap 27, 7 Signifying the extreme af- fitions that God had ap- pointed for e- nerte one, as Pfai 75, 8 kia, 51, 17 and this cup, which the wicked drinke is more bittes the that which he gueth to his children, for he meaf- ereth y one by merrie, and the other by jubice For now it begioneth and shal fo cont- me if it be ac complified o Read Iob 1, 2 Which we- re cities of the Phillisms Edom is here taken for the whole coun- try and Vz for a part the- reod At Grecia, Izale, and the refi of those counter I here were people of Aiz- nia, which came

families of the North, faith the Lord, & Nebuchad-nezzar the King of Babel my feruant, and wil bring them against this land, and against the inhabitants thereof, & against all these nations rounde about, and wil deftrove them, and make them an astonishment and an hissing, and a continual defolation.

Moreover I wil take from them the voice of mirth and the voice of gladnes, the voice of the bridegrome and the voice of the bride, the noise of the mille-ftones, and the light of the candle.

And this whole land shal be defolate, and an astonishment, or these nations shal ferue the King of Babel feuentis yeres.

And when the feutntie yeres are accom- plished, I wil visite the King of Babel and that nacion, faith the Lord, for their iniquities, euen the land of the Caldeans, and wil make it a perpetual defolation,

And I wil bring vpon that land all my wordes which I haue pronounced against it, euen all y is written in this boke, which Ieremiáh hathe prophecied against all nations.

For many nacions, and great Kings shal euen ferue them felues of them : thus wil I recompéee them according to their dedes, and according to the workes of their owne hands.

For thus hathe the Lord God of Ifrael fpoken vnto me, Take the cup of wine of this mine indignacion at mine hand, and caufe all the nacions, to whome I fend thee, to drinke it.

And they shal drinke, and be moued & be madde, because of the fworde, that I wil fend among them.

Then toke I the cuppe at y Loids hand, and made all people to drinke, vnto who- me the Lord had fent me:

Euen Ietufalem, and the cities of Iudáh, and the Kings thereof, and the princes thereof, to make them defolate, an astonishment, an hissing, and a curfie, as appeareth this day:

Pharaóh alfe, King of Egypt, and his fer- uantes, and his
princes, and all his peo- ple:

And all fortes of people, and all the Kings of the land of Vz:
and all the Kings of the land of the Phillisms, & A- fukelón,
and Azzáh, & Ekrón, and y rem- nant of Afhdód:

Edóm, and Moáb, and the Ammoni- tes,

And all the Kings of Tyrus, and all the Kings of Zidón, & the
Kings of y Yles, that are beyonde the fea,

And Dedán, and Temá, & Buz, and all that dwell in the
vtermoft coiners,

of Dedán the fong of Abraham and Keturáh,

And all the Kings of Arabia, and all the Kings of Arabia, that
dwell in the defert, And all the Kings of Zimri, and all the
Kings of Elám, and all the Kings of the Medes.

And all y Kings of the North farre, and nere one to another,
and all the kingdomes of the worlde, which are vpon the earth,
& the King of Shefhách shal drinke af- ter them.

Therefore fay thou vnto them, Thus faith the Lord of hoftes,
the God of Ifra- él, Drinke and be drinke n, and fpewe and fall,
and rife no more, because of the fworde, which I wil find
among you.

But if the refufe to take y cup at thine hand to drinke, then rel them, Thus faith y Lord of hoftes, ye shal certeinly drinke.

For lo, I b-ginne to plague the citre where my Name is called vpon, & shulde you go fr? Ye shal not go quite: f I wil call for a fworde vpon all the inhabitants of the earth, faith the Lord of hoftes.

Therefore prophecie thou against them all these wordes, and faie vnto them, The Lord shal roare from aboue, and thrust out his voice from his holie habitacion: the shal roare vpon his habitacion, & crye aloud, at thei that prife the grapes against all y inhabitants of the earth,

The founde shal come to the ends of the earth: for the Lord hathe a controuefie w the natio, and wil entre into iudgement with all fleft, he wil giue them that a- re wicked, to the fworde, faith the Lord.

Thus faith the Lord of hoftes, Behol- de, a plague shal go for the from nation to nation, and a great whirlewinde shalbe raised vp from the coaltes of the earth,

And y the flaine of the Lord shalbe at y date, from one end of the earth, euen vnto the other end of the earth, thei shal not be mourned, nether gathered nor buried, but shalbe as the dôgue vpon the ground.

Howle, ye fhepherds, and crye, and wal- lowe your felues in
the afhes, ye principal of the flocke: for your dates of slaughter
are accomplished, and of your difperfion, and ye shal fall like
precious voffels.

And the flight shal faile from the fhep- herds, and the efcaping
from the principal of the flocke.

A voice of the crye of the fhepherds, and an howling of the
principal of the flocke shalbe heard: for the Lord hathe de-
ftroyed their pasture.

And the "beft pastures are deftroyed be- cause of the wrath and
indignation of the Lord.

He hathe forfaken his couert, as the lion: for thei land is waite,
because of y wrath of the opprofor, and because of the wrath
of his indignation.

For there were two con- trits so named the one called plenital,
and the other ba- ren, or de- fer. Or, Prife.

That is, of Babylon, as Chap 14, 46

That is, Ie- refuidem, I ead verf 12

feel 9, 10 came 1, 2

Chap 30, 23

That which are fainc at y Lord's appoin- tement.

Ye that are chief rulers, & governors.

Which are more cruelly broken It shall not help: them to make to flee.

His practice- tie

lil. lil.

The Prophet accursed.

Jeremiah. Innocent blood.

CHAP. XXVI.

2 Jeremiah mounts the people to repentance. He is taken of the false Prophets and Priestes and brought to judgement. 23
Vriiah the Prophet is killed of Iehoiakim, contrarie to the will of God.

1 N the beginning of the reign of Iehoiakim the sonne of Iosiah King of Iudah, came this worde from the Lord, saying,

2 Thus saith the Lord, Stand in the court of the Lords House, and speake vnto all the cities of Iudah, which come to worship in the Lords House, all the wordes y I commad thee to speake: kepe not a worde backe,

3 If so be they wil hearken, and turne euerie man from his euil way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednes of their workes.

4 And y shalt say vnto the, Thus saith the Lord, If ye wil not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophetes, whome I sent vnto you, both rising vp early, and sending them, and wil not obeie them,

6 Then wil I make this House like a Shiloh, and wil make this citie a cursle to all the nacions of the earth.

7 So the Priestes, and the Prophetes, and all the people heard Jeremiah speaking these wordes in the House of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake vnto all the people, the Priestes, and the Prophetes, and all the people toke him, and said, Thou shalt dye the death.

9 Why hast thou prophecied in the Name of y Lord, saying, This House shalbe like Shiloh, & this citie shalbe defolate without an inhabitant & all the people were gathered against Jeremiah in the House of the Lord.

10 And when the princes of Iudah heard of these things, they came vp from y Kings house into the House of the Lord, & fate downe in the entree of the a newe gate of the Lords House.

11 Then spake the Priestes, and the Prophetes vnto the princes, & to all y people, saying, "This man is worthie to dye: for he hathe prophecied against this citie, an ye haue heard with your eares.

12 Then spake Jeremiah vnto all the princes, & to all the people, saying, The Lord hathe a sent me to prophecie against

this House and against this citie all the things that ye haue heard.

13 Therefore now amad your waies & your workes, & heare the voice of y Lord your God, y the Lord may repent him of y plague, y he hathe pronounced against you.

14 As for me, beholde, I am in your hands: do with me as ye thinke good and 11ght.

15 But knowe ye for certeine, y if ye put me to death, ye shal surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a tueth y Lord hath sent me vnto you, to speake all these wordes in your eares.

16 Then said the princes and all the people vnto the Priests & to the Prophetes, This man is not worthie to dye: for he hathe spoken vnto vs in the Name of the Lord our God.

17 Then rose vp certeine of the Elders of the land, and spake to all the assemble of the people, saying,

18 Michah the Morashite a prophecied in y dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith y Lord of hostes, Zion shalbe plowed like a field, and Ieualalem shalbe an heape, & the mountaine of the House shalbe as the high places of the forest.

19 Did Hezekiah King of Iudah, and all Iudah put him to death
did he not feare the Lord, and prayed before the Lord, and the
Lord repented him of the plague, that he had pronounced
against them: thus might we procure great euil against our
soules.

20 And there was also a man that prophecied in y Name of the
Lord, one Vriiah the sonne of Shemaiah, of Kirrath-jarem, who
prophecied against this citie, and against this land, according
to all the wordes of Jeremiah.

21 Now when Iehoiakim the King with all his men of power,
& all the princes heard his wordes, the King foght to slaie him.
But when Vriiah heard it, he was afraid and fled, and went into
Egypt.

22 The Iehoiakim the King sent men into Egypt, even
Elnathan the sonne of Achbór, and certeine with him into
Egypt.

23 And they for Vriiah out of Egypt, and brought him vnto
Iehoiakim the King, who slewe him with the sworde, and a
cast his dead bodie into the graues of the children of the
people.

24 But the hand of Ahikam the sonne of Shaphán was with
Jeremiah y thei shulde not giue him into the hand of the people
to put him to death.

CHAP. XXVII.

1 Jeremiah as the commandement of the Lord sondae bondes to the King of Iudah and to the other Kings that were here, whereby they are numfhed to be subsidies into Nebhedan, viz.
2 He marreeth the people & the Kings & rulers that they believe not false Prophetes.

1 N the beginning of the reign of a Iehoiakim y sonne of Iosiah King of Iudah them into a booke, did not altogether obfense the order of some afore, which shulde be afore, and contrarie with which the marke wel, in shal entede many douns, & make the reading marke more easy.

Michah 1,2, & 2,12.

1 That is, of the House of y Lord: to wit, Zion, and these examples the goulie alleged to deliver Jeremiah out of the Priests hands which sage the wold not haue bene fetthed, but by his death

2 So that the citie was not lethanyed, but by miracles was delivered out of the hands of Sunebarib. 1 Here is declared the force of tyrants, who can not abide to heave Gods worde declared, but persecute the minithes thereof, and yet in the end they pretzale nothing, but pro- unke Gods judgements fo me he y more. 2 As in the first Hezekiah example is to be

followed, in throtther Iehoiakim a sit in to be abhor red: for
Gods plague did light on him, and his house holde

3 Which de- clareth that nothing colde haue apprafed, their
furm, if God had not muted that no ble man to did valiantly in
his defence.

4 As touching the disposition of these prophecies, they that
gathered them, but did set it the reader marke more easy.

a That is, in that place of the Temple whereunto the people
refute out of all Iudah to factu- fice b To the in- rent that they
shulde pretend no ignorance, as Att 10, 27. a Read Chap 16, 2.

d Read Chap 7, 12 a So y when they wolde cursle any, they
shal say, God do to thee as to Ieualalim.

f Because of Gods princes to the Temple, Phil. 12, 14. y he
wolde for sure remains there, y hypo- arites might this Temple
colde never pe rish, and the before thought blaspheme to
speake against it. Mat 16, 41. att 6, 12, not of fdering y this
was mere of y Church, where God wil re- mance forerem. g So
called, he cursle it was repaired by Ieualalim, a Kings 12, 16.
"The judgement of death being- reh is dilemma. h He both the
cures of his doings place- ly, and also throarmeth them y they
shulde nothing marke, they they shulde put him to death, but
hea- pe greater ven geance vpon their heads.

The yoke of Babel.

Ieremiáh. False prophetes. 318

By fische signes & Pro- phetes vied some times to confirms their prophecies, w not a titan ding they col- de not on of them islues, but inafouche as they had a revelation for the lame, 15-20,2, and the before the fol to prophetes to get more crude did vi also fische vi fische fignes, but they had no revelation, & King 23,22.

c Read Chap. 25,9.

d Meaning, B. Milencradach, and his sonne Belkharar e they fhal bring him, and this kingdome an fubication, as Chap 25,14.

dáh came this worde vnto Ieremiáh from the Lord, saying,

Thus faith the Lord to me, Make thee bondes, and yokes, and put them vpon thy necke,

And fend them to the King of Edóm, & to the King of Mááb, and to the King of the Ammonsters, and to the King of Ty- rus, and to the King of Zidón, by the hád of the meftengers which come to Ierufa- lem vnto Zedekiáh the King of Iudáh,

And commande them to fay vnto their mafters, Thus faith the Lord of hoftes the God of Ifraél, Thus fhal ye fay vnto your mafters,

I haue made the earth, the man, and the beaft that are vpó the groude, by my great power, & by my outftreched arme, & haue giuen it vnto whome it pleaſed me.

But now I haue giuen all theſe lands in- to the hád of Nebuchad-nezzár the King of Babél my efuant, and the beaftes of the field haue I alfo giué him to feruehim.

And all nations ſhal ferue him, and his fonne, and his fonnes fonne vntil the ve- rie time of his land come alfo: then manie nations and great Kings ſhal efurue them felues of him.

And the nation & kingdome which wil not ferue y fame Nebuchad-nezzár King of Babél, and that wil not put their necke vnder the yoke of the King of Babél, the fame nation wil I viſite, faith the Lord, with the fworde, and with the famine, and with the peſtilence, vntil I haue wholly gi- uen them into his hands.

Therefore heare not your Prophetes nor your fouthſateis, not your dreamers, nor your inchanters, nor your forceiers, which ſay vnto you thus, Ye ſhal not ferue the King of Babél.

For the prophecie a lie vnto you to cau ſe you to go farre from your land, and that I ſhulde caſt you out, and you ſhulde periſh.

But the nation that put their neckes vn- der the yoke of the King of Babél, & ferue him, thoſe wil I let remaine ſtil in their

owne land, faith the Lord, and their fhall occupie it and dwell therein.

¶ I fpake alfo to Zedekiáh King of Iu- dáh according to all thefe wordes, faying, Put your neckes vnder the yoke of the King of Babél, and ferue him and his peo- ple, that ye may liue.

Why wil ye dye, thou, & thy people by the fworde, by the famine, and by the pefti léce, as the Lord hathe fpoké againft y na- tion, that wil not ferue y King of Babél?

Therefore heare not the wordes of the Prophetes, that fpakevnto you, faying, Ye fhall not ferue the King of Babél: for they prophecie a lie vnto you.

For I haue not *fent the, faith the Lord, yet they prophecie a lie in my Name, that I might caft you out, and that ye might perifh, boube you, & the Prophetes that prophecie vnto you.

¶ Alfo I fpake to y Prieftes, & to all this people, faying, Thus faith the Lord, Hea- re not the wordes of your Prophetes that prophecie vnto you, faying, Beholde, the veffels of the Houfe of the Lord fhall now fhortely be * brought againe from Babél, for they prophecie a lie vnto you.

¶ Heare the not, but ferue the King of Ba- bél, that ye may liue : wherefore fhulde this citie be defolate?

But if they be Prophetes, and if the wor- de of the Lord be with the, let them run treat the Lord of hoftes, that the veffels, which are left in the Houfe of the Lord, & in the houfe of the King of Iudáh, & at I: rufalém, go not to Babél.

For thus faith the Lord of hoftes, con- cerning the *pillers, and concerning the fea, and concerning the boftes, and concer- ning the refidue of the veffels that reman- ne in this citie,

Which Nebuchad-nezzár King of Ba- bél toke not, when he catyd * away capti- ue Iecomiáh the fonne of Iehorakim King of Iudáh from I: rufalém to Babél, with all the nobles of Iudáh and Ierufalém.

For thus faith the Lord of hoftes y God of Ifraél, cœcerning the veffels y remaine in the Houfe of the Lord, & in y houfe of the King of Iudáh, and at Ierufalém,

They fhalbe broght to Babél, and thete the i fhalbe vntil the day that I vifite b the, faith the Lord : then wil I bring them vp, and reftore them vnto this place.

CHAP. XXVIII.

The false prophecie of Hanamiáh 12 Ieremiáh repro- meth Hanamiáh, and prophesieth.

And that fame yeie in the beginning of the *reigne of Zedekiáh King of Iudáh in the b fourth yre, and in the fif- moneth

Hanamiáh the fonne of Azúr the Prophet, w was of Gibcón,
fpake to me in the Houfe of the Lord in the prefence of the
Priestres, and of all the people, and faid,

Thus fpeaketh the Lord of hoftes, the God of Ifraél, faying, I
haue broken the yoke of the King of Babél.

"Within two yeres fpace I wil bring into this place all the
veffels of the Lords Houfe, y Nebuchad-nezzár King of Ba-
bél toke away from this place, and caried them into Babél.

And I wil bring againe to this place Ie- comiáh the fonne of
Iehorakim King of Iudáh, with all the that were caryed away
capture of Iudáh, and wét into Babél, faith the Lord : for I wil
breake the yoke of the King of Babél.

Chap 14,13. & 23,24. & 23,8.

Chap. 24,3.

Which were taken wbé Ie- comiáh was fed capture in- to
Babél.

¶ For it was not only the Prophetes of- fice to flicue the worde
of God, but alfo to pray for the fishes of the people, Gen 10,7
Which thefe colde not do breanefe they had no ey, veffe wor-
detfor Godhad promoence y contrarie.

¶ King 25,13 ¶ King 24,12

¶ That is, for the fpace of feuen it yeres, til I haue can- fed the Medes and Perfids to overcome the Caldeans.

¶ When Ieremiáh began to b are thefe bondes and yokes ¶
After that the land had refled, at Len. 21,4 den 15,1 ¶ This was a citie in Benta- mio belonging to the fonnes of Aarón, Iush. 21,17. ¶ Sir one yere of doyes.

lii. iiii.

Ambicion and rage.

Ieremiáh. To prophecie lyes.

d He was so esteemed, though he was a false Prophet.

e That is, I walde with y same for Goda hooour, & wel- the of my geo- ple, but he ha- the appointed the conneate.

f Meaning, that the Prophetes that did fester denounce warre or peace, were tryed e- ther true or false by the sucereſe of their prophecies. Alſent God maketh to come to paſſe ſometime that which the false prophet ſpeaketh, to arve the faith of his, Deut. 21:1.

g This de- ſeſte- reth the impu- dence of the wicked hire- lings, which have no zeale to the trueth, but are led to ambition to get the ſumour of me, & there- fore can not abide any, that might differ- din them, but both for the louo rages and conneate to their own ch- ſcience, paſſe not what lies they report, or how wretchedly they do, ſo y then may man- veine their eſt- matian. h That is, a hard, and cruel ſeruinde.

1 Signifying, that all ſholde be him, as Dan. 2:18.

h Being this thing was cut- dent in the eyes of y pro- ple, and yet they returned not to y Lord, it is manifeſt, that miracles can not move to, neither the words it ſelf, except God toothe the hears.

5 Then the Prophet Ieremiáh ſaid vnto the 4 Prophet Hananiáh in the preſence of the Priſts, & in the preſence of all the people that ſtoode in the Houſe of the Lord.

6 Euf the Prophet Ieremiáh laid, So be it: the c Lord fo do, the Lord confirme thy wordes which thou haft prophecied to restore the veffels of the Lords Houfe, and all that is caried captiue from Babél into this place.

7 But heare thou now this worde that I wil fpeake in thine cares and in the cares of all the people.

8 The Prophetes that haue bene before me and before thee in time pafte, f prophecied againft manie countreis, and againft great kingdomes, of warre, & of plagues, and of peftilence.

9 And the Prophet which prophecieth of peace, when the worde of the Prophet fhall come to paffe, then fhall the Prophet be known that the Lord hathe truely ftne him.

10 Then Hananiáh the Prophet toke the yoke from the Prophet Ieremiáhs necke, and ebrake it.

11 And Hananiáh fpake in the prefence of all the people, faying, Thus faith y Lord, Euen fo wil I beake the yoke of Nebuchad-nezzár King of Babél, frô the necke of all nations within the fpace of two ye- res: and the Prophet Ieremiáh went his way.

12 Then the worde of the Lord came vn- to Ieremiáh the Prophet, (after that Hananiáh the Prophet had broken the yoke from the necke of the Prophet Ieremiáh) faying,

13 G., & tel Hananiáh, faying, Thus faith the Lord, Thou haft broken the yokes of wood: but thou fhalt make for them yokes of yron.

14 For thus faith the Lord of hoftes the God of Ifraél, I haue put a yoke of yron vpon y neck: of all thefe natiofs, that they may ferue Nebuchad-nezzár King of Ba- bél: for they fhall ferue him, and I haue gi- uen him the beafts of the field alfo.

15 The faid the Prophet Ieremiáh vnto the Prophet Hananiáh, Heare now Hanani- áh, the Lord hathe not ftne thee, but thou makeft this people to truft in a lye.

16 Therefore thus faith the Lord, Beholde, I wil caft thee from of the earth: this yere thou fhalt dye, becaufe thou haft fpoken rebellioufly againft the Lord.

17 So Hananiáh the Prophet b dyed the fa- me yere in the feuenth moneth.

CHAP. XXIX.

Ieremiáh writeth vnto them that were in captiuitie in Babylon.

18 He prophesieth their returne after feuenthe yeres. 19 He prophesieth the deftruiftion of the King and of the people that remane to Ierufa-

line. 20 He thfeuteeth the prophetes that feduce the people 21 The death of Semenah is prophesied.

Now these are y wordes of the boke that Ieremiáh the Prophet sent frô Ierusalém vnto a the residue of the Elders which were caryed away captiues, and to the Priffts, and to the Prophetes, and to all the people whome Nebuchad-nezzár had caryed away captiue from Ierusalém to Babél.

2 (After that Ieconiah the King, and the b Quene, and the eunuches, the c princes of Iudah, and of Ierusalém, and the worke men, and cuning men were departed from Ierusalém)

3 By the hand of Elaiſh the ſonne of Sha- phán and Gemariáh the ſonne of Hiikiáh (whome Zedekiáh King of Iudah c ſent vnto Babél to Nebuchad-nezzár King of Babél) ſaying,

4 Thus hath the Lord of hoſtes the God of Ifraél ſpoken vnto all that are caryed away captiues, whome I haue c cauſed to be caried away captiues from Ierusalém vnto Babél

5 Buylde you houſes to dwell in, and plant you gardens, and eat the frutes of them.

6 Take you wiues, and beget ſonnes, and daughters, and take wiues for your ſonnes, and giue your daughters to houſbands, that they may beare ſonnes & daughters, that ye may be increaſed there, and not diminſhed.

7 And ſeke the proſperitie of the citie, whe- ther I haue cauſed you to be caryed away captiues, and p pray vnto the Lord for it: for in the peace thereof ſhal you haue peace.

8 For thus faith y Lord of hoftes the God of Ifraél, Let not your prophetes, & your fothe feyers that be amóg you, deceue you, nother giue care to your dreames, which you dreame.

9 For they prophecie you a lye in my Na- me: I haue not fent them, faith the Lord. 10 But thus faith the Lord, That after fe- uenthe yeres be accomplifhed at Babél, I wil vifit you, and performe my good pro- mes toward you, and caufe you to retur- ne to this place.

11 For I knowe y thoughts, that I haue thought towards you, faith the Lord, euen the thoghts of peace, and not of trouble, to gi- ue you an ehd, and your hope.

12 Then fhall you crye vnto me, and ye fhall go and pray vnto me, and I wil heare you, 13 And ye fhall feke me and finde me, becau- fe ye fhall feke me with all y your heart.

14 And I wil be founde of you, faith y Lord, and I wil turne away your captiuitie, and I wil gather you from all the nations and from all the places, whether I haue caft you, faith the Lord, and wil bring you

again

Or, Ieremiáh

a For fome dyed in the way.

b Meaning, to eunuia mo- ther (hap 20:2.

c To interest of some equal ob- ditions.

d To win, the Lord, who in worke that was.

e The Prophet speaketh not that for the of fection that he base to the ty- rant, but that they shalde pray for the commoneresh, and quietnes, y their trou- bles might not be increa- fed, and that they might be more pretence and infe grief waite for the time of their delinrence, which God had appoin- ted moste cer- teine: for eft not onely the If'selites, but all the worl- de, yesh the insonfible crea- tures shalde reloyee when these tyrants shalde be de- stroyed, at Ila- 14:4.

f When your opperftion shalde great, & your effiltio caufe you to repent your diffobedience, & also whe y feuenthe yeres of your capti- uitie shalde reguind, 2 Chr. 16, 21 ex2 1:1. (that 21 to. Jan 2:2.

Wicked counfel.

Ieremiáh. Flattering Prophets.319

g As Aháb, Ze dekiáh, and Shemaiáh.

h Whereby he unfureth them, & there shalbe no hope of re- turning before the time ap- pointed & according to & compaftion, Chap.14,1

k Read Chap. 26,6.

I Read Chap. 7,11 & 25,1 & 26,5.

mBeceue thei gone the peo- ple hope of ipedy recur- ning. n
Which was aculerie, and fallflyng the words of God.

Or, defeffest

a Shemaiáh & falfe prophet fiatterth Ze- phaniáh the cruel
Prift, as thogh God had given him the fpirit and zeale of Ieho-
laid to punith who occur tref pened again the words of God, of
the & he wolle haue made Ieremi- áh one, calling huie rauer &
a laffe ephra

again vnto the place, whence I caufed you to be caryed away
captiue.

15 ¶ Because ye haue laid, The Lord hathe raifed vs vp s
Prophetes in Babél,

16 Therefore thus faith the Lord of the King, that liiteth vpon
the throne of Da- uid, & of all the people, that dwell in this
citie, your brethren that are not gone for- the with you into
captiuitie:

17 Even thus faith the Lord of hoftes, Be- holde, I wil fend
vpon them the b fworde, the famine, and the peftilece, & wil
make them like vile i figges, that can not be eate, they are fo
noghtie.

18 And I wil perfecute them with the fwor- de, with the famine, & with the pestilece: & I wil make them a terroi to all kingdomes of the earth, or a curfle, and astonishmét and an hiffing, and a reproche among all the nations wheth: r I haue caft them,

19 Because thei haue not heard my wordes, faith the Lord, which I fent vnto them by my feruáts the Prophetes, i rifing vp ear- ly, & fending them, but ye wolle not heare, faith the Lord.

20 ¶ Heare ye therefore the worde of the Lord all ye of the captiuitie, whome I ha- ue fent from Ierusalém to Babél.

21 Thus faith the Lord of hoftes, the God of Ifraél, of Aháb the fonne of Kolaiah, & of Zedekiáh the fonne of Maaseiáh, which prophecie lies vnto you in my Name, Be- holde, I wil deliuer them into the hand of Nebu-had-nezzár Kig of Babél & he fhall flaye them before your eyes.

22 And all they of the captiuitie of Iudáh, that are in Babél, fhall take vp this curfle againft them & fay, The Lord make thee like Zedekiáh and like Aháb, whome the King of Babél burnt m in the fyre,

23 Because they haue comitted a vilemie in Ifraél, and haue committed adulterie with their neighbours wiues, and haue fpoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, & teltifie it, faith the Lord.

24 ¶ Thou shalt also speake to Shemaiáh the Nehelamite,
faying,

25 Thus speaketh & Lord of hostes, the God of Ifraél, faying,
Because thou hast set letters in thy name vnto all the people,
that are at Ierufalém, & to Zephaniáh the sonne of Maafeíáh
the Priest, and to all the Priests, faying,

26 The Lord hath made thee Priest, for o Iehouadá the Priest, that
ye shulde be officers in the House of Lord, for euery man that
raueh & maketh him self a Prophet, to put him in prison and in
the stocks.

27 Now therefore why hast not thou reproved Ieremiáh of
Anathóth, which prophecieth vnto you?

28 For, for this cause he sent vnto vs in Ba-

bél, faying, This captiuitie is long: buyld houses to dwell in,
and plant gardens, and eat the fruites of them.

29 And Zephaniáh the Priest red this letter in the eares of
Ieremiáh the Prophet.

30 Then came the worde of the Lord vnto Ieremiáh, faying,

31 Send to all the of the captiuitie, faying, Thus saith the Lord
of Shemaiáh the Nehelamite, Because that Shemaiáh hath
prophesied vnto you, & I sent him not, & he caused you to
trust in a lye,

32 Therefore thus faith the Lord, Beholde, I wil visite Shemaiáh the Nehelamite, and his fede: he shal not haue a man r to dwell among this people, nether shal he behol- de the good, that I wil do for my people, faith & Lord, because he hathe spoken re- belliously againft the Lord.

CHAP. XXX.

1 The returns of the people from Babylon. 16 He ma- naceth the enemies, 18 And comforteth the Church.

2 The worde, that came to Ieremiáh fré the Lord, saying,

3 Thus speaketh the Lord God of Ifraél, saying, Write thee all the wordes, that I haue spoken vnto thee in a bole.

4 For lo, the daies come, faith the Lord, that I wil bring againe & captiuitie of my peo- ple Ifraél and Iudáh, faith the Lord: for I wil reftore them vnto the land, that I ga- ue to their fathers, & they shal poffesse it.

5 Againe, these are the wodes y the Lord spake concerning Ifraél, and concerning Iudáh.

6 For thus faith the Lord, We haue heard a terrible voyce, of feare & not of peace. 6 Demande now & beholde, if man trauail with childe: wherefore do I beholde euery man with his hands on his loines as a wo- man in trauail, & all faces are turned into a palenes?

7 Alas, for this day is great: none hathe befe like it: it is euen the time of Iaakobs trou- ble, yet ſhal he be deliuered from it.

8 For in that day, faith the Lord of hoſtes, I wil breake his yoke from of thy necke, and breake thy bondes, and ſtrangers ſhal no more ſerue them felues of him.

9 But they ſhal ſerue the Lord their God, & a Dauid their King, whome I wil raife vp vnto them.

10 Therefore feare not, ó my ſeruát Iaakób, faith the Lord, nether be afraied, ó Ifraél: for lo, I wil deliuer thee from a faſtre coun- tray, and thy fede from the land of their captiuitie, & Iaakób ſhal turne againe, & ſhalbe in ieſt and proſperitie & none ſhal make him afraid.

11 For I am with thee, faith the Lord, to ſa- ue thee, thogh I vterly deſtroy all the na- cians where I haue ſcattered thee: yet wil I not vterly deſtroy thee, but I wil correct

Kkk.i.

p He ſthis fede ſhalbe deſtrut- ed, ſo this no- ne of the ſhal- de fe the bece- ſte of this de- liuerance.

a Because thei ſhulde be afu red and their poſperitie con nemed in the hope of this deluerance promiſed.

b He ſheweth that before y this dehiuer- ce ſhal come, the Caldeum ſhulde be ex- tremely afli- ded by their enemies, and

y they fhulde be in ftiche perplexitie & forow as a wo- man in
her tra- uail, as Ifa.15. 2.

c Meaning, y the time of their captiu- tie fhulde be geticious

d When I fhall vifite Ba- bylon.

e Of the King of Babylon f To wit, of Iaakób

g That is, Me- fiah, & fhall- de come of y stocke of Da- uid,
according to the Fiefh and fhulde be the true pa- ftus, as Keck.
14,25 who is fet forth and his kingdoms that fhulde be
enuifafing in the perfone of Daud, Hof.

5/5.

Deliuerance promised.

Ieremiah. Gods euerlasting love.

b Real Chay 10,14.

i Meaning, thus no man is a- ble to find one a manne in deline them, but if it must be the worke of God k The Afay- rians & Sary- rians whome thou didst en- teresme with giltes, who left the in thine affliction.

l Herein is commended Gods great merce toward has, who doeth not oekrove them for their finnes, but corrish and chaltise them, til he haue purged & per- doned them, & so burneth the roddes by the which he did punish them, 15a 15,1.

m Meaning, if the cune and the Temple shalde be re- fored to their fortune state, a the theweth have the peo- ple shal with praise and this kefguing ac- knowledge this benefite. a Meaning, Ze pabbabel, who was the figure of Christ, in whome that was accompli- shied p Signifying, if Christ doeth willingly fair- me him felt to the obedience of God his Fa- ther q Left the wic- led hypocris- ter shalde flat ter the felues with these promises, the Prophethew- eth what shal- be their por- tion r When this Mefiah and deliterer is fent.

n When this noble gouer- nour shal co- me: meaning Christ, not a only Judah & Israel, nor the rest of a wor- de shalbe cal- led.

thee by iudgement, and not b utterly cut thee of.

12 For thus faith the Lord, Thy bruising is incurable, and 1 thy wounde is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medecines, not hel- pe for thee.

14 All thy b louers haue forgotten thee: thei fek thee not: for I haue stiken thee with the wounde of an enemie, or with a sharpe chastisemet for the multitude of thine im- quities, because thy finnes were increased.

15 Why cryest thou for thine affliction? thy forowe is incurable, for the multitude of thine iniquities: because thy finnes were in- creased, I haue done thee thigs vnto thee.

16 1 Therefore all they that deuoure thee, shal be deuoured, and all thine enemies e- urey one shal go into capnuitte: and they that spoyle thee, shalbe spoyled, & all thei that robbe thee, wil I gue to be robbed.

17 For I wil restore heith vnto thee, & I wil heale thee of thy woundes, faith the Lord, because they called thee, The cast away, saying, This is Zion, whome no man feketh after.

18 Thus faith the Lord, Beholde, I wil brig againe the capnuitte of Iakobs tentes, and haue compafeion on his dwelling pla- ces: and the citee shalbe buylded vpon her owne heape, m and the palace shal remai- ne after the maner thereof.

19 And out of them shal procede a than- kefguing, and the voyce of them that are ioyous, and I wil multiplie them, and thei shal not be fewe: I wil also glorifie them, and they shal not be diminished.

20 Their childre also shalbe as afore time, and their congregation shalbe eftablified before me: & I wil vifite all that vexe the.

21 And their o noble ruler shalbe of them felues, and their gouernour shal procede from the middes of them, and I wil caufe him to drawe nere, and approche vnto me: for who is this that directeth his p heart to come vnto me, faith the Lord?

22 And ye shalbe my people, and I wil be your God.

23 Beholde, a the tepeft of the Lord goeth for the with wrath: the whirlwind e hang- eth ouer, shal light vpon the head of the wicked.

24 The fierce wrath of the Lord shal not returne, vntil he haue done, and vntil he haue performed the intents of his heart: in the r latter daies ye shal vnde: stand it.

CHAP. XXXI.

He rehearseth Gods benefites after their returne from Rahylon,
25 And the Spiritual says of the faithful in the Church.

A T the a fame time, faith the Lord, wil I be the God of all the families of Israel, and they shalbe my people.

2 Thus faith the Lord, The people which b escaped the fworde, founde grace in the wilderness: the walked before Israel to caufe him to reft.

3 The Lord ha the appeared vnto me d of olde, say they: e Yea, I haue loued thee with an euerlasting love, therefore with mercie I haue drawn thee.

4 Againe I wil buyldte thee, and thou shalt be buydeo, o virgine Israel: thou shalt shal f be adorned with thy tymbrels, and shalt go for the in the dace of the that be joyful.

5 Thou shalt yei plat vines vpon the mou- taines of e Samaria, and th. planters that plant them, b shal make them commune.

6 For the daies shal come that the watche- men vpon the mofit of Ephraim shal crye: Arife, and let vs go vp vnto b Zion to the Lord our God.

7 For thus faith the Lord, Reioyce with giadnes for Iakob, and fhoute for toye a- mong the chief of the Gentiles: publist praise, an i say, O Lord, faue thy people, the remnant of Israel.

8 Beholde, I wil bring the from the North country, and gather them from the coa- ftes of the worlde, with the blinde & the

lame among them, with the woman with childe, & her that is deliuered also: a great companie shal returne hethel.

9 They shal come m weping, and with mer- cie wil I bring them againe: I wil leade them by the ruers of m water in a straight way, wherein they shal not stumble: for I am a Father to Israel, and Ephraim is my first borne.

10 Heare the worde of the Lord, o ye Ge- tiles, and declare in the yles a farre of, & say, He y scattered Israel, wil gather him and wil kepe him, as a fhepherd doeth his flocke.

11 For the Lord ha the redemed Iakob, & ra fomed him from the hand p of him, that was ftronger then he.

12 Therefore they shal come, and reioyce in the light of Zion, and shal iunne to the boutifulnes of the Lord, euen for y wheat and for the wine, and for the oyle, and for the increase of fhepe, and bullockes: and their foule shalbe as a watered garden, and thei shal haue no more forow.

13 The shal the virgine reioyce in the r da- ce, and the yong men, & the olde men to- gether: for I wil turne thei mourning into toye, and wil comforte them, & gue them toye for their forowes.

14 And I wil replenish the foule of the Priests with f farnes, and my people shalbe fatisfied with my goodnes, faith the Lord.

the father p That is, from the Babylonians, and other enemies q
By these temporal benefites he mean: th the Spiritual graces,
which are in the Church, and whereof there shalbe ever
plenum, I a 15 21 p In the eropause of the faithful, which emr
praise God for his benefites. f Meaning the Spirit of wisdom,
knowledge and zeale.

15 Thus

b Which we- re deliuered fro the enul- tie of Pha- rabh

c To wit, God, d The people thus reason as thoe he were not
fo. benefi- cial to them now, as he had been of olde. e Thus the
Lord andve- reth that his love is not changeable

i Thou shalt haue shil occa- fil to reinycei which is met by
tabress and dancing, as their eufhone was after no- nhleethone,
Exod 15, 20. indg 5, 2 and chap. 11, 3.

g Because the Israelites, o were the ten tribes, never returned
to Samaria, tho- refore this must be furs- ually under- stand
vnder f kingdoms of Christ, which was f reftan- raction of the
true Israel.

h That is, shal use the frute theof, as Len. 19, 21 dan 20, 6 The
mini- thers of the worde

k They shal exhore all to the imbeucly of the Gospel, as 15a 2,
3.

l He theweth what shal be the concurne and love of all vnder
the Gospel, where none shalbe

refused for their infirmus est: it eury o- ne shal exhort one
another to imbeute it.

m That is, la- menting their finnes, which had not gown eare to
the Prophetess, & therefore it followeth f God recemed the to
mercie, Chap 10, 4 Some take it f they shalde were for toy. n
Where they founde no me- pedimess, her abundance of all
things.

o That is, my derly beleu- ted, as f first child is to

An vntamed calfe.

Jeremiah. Newe couenant. 320645/1224

To declare the greatness of Gods mer- cut is deliv- ring the
lewes he sheweth them that they were like to the Remami- res,
or Israel- lites that is, verely de- froyed, and caryed away in so
much that if Rahil the mother of Remamin col- de have risen
again to Soke for her child the Shalde ha- ne found no- ne
remaining a That is, the people that were led cap- tion a Which
was wanton and colde not be fubied to the yoke y He sheweth
how y faith- fulvie to pray: that is, desire God to turne them,
for as much as they can not turne of them fel- ues. In Signe of
repentance, & de- flution of m) fone a As though he wolde fay,
Mother by his iniquite he did what laye in him no ca- fte me of

b To wit, in pitying him for my pro- mes lake c Marke by what way thou didst go into capti- uite, and thus Shalt turne a- gaine by the fame d Because their deliver- rence from Ba bylon was a figure of their deliverance from fone, he sheweth how the Shalde be poured, to wit by Ielus Christ whome a wo- man Shalde concen, he be- are in her wu- be Which is a strange thing in earth, be- caufe he shul- de be borne of a virgine with out man or, lie meaneth, that Ieruialon which was li- ke a bare wo- man in her cap emite Shalde

be Ieruial at the, that is toyed in maring, and whome God blefeth with children c Haining vnder hand this vlln of the Meisah to come in who- me the two houses of Israel, and Judah Shalde be toyed, I retoyced. f I wil malupin, and emri the them with people and cattel.

Thus faith the Lord, A voice was heard on his, a mourning and bitter weping. Rahil weping for her children, refused to be comforted for her children, because they were not.

Thus faith the Lord, Refraine thy voice from weping, and thine eyes from teares: for thy worke shalbe rewarded, faith y Lord, and thei shal come againe from the land of the enemies:

And there is hope in thine end, faith the Lord, that thy children shal come againe to their owne borders.

I haue heard Ephraim lamenting thun, Thouhaft corrected me, and I was chafti- fed as an vntamed calfe: conuert thou me,

and I shalbe conuerted: for thou art y Lord my God.

Surely after that I conuerted, I repented: & after that I was instructed, I fmote vp- on my thigh: I was ashamed, yea, euer confounded, because I did beare the repro- che of my youth.

Is Ephraim my dere fonne or pleasant childe yet since I spake vnto him, I fil- remembred him: therefore my bowelles are troubled for him: I wil surely haue co- paffion vpon him, faith the Lord.

Set thee vp fignes: make thee he apes: set thine heart rowade the path and wase, that thou haft walked: trune againe, o virgine of Israel: turne againe to these thy cities.

How long wilt thou go aftraie, o thou re bellious daughter: for the Lord harhe cre- ated a newe thing in the earth: a woman shal compaffe a man.

Thus faith the Lord of hoftes, the God of Israel, Y. t shal thei fate this thing in the land of Judah, and in the cities there- of, when I shal bring againe their captui- tie, The Lord bleffe thee, o habitation of iuftice & holie mountaine.

And Iudah shal dwell in it, & all the ci- ties thereof together, the houf bandmen and thei that go fothe with the flocke. For I haue fatrat the weary foule, and I haue replenifed euerie forowful foule.

Therefore I awaked and behelde, and my flepe was fwete vnto me.

Beholde, the daies come, faith the Lord, that I wil fowe the houfe of Israel, and the houfe of Iudah with the fede of man and with the fede of beaft.

And like as I haue watched vpon them, to plucke vp and to roote out, & to thro- we downe, and to deftroie, and to plague them, fo wil I wathe ouer them, to buyide and to plant them, faith the Lord.

In those dayes shal they fay no more, The fathers haue seaten a fowre grape, & the childrens teeth are set on edge.

But euerie one shal dye for his owne ini- quitie: euerie man that eaceth the fowre grape, his teeth shalbe set on edge.

Beholde, the daies come, faith y Lord, that I wil make a n newe couenant with the houfe of Israel, and with the houfe of Iudah,

Not according to the couenant that I made with their fathers, when I toke them by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was an houf band vnto them, faith the Lord.

But this shalbe the couenant that I wil make with the houfe of Israel, After thos- fe daies, faith the Lord, I wil put my Law in

their inwarde partes, & write it in their hearts, & wil be their God, and thei shalbe my people.

And thei shal teache nomore euerie ma his neighbour and euerie man his brother, faying, Knowe the Lord: for they shal all knowe me from the leaft of them vnto the greatest of them, faith the Lord: for I wil forgiue their iniquitie, and wil remember their finnes no more.

Thus faith the Lord, which giueth m the funne for a light to the day, and the courfes of y moone and of the flarres for a light to the night, which breaketh the fea, whe the waues thereof roare: his Na- mes the Lord of hofes.

If these ordinances departe out of my fight, faith the Lord, then shal the fede of Israel cease from being a nation before me, for euer.

Thus faith the Lord, If the heauens can be measured, or the fundacions of the earth be searched out beneth, then wil I cast of all the fede of Israel, for all that they haue done, faith the Lord.

Beholde, the dayes come, faith the Lord, that the citie shalbe buyit to the Lord fro the tower of Hananeel, vnto the gate of the corner.

And the line of the measure shal go for- the in his presence vpon the hil Gareb, & shal compaffe about to Godth.

And the whole valley of the dead bo- dies, and of the afthes,
and all the fields vnto the broke of Kcitron, and vnto the
corner of the horfegate towarde the Eaft. shalbe holie vnto the
Lord, nether shal it be plucked vp nor deftroied anie more for
euer.

but gue light according to mine ordinance, fo long as thou
worke, lafteth fo shal my Church never falie, nether shal anie
thing hinder it: and as thre as I wil haue a people, fo certeine it
is, that I wil leane them my worke for euer to goyerne them
with a The one and the other is impossible to As it was
performed. Nehemiah 1:1 By this deftriptio he sheweth that
the citie Shalde be as ample, and beautiful as euer it was: but
he alludeth to the fpriteal Ieruialam, whofe beaue shalde be
incomparable

The wicked visit this pro- vorhe, when they did mur- more
against Gods inde- ment pronof- end by the Prophecies,
faying, The their fathers had conumi- ted the fone, and that the
children were punifled, Exe. 18,1

Though the couenant of redemption made to the fa- thers, &
this which was gi- uen after, feme diners, yet thef are all one,
& grounded on Ielus Christ, fone that this is called newe
because of the manifestation of Christ, and the abundant
graces of the holie God gi- uen to his Church under the Gofsel.
1 And he were the occasion of their owne disorcement through
their infidelize, life. 10,1

Or, maffre. In the time of Christ my Law shal in fend of cables
of fone be wrnen in their hearers by me- ne holie Spi- rir. Ebr
8,8

I Vnder the kingdom of Christ there shalbe none blinded with
ignorance, but I wil gue the faith, & know- ledge of God for
remission of their fones, and daily in- cress the fa- melfo that it
shal not fone to come fo much by the preaching of my
minifters, as by the in- frition of mure holie Spi- rir, Ifa 54,41.
but the ful ac- complishing hereof is re- ferred to the kingdom
of Christ, when we shalbe toy- ned with our head

m If the fun- or, moone, and flarre can not

Kkk.ii.

Ieremiahs purchase.

Ieremiáh. His prayer.

CHAP. XXXII.

Ieremiáh is cast into prison because he prophesied that the
citic should be take of the King of Babylon. 7 He sheweth, that
the people should come against to their own possession. 8 The
people of God are his servants, and be in their Lord.

a So that Ieremiáh had now prophesied for the thirteenth year
of Iudáh unto the last year, said one of Zedekiáhs reigns,

which was almost fourteen years.

Chap. 29, 16. 4. 20.

b Til I take Zedekiáh away by death for he shall not dye by the sword, as Chap 14.4. c Whereby was made that the people should return against out of expatriate and enloye their possessions & vineyards, as ver 15.8.4. Or, right to return to.

d Because he was next of & kinred, as Ruth 4.4. e Of the possess of the Le unies read Leu. 26.23

f Which mouneth to of our money, about ten shillings six pence, if this shekel were & commune shekel, read Gen. 31, 17; for the shekel of the Temple was of double value & 1/2 pieces of silver were halfe a shekel; for twentie made the shekel

g According to the custom the instrument or cundere was sealed up with & chrome tea-lated a equip thereof remeat and, which churned the same to effect, but was not for surhemeted to the other, but was left open to before it any this should be called into down.

1 The word that came vnto Ieremiáh from the Lord, in the 4 tenth year of Zedekiáh King of Iudáh, which was the eighteenth year of Nebuchad-nezzár.

2 For then the King of Babels hoste besieged Ierusalém: and Ieremiáh the Prophet was shut up in the court of the prison, & was in the King of Iudáhs house.

3 For Zedekiáh King of Iudáh had shut him up, saying, Wherefore doest thou prophecie, & say, Thus faith the Lord, Beholde, I wil giue this citic into the hands of the King of Babel, and he shall take it?

4 And Zedekiáh the King of Iudáh shall not escape out of the hand of & Caldeans, but shall surely be deliuered into the hands of the King of Babel, and shall speake with him mouthe to mouthe, and his eyes shall beholde his face,

5 And he shall lead Zedekiáh to Babel, and there shall be be, vanil: I visit him, faith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiáh said, The word of the Lord came vnto me, saying,

7 Beholde, Hanameél, the sonne of Shallúm thine vncle, shall come vnto thee and saie, Bye vnto thee my field, that is in Anathóth: for the citic by kinred appeteri-nath vnto thee to bye it.

8 So Hanameél, mine vncles sonne, came to me in the court of the prison, according to the words of the Lord, and said vnto me, Bye my field, I praie thee, that is in Anathóth, which is in

the country of Benjamin: for the right of the possession is thine, and the purchase belonging vnto thee: bye it for thee. Then I knewe that this was the words of the Lord.

9 And I bought the field of Hanameél, mine vncles sonne, that was in Anathóth and weighed him & silver, even seven shekels, and ten pieces of silver.

10 And I writ it in the boke and signed it, & toke witnesses, and weighed him the silver in the balances.

11 So I toke the boke of the possession, being sealed according to the Law, and custom, with the boke that was open,

12 And I gaue the boke of the possession vnto Barúch the sonne of Neriáh, the sonne of Maafetáh, in the sight of Hanameél mine vncles sonne, and in & presence of the witnesses, writen in the boke of the possession, before all the Iewes that fate in the court of the prison.

13 And I charged Barúch before them, saying,

14 Thus faith the Lord of hostes, the God of Israel, Take the writings, even this boke of the possession, both that is sealed, and this boke that is open, and put them in an earthen vessel, that thei maie continue a long time.

15 For the Lord of hostes, the God of Israel faith thus, Houses and fields, and vineyards shall be possessed against in this

land.

16 ¶ Now when I had deliuered the boke of the possession vnto Barúch, the sonne of Neriáh, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast made the heaué and the earth by thy great power, and by thy stretched out arme, and there is nothing hard vnto thee.

18 *Thou shewest mercie vnto thousands, and recompenceft the iniquitie of the fathers into & bosome of their childré after them: & God the great and mightie, whose Name is the Lord of hostes,

19 Great in counsel, and mightie in works, (for thine eyes are opé vpon all the wates of the sonnes of men, to giue to euerre one according to his wates, and according to the frute of his works)

20 Which hast set signes and wonders in the land of Egypt vnto this day, & in Israel, and among all men, and hast made thee a Name, as appeareth this daie,

21 And hast brought thy people Israel out of the lad of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou didest sweare to their fathers to giue them, even a land, that sloweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voyce, nether walked in thy Law: all that thou commandedest them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the mounts, they are come into the citic to take it, and the citic is giuen into the hand of the Caldeans, that fight against it by means of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast said vnto me, & Lord God, Bye vnto thee the field for silver, and take witnesses: for the citic shall be giuen into the hand of the Caldeans.

26 ¶ The came the words of the Lord vnto Ieremiáh, saying,

27 Beholde, I am the Lord God of all m seeth is there anie thing to hard for me?

28 Therefore thus faith the Lord, Beholde, I wil giue this citic into the hand of the Caldeans, and into the hand of Nebuchadnezzár

b And so to hide them in the grounds, & they might be preserved as a token of their deliverance.

*Or, bid Exod 24, 9. deut. 5. 9.

1 Because the wicked are fished to the curs of God, he sheweth, & their possess, which by nature are under this malediction, shall be punished both for their own wickedness & that the iniquitie of their fathers, & in like a life in the, shall be also reneged on their head. 2 Meaning, & his miracles in delivering his people, shall never be forgotten.

1 The word signifieth unto thing that is cast up, as a mount or rampant, and as also vested for the guns of war, which were layed on an her place to shoot into a clot, before that gunner were in view. That is, of course creature who as they are his works, so doeth he gouerne and guide them as pleaseth him, whereby he sheweth & as he is the sister of this these capricious for their sinners, so wil be for his mercies be their redeemer to restore the against to his berths.

Idolaters zeale.

Jeremiah. Sinnes forgiuen. 321

u From the time, if I brought them out of Egypt, & made them my people, & called them my first home.

o Read Prop 2.11 iia 65.2 chap 7.13 and 19.7 & 25.3 & 26.4 & 29.09.

p That is, the altars, which were made to offer sacrifice upon to their idols. q Read Chap. 7.10 2 King 21.4 r Read 2 Kin-26.3. f Read Chap 30.16.

Deut. 30.3.

Chap. 30.22.

1 One confine and one rel. 2.10, as Ezek. 21.19, & 39.27.

u Read Chap. 30.32.

chad-nezzar, King of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fyre on this citie and burne it, with the houses, vpon whose rooses they haue offred incense vnto Baal, and powred drinke offrings vnto other gods, to prouoke me vnto angre.

30 For the children of Israel, and the children of Iudah haue surely done euil before me from their youth: for the children of Israel haue surely prouoked me to angre with the workes of their hands, saith the Lord.

31 Therefore this citie hathe bene vnto me as a prouocation of mine angre, and of my wrath, from the daye, that they buylt it, euen vnto this daye, that I shulde remoue it out of my fight,

32 Because of all the euil of the children of Israel, and of the children of Iudah, which they haue done to prouoke me to angre, euen they, their Kings, their princes, their Priests, and their Prophetes, and the me of Iudah, and the inhabitats of Jerusalem.

33 And they haue turned vnto me the backe & not the face: thogh I taught them, vrsing vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house (whereupon my Name was called) to defile it,

35 And they buylt the hye v places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes, and their daughters to pass through the fyre vnto Molech, & I commanded them not, nether came it into my minde, that they shulde do suche abomination, to cause Iudah to sinne.

36 And now therefore, thus hathe the Lord God of Israel spoken, concerning this citie, whereof ye say, it shalbe deliuered into the hand of the King of Babel by the swords, and by the famine, and by the pestilence,

37 Beholde, I wil gather the out of all countreis, wherein I haue scared them in mine angre, & in my wrath, and in great indignation, and I wil bring them againe vnto this place, and I wil cause them to dwell safely.

38 And they shall be my people, and I wil be their God.

39 And I wil giue the tone heart & one way y thei may feare me for euer for the welth of them, & of their children after them.

40 And I wil make an euerlasting couenat & the, that I wil neuer turne away fro the to do the good, but I wil put my feare in their hearts, y thei shall not departe fro me.

41 Yes, I wil deliue in the to do the good, & I wil plant them in this land assuredly with my whole heart, & with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so wil I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

44 Me shall bye fields for siluer, and make writings, and scale them, and take witnesses in the land of Benjamin, and round about Jerusalem, & in the cities of Iudah, and in the cities of

the mountains, and in the cities of the plaine, and in the cities of the South: for I wil cause their captuuitie to returne, saith the Lord.

x This is the declaration of that, which was spoken, ver 8.

CHAP. XXXIII.

1 The Prophet is munished of the Lord to pray for the deliverance of the people, which the Lord promised. a God for giveth sinner, for his own glorie. 11 Of the birth of Christ. 20 The kingdoms of Christ in the Church shall never be ended.

1 Moreover, the worde of the Lord came vnto Jeremiah, the seconde time (while he was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I wil answer thee, and shewe thee great & mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are deliuiued by the mountres, and by the swords,

5 Thei come to fight with the Caldeans, but it is to fill the selues with the dead bodies of men, whome I haue slaine in

mine angre and in my wrath: for I haue hid my face from this citie, because of all their wickedness.

6 Beholde, I wil giue it helth & amendment: for I wil cure them, and wil reueile vnto them the abundance of peace, and trueth.

7 And I wil cause the captuuitie of Iudah, and the captuuitie of Israel to returne, & wil buylde them as at the first.

8 And I wil cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I wil pardone all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against me.

9 And it shalbe to me a name, a boy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I do vnto them: and thei shall feare, & tremble for all the goodness, and for all the welth, that I shewe vnto this citie.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shalbe

a Which was in the Kings house at Jerusalem, as Chap 21.2 b To wit, of Jerusalem, who as he made it, so wil he preserve it, and Isa. 37.26.

c Read Chap. 31.24 d The lewes throne to ouer come the Caldeans, but they feke their own deatrustion.

e He sheweth Gods hauntris cause of all prosperitie, as his
angre is of all aduersitie. f In the midges of his thre armings
God re membeeth his and comforteth them.

g Declaring y there is no deliverance nor 109 e, but where as
we fele remissio of sinnes. h Whereby he sheweth that the
Church, wherein is remission of sinnes, in Gods honour &
gloire, to y whosoever is eneme to it, laboeth to dishonor God.

Kkk. iii.

Of Christ.

Jeremiah. Reformation begon.

Which was a song appointed for the Leuers to praise God by,
(Christ. 6,8 pial 10,1. 15a. 4b.4.

A Meaning, if all the courses of Judah shall be inhabited a
game.

I That is, I wil fende the Me- shah, which shal come of house
of Da- uid, of whom this prophecies is more, as tell be all the
Jew es, and that which is writ- ten Chap 11a in To wit, Christ
that shal call his Church.

a That is, Christ is our Lord God, our righteousness,
identification, & redemption, a Cor 1,10. a That is, Christ is
our Lord God, our righteousness, identification, & redemption,

a Cor 1,10. a That is, Christ is our Lord God, our
righteousness, identification, & redemption, a Cor 1,10.

a Meaning, the Caldeans and other infidels which thought God
had virer ly cast of Eu- dah and Israel or Benjamin, because he
did correct them for a time for their unende- ment.

defolate, without man, and without beast, even in the cities of
Judah, & in the streets of Jerusalem, that are desolate without
man, and without inhabitant, and without beast)

11 The voyce of ioye & the voyce of glad- nes, the voice of the
bridegrome, and the voyce of the bride, the voyce of them that
shal say, 'Praise the Lord of hostes, be- cause the Lord is good:
for his mercie en- dureth for euer, & of them that offer the sa-
crifice of praise in y House of the Lord, for I wil cause to
returne the captiuitie of the land, as at the first, saith the Lord.

13 Thus saith the Lord of hostes, Againe in this place, which is
desolate, without man, and without beast, and in all the
ciitiesthe- roof there shalbe dwelling for shepher- des to rest
their stokes.

In the cities of the 4 mountaines, in the cities in the plaine, and
in the cities of the South, and in the land of Beniamin, and
about Jerusalem, and in the cities of Judah shal the shepe passe
again, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I wil performe y good thing, which I haue promised vnto the house of Israel, and to the house of Judah.

15 In those daies and at that time, wil I cau- se 1 the brache of righteousness to growe vp vnto Daud, & he shal execute judge- ment, and righteousness in the land.

16 In those dayes shal Judah be saued, and Jerusalem shal dwell safely, & he that shal call & hees, is the Lord our 6 righteousness.

17 For thus saith the Lord, Daud shal ne- uer want a man to sit vpo the throne of the house of Israel.

18 Nether shal the Priests and Leuites wat a man before me to offer 6 burnt offrings, and to offer meat offrings, and to do sacri- fice continually.

19 And the worde of the Lord came vnto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the v day, and my covenant of the night, that there shulde not be day, and night in their season,

21 Then may my covenant be broken with Daud my seruant, that he shulde not ha- ue a sonneto reigne vpon his throne, and with the Leuites, & Priests my ministers.

22 As y armie of heauen can not be nobred, nether the sand of the sea measured: so wil I multiplie the sede of Daudid my seruant, and the Leuites, that minister vnto me.

23 Moreover, the worde of the Lord came to Jeremiah, saying,

24 Considereft thou not what s this people haue spoken, saying, The two families, which the Lord hathe chofen, he hathe euen cast them of? thus they haue despised

my people, that they shulde be no more a nacion before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I haue not appointed the ordre of heauen and earth,

26 Then wil I cast away the sede of Jaakob and Daudid my seruut, & not take of his se- de to be rulers ouer the sede of Abraham, Izhak, and Jaakob: for I wil cause their captuitie to returne, and haue compas- sion on them.

CHAP. XXXIII.

2 He threatenth that the cime, and the King Zedekiah shalbe ginen into the hands of the King of Babylon. 3 He rebuketh their cruelste bewarde their seruants.

The worde w came vnto Jeremiah fro the Lord (when Nebuchad-nez- zâr King of Babel, and all his hoste, & all the

kingdomes of the earth, that were vn- der the power of his hand, and all people foght against Jerusalem, and against all the cities thereof) saying,

Thus saith the Lord God of Israel, Go, and speake to Zedekiah King of Judah, & tell him, Thus saith the Lord, Behold, "I wil giue this citie into the hand of the King of Babel, and he shal burne it w fyre,

And thou shalt not escape out of his haid, but shalt surely be taken, and deliuered into his hand, and thine eres shal beholde the face of the King of Babel, and he shal speake with thee mouthe to mouthe, and thou shalt go to Babel.

Yet heare the worde of the Lord, o Zedekiah, King of Judah: thus saith the Lord of thee, Thou shalt not dye by y fworde,

The thou shalt dye in p peace: & according to the burning for thy fathers the former Kings which were before thee, so shal thei burne odours for thee, and thei shal lament thee, saying, Oh c lord: for I haue pronoun- ced the worde, saith the Lord.

6 Then Jeremiah y Prophet spake all the- se wordes vnto Zedekiah King of Judah in Jerusalem,

7 (When the King of Babels hoste foght a- gainst Jerusalem, and against all the cities of Judah, that were left, even against La- chih, & against Azekah: for these strong cities remained of the cities of Judah)

8 This is the worde that came vnto Ieremiah from the Lord,
after that the King Zedekiah had made a covenant with all y
people, which were at Jerusalem, 4 to pro- claime libertie vnto
them,

9 That euerie man shulde let his seruant go fie, & euerie man
his handmaide, which was an Ebrue or an Ebruesfe, & that
none shulde ferue him selue of them, to wit, of a lewe his
brother.

10 Now when all the princes, & all the peo- ple which had
agreed to y covenant, heard that euerie one shulde let his
seruat gofre,

a Who clem- ly of Jeremiah was called Ne- buchad-reazár and
of where Nebuchad-ona téé.

a Chr. 26, 1st chap. 29, 26. & 23, 3.

b Not of any violent death.

c The Jewes shal lamde for thee their lord & King.

d When one cigarette was at hand, and thei lewe them sel- ues
in danger, this wolde fame holy, & so began form- ance of
vefo- mation; but fo- ne after they vitered their hypocris- e
according to y Leue, Exod. 7:1 dent 12,10

&

Reformation repented.

Ieremiáh.

Rechabites.

We returned.

The image is too blurry to recognize any text content.

D. 1, 2, 3

Meaning, in the Temple, to declare that it was a most to-lemn
& first covenant, made in the Name of J Lord.

g That is, I give the favorite libertie to de- trey you.

A touching this matter of follenme cou- nt which the Ancient
ved by paf- fing between the two parts of a beat, to fignite that
transfresor of the same cou- nt shulde be fo divided in prices,
read Ge in 1510.

17a fight a- gainf; Egypt tion, 20 Chap. 17.11.

and euerie one his handmaide, and that none shulde scrue them
selues of them any more, then obered and let them go.

11 But afterwards the "repented and cau- sed the feruants &
the handmaids, whome thei had let go fie to returne & helde
the in subiection as feruants and handmaides.

12 Therefore the words of the Lord came vntu Ieremiáh from
the Lord, saying,

13 Thus faith y Lord God of Israel, I made a couenant with your fators, when I broght them out of the land of Egypt, out of the house of feruants, saying,

14 *At the terme of feuen yeres let ye go, e- ue, the ma his brother an Ebrewe which ha- the bene folde vnto thee: & when he hathe feruud thee six yeres, thou shalt let him go fre from thee: but your fathers obered me not, nether inclined their eares.

15 And ye were now turned, and had done right in my fight in proclaiming libertie, euerie man to his neighbour, and ye had made a couenant before me in the House, whereupon my Name is called.

16 But ye repented, and polluted my Name: for ye haue caufed euerie man his feruant, & euerie man his handmaide, whome ye had set at libertie at their pleasure, to re turne, and holde them in subiection to be vnto you as feruants and as handmaides.

17 Therefore thus faith the Lord, Ye haue not obered me, in proclaiming fiedome euerie man to his brother, and euerie man to his neighbour: beholde, I proclaime a libertie for you, faith y Lord, to the fow de, to the pestilence, and to the famine, & I wil make you a terrour to all the kingdoms of the earth.

18 And I wil giue thofe men that haue broken my couenant, and haue not kept the words of the couenant, which thei had

made before me, when thei h cut the calfe in twaine, and
pafled betwene the partes thereof.

19 The princes of Iudáh, and the princes of Ierufalém, the
Eunuches, and the Priestes, and all the people of the land,
which paf-fed betwene the partes of the calfe,

20 I wil cuen giue them into the hand of their enemies, and
into the hands of the that feke their life: and their dead bodies
shalbe for meat vnto the foules of the hea uen, and to the
beafes of the earth.

21 And Zedekiáh King of Iudáh, and his princes wil I giue into
the hand of their enemies, and into the hand of the that feke
their life, & into the hand of the King of Babels hofte, where
gone vp from you.

22 Beholde, I wil comande, faith the Lord, and caufe them to
returne to this citie, and thei shal fight against it, and take it,
and burne it with fyreian. I wil make y cities of Iudáh defolate
without an inhabitant.

CHAP. XXXV.

He propafch the obedience of the Rechabites, & there by
confundeth the pride of the Leues.

1 The worde which came vnto Ieremiáh from the Lord, in the
daies of Iehoakim the fonne of Iofiah King of Iudáh, saying,

2 Go vnto the houfe of the (^{b}) Rechabites, & speake vnto them, & bring them into the Houfe of y Lord into one of the chabers, and giue them wine to drinke.

3 Then toke I laazaniáh, the fonne of Ieremiáh the fonne of Habazzimáh, and his brethren, and all his fonnes, and the whole houfe of the Rechabites,

4 And I broght them into y Houfe of the Lord, into the chamber of the fonnes of Hanán, the fonne of Igdaliáh a man c of God, which was by the chamber of the princes, which was above the chamber of Maaferiáh the fonne of Shallám, the keper of the 'treafure.

5 And I set before the fonnes of the houfe of the Rechabites, portes fol of wine, and cuppes, and 'faid vnto them, Dunke wine. 6 But thei faid, We wil drinke no wine: for 'Ionadáb the fonne of Recháb our father commanded vs, 'faying, ' Ye shal drinke no wine, nether you nor your fonnes for euer.

7 Nether shal ye buylde houfe, nor fowf fede, nor plant vineyarde, nor haue any, but all your daies ye shal dwell in tentes, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obered y voice of Ionadáb the fonne of Recháb our father, in all that he hathe charged vs, and we drinke no wine all our daies, nether we, our wiues, our fonnes, nor our daughters.

9 Nether buylde we houfes for vs to dwell in, nether haue we vineyarde, nor field, nor fede,

10 But we haue remained in têtes, and haue obered, & done according to t all that Io-nadáb our father commanded vs.

11 But when Nebuchad-nexzár King of Babél came vp into the land, we faid, Come, and let vs go to Ierufalém, from the hofte of the Caldeans, and from the hofte of Arám:fo we (^{b}) dwell at Ierufalém.

12 Then came the worde of the Lord vnto Ieremiáh, saying,

13 Thus faith the Lord of hoftes, the God of Ifraél, Go, and tel the men of Iudáh, and the inhabitant of Ierufalém, Wil ye not receive doctrine to obey my wordes, faith the Lord?

14 The comandement of Ionadáb the fonne of Recháb that he comanded his fonnes, that thei shulde drike no wine, is surely kept: for vnto this day thei drike none, but obey their fathers comandement:

Kik. iii.

a For the dif. position, and order of the prophecies, read, Chap 27.

b Thei came of Holáh, him, for father in law, who was no ifraelim, but after my, and with them to the feruate of God.

c That is, a Prophate.

or, dare,

d The Prophet faith not, The Lord faithshout for them thel oght
to haue o beyed, but he tendeth to another end: y is, to declare
their obedience to man, bring the lewes wolde not obey God
him selfe. e Whome Iche the King of if rael inuoredior his
zeale, a King inus

f teaching them hereby to fice all occafio of interperan- ce,
ambicion and anarice, and that thei might knowe that thei
were strangers in y earth, and be ready to de- part at all oc-
calion

g Which was now for the space of the hundreds yores from
Iehle to Iehoakim h Which decla rith that thei were not fo
bound to their vowe, that it colde not be broke for any
occefsite: for where thei we reclmanded to dwell in tetes, thei
dwell now at Ierufalém for feare of y warres

a Whome I ha- ue chofe to be my chided, facing thefe & were
the chil- dren of so hea- then man obe- ed the com-
mandement of their father

Obedience to parents.

Ieremiáh. The roole is red.

If I have most diligently ex- ported & war- ried you broke by my false & my Prophets. Chap 13,15. ♣ 25,26.

notwithstanding I have spoken vnto you, rising early, and speaking, but ye wolde not obcie me.

I have sent also vnto you all my seruan- tes the Prophetes, rising vp early, and sen- ding them, saying, "Returne now euerie ma from his euil waie, and amende your wor- kes, and go not after other gods to setue them, & ye shal dwell in the land which I have giuen vnto you, and to your fathers, but ye wolde not incline your eare, nor o- beie me.

Surely the sonnes of Ionadáb the sonne of Recháb, have kept y comandement of their father, which he gaue them, but this people hathe not obeied me.

Therefore thus faith the Lord of hostes, y God of Israel, Beholde, I wil bring vp- on Iudáh, and vpon all the inhabitants of Ierufalém, all y euil that I have pronoun- ced against them, because I have spoken vnto them, but thei wolde not heare, and I have called vnto them, but thei wolde not answer.

And Ieremiáh said to the house of the Rechabites, Thus faith y Lord of hostes the God of Israel, because ye have obeied the commandement of Ionadáb your fa- ther, and kept all his precepts, and done ac- cording vnto all that he hathe coman- ded you,

Therefore thus faith the Lord of hostes, the God of Israel,
Ionadáb the sonne of Recháb shal = not want a man, to shad
be- fore me for euer.

CHAP. XXXVI.

1 Barúch writeth, as Ieremiáh enditeth, the boke of the curfess
against Iudáh and Israel. 2 He is sent vnto the boke vnto the
people and readeth it before them all. 3 He is called before the
rulers and readeth it before the also. 4 The King casteth it in
the fyre. 5 There is another written as the commandement of
the Lord.

a Read Chap. 1 pp.1.

b Which were twenty and three years, as Cha 21,7 com- ting
from the thirteenth years of Iosiah's ret- gea.

c As he did indite.

And in the fourth years of Iehoia- kim the sonne of Iosiah
King of Iudáh, came this worde vnto Ieremiáh from the Lord,
saying,

Take thee a roole or boke, and write there- in all the wordes
that I have spoken to thee against Israel, & against Iudáh, and
a- gainst all the nations, from the daie that I spake vnto thee,
enen b from the dates of Iosiah vnto this daie.

It maie be that the house of Iudáh wil heare of all the euil,
which I determi- ned to do vnto them that thei may returne
euerie man from his euil waie, that I maie forgiue their
iniquitie and their sinnes.

Then Ieremiáh called Barúch the sonne of Neriáh, and Barúch
wrote a y mouth of Ieremiáh all the wordes of the Lord, which
he had spoken vnto him, vpo a roo- le or boke.

And Ieremiáh commanded Barúch, saying,

I am shut vp, d can not go into y Hou- se of the Lord.

6 Therefore go thou, and read the roole wherein thou hast
written at my mouth the wordes of the Lord in the audience of
the people in the Lords House vpon the a fa- fling day: also
thou shalt read them in the hearing of all Iudáh, y come out of
their cities.

7 It may be that thei wil pray before the Lord, and euerie one
returne from his e- uil way, for the angre & the wrath, that the
Lord hathe declared against this peo- ple.

So Barúch the sonne of Neriáh did ac- cording vnto all, that
Ieremiáh y Prophet commanded him, reading in the boke the
wordes of the Lord in the Lords House.

9 And in the first 5 years of Iehoiakim the sonne of Iosiah
King of Iudáh, in the ninth moneth, they proclaimed a fast be-

fore the Lord to all the people in Ierufalem, and to all the people that came from the cities of Iudáh vnto Ierufalém.

10 Then red Barúch in the boke the wordes of Ieremiáh in the House of the Lord, in the chambre of Gemariáh the sonne of Shaphán the secretarie, in the hier court at the entrie of the newe gate of the Lords House, in the hearing of all the people.

11 When Michaiáh the sonne of Gema-riáh, the sonne of Shaphán had heard out of the boke all the wordes of the Lord,

12 Then he went down to the Kings house into the Chancellours chamber, and lo, all y princes fare there, enen Elishamá the Chancellour, & Delaiáh the sonne of She-maiah, and Elnathán y sonne of Achbór, and Gemariáh the sonne of Shaphán, and Zedekiáh the sonne of Hananiáh, and all the princes.

13 Then Michaiáh declared vnto them all the wordes that he had heard whe Barúch red in the boke in the audience of the people.

14 Therefore all the princes sent Iehudí the sonne of Nethaniáh, the sonne of Shele-miáh, the sonne of Chushí, vnto Barúch, saying, Take in thine hand the roole, whe-rein thou hast red in the audience of the people, and come. So Barúch the sonne of Neriáh, toke the roole in his hand, and came vnto them.

15 And thei said vnto him, Sit downe now, and read it, that we may heare. So Barúch red it in their audience.

16 Now when thei had heard all the wor- des, they where a fraied boche one and other, and said vnto Barúch, We wil certifie the King of all these wordes.

17 And thei examined Barúch, saying, Tel vs now, how didest y write all these wor- des at his mouth.

d Meaning, in prish, through the malice of the Pricitas.

e Which was proclaimed for feare of the Babylonian, as their cullo- me was when that is red war re or any great plague of God He sheweth that fasting without praise and repentice m文
学性 na- thing, but is more hypocris- ble.

g The fast was then proclai- med, and Ba- rúch red this roole, which was a lute be- fore that Ieru- falém was first taken, and then Iehoiakim and Daniel, and his espanions were led away captures.

h Which is y fast gate of the Temple.

i The godhe were afraid, sing God so offend'd, & the wicked were accommodator y horror of the punishment.

13 Then

The Kings rage.

Ieremiáh. The Prophet taken. 6511224

b That y were godlie among the princes, gave this com- self,
by whose manner it is like that Iere- miáh was de- filtered: for
they knew the rage of y King and of y wri- had to be su- che
that they colde not else pe without di- ger of their li- ces.

I Which con- trined parts of Mounther & parts of Dece- ber.

m Shewing, y the wicked in dead of repea- ting, when that
bears Gods judgments, gave into fur- ther malice a- gainst him
and his words.

a Thus we se the continual care, that God bahe ever o- ner his
to pre- ferue room sin one rageat the wicked.

o Tho'th the wicked thibe to have aboli- shad the wor- de of
God, when they ha- ue burnt the boke thereof: yet this decla-
rech that God will not only raise it up a- gainst, but also
increase it in greater abun- dance to their condemnation, as
verif. 12. p These are le- hoiakim wor- de o Tho'th le- hoiachie
his shoe succeeded hi, yet becan- se he reigned but the mo-
neth, it was effirmed as no reigne r K ad Chap. 2aip.

18 Then Barúch answered them, He prono- unced all these
words vnto me with his mouth, and I wrote them with yncke in

the boke.

19 Then said the princes vnto Barúch, Go, "hide thee, thou and Ieremiáh, and let no man knowe where ye be.

20 And thei wét in to the Kig to y court, but thei laied vp y roole in the chàbre of Elishamá the Chancellors & tolde y King all the words, that he might heare.

21 So the King sent Iehudi to fct y roole, & he toke it out of Elishamá the Chancellors chambre, and Iehudi red it in the audience of the King, and in the audience of all the princes, which stode beside the King.

22 Now the King fate in the winter house, in the ninth moneth, and there was a fyre burning before him.

23 And when Iehudi had red thre, or foure fides, he cut it with the penknif, and cast it into the fyre, that was on the berth vntil all the roole was consumed in the fyre, that was on the berth.

24 Yet thei were not afraid, nor rent in their garments, rather the King, nor any of his feruants, that heard all these words.

25 Neuertheles, Elnarkán, and Delaráh, and Gemariáh had befoght the King, that he wolde not burne the roole: but he wolde not heare them.

26 But the King commanded Ierahmeél the sonne of Hammélech, & Seraiáh the sonne of Azriél, & Shelemiáh the

sonne of Abdiél, to take Baruch the scribe, and Ie- remiáh the Prophet, but the Lord "hid them.

27 Then the words of the Lord came to Ieremiáh (after that the King had burnt the roole and the words w Barúch wrote at the mouth of Ieremiáh) saying,

28 Take thee againe "another roole and write in it all y former words that were in the first roole which Iehoiakim y King of Iudáh hath burnt,

29 And y shalt say to Iehoiakim Kig of Iu- dáh, Thus saith y Lord, Thou hast burnt this roole, saying, "Why hast thou written thei ein, sayig, that the King of Babél shal certainly come and destroye this land, and shal take thence both man and beast?"

30 Therefore thus saith the Lord of Ieho- iakim King of Iudáh, He shal haue "none to sit vpon the throne of Daud, and his "dead bodie shalbe cast out in the day to the heare, and in the night to the frost.

31 And I wil vifte him and his fede, and his feruates for their iniquitie, & I wil bring vpon them, and vpon the inhabitants of Ie- rufalém, & vpon the men of Iudáh all the euil that I haue pronounced against them: but they wolde not heare.

32 Then toke Ieremiáh another roole, and

gaue it Barúch the scribe y sonne of Ne- riáh, which wrote therein at the mouth of Ieremiáh all the words of the boke which Iehoiakim Kig of Iudáh had burnt in the fyre, and there were added besides them many like words.

CHAP. XXXVII.

Zedekiáh succeeded Ieremiáh. He fendeth vnto Ieremiáh to pray for him. 12 Ieremiáh, going into the land of "Beniamin, a taken. 13 He a beaten and put in prison.

1 And Kig Zedekiáh the sonne of Io- siáh reigned for "Coniáh the sonne of Iehoiakim, whome Nebuchad-nezzar King of Babél "made King in the land of Iudáh.

2 But nethet he, nor his feruants, nor the people of the land wolde obey the words of the Lord, which he spake by the "mini- fterie of the Prophet Ieremiáh.

3 And Zedekiáh the King "first Iehucál the sonne of Shelemiáh, and Zephaniáh the sonne of Maáciáh the Priest to the Prophet Ieremiáh, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiáh went in and out among the people: for they had not put him into the prison.

5 The Pharaohs hoste was "come out of E- gypt: and whe the Caldeans that besieged Ierufalém, heard tidings of them, thei

"de- parted from Ierufalém)

6 Then came the words of the Lord vnto the Prophet Ieremiáh, saying,

7 Thus saith the Lord God of Israel, Thus shal ye say to the King of Iudáh, y sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come for the to helpe you, shal returne to Egypt into their owne land.

8 And the Caldeans shal come againe, and fight against this citie, and take it & burne it with fyre.

9 Thus saith the Lord, "Deceiue not your selues, saying, The Caldeans shal surely departe from vs: for thei shal not departe.

10 For thogh ye had smiten the whole hoste of the Caldeans that fight against you, & there remained but wounded men among them, yet shulde euery man rise vp in his tent, and burne this citie with fyre.

11 When the hoste of the Caldeans was broken vp from Ierufalém, because of Pharaohs armie,

12 Then Ieremiáh went out of Ierufalém to go into the "land of Benjamin" se- parating him self thence from among the people.

13 And when he was in the g gate of Benia- min, there was a chief officer, whose name was Iriáh, the sonne of Shelemiáh,

the sonne of Hananiáh, and he toke Ieremiáh the Prophet,
saying, Thou "flect to the Caldeans.

2. King 24.

3. 2 chro. 26, 1st chap 12, 1. a Who was called Iehoiakim of
Ieremiáh b And called him Zedekiáh where as be- fure his
name was Ieremiáh 2 King 24:17. "the hand c Because he
was afraid of the Caldeans that came a- gainst him

d That is, were out of prison and at liber- tice.

e To helpe the law of. "the went up.

Or, life may your murder.

f As some chin he, to go to A- nachoth his owne town. g By y
which men went into the country of Benjamin.

Lll.i.

The Prophet beaten.

Ieremiáh. He is accused.

b Because it was a vile and firmer prison.

14 Then said Ieremiáh, That is false, I flee not to the Caldeans: but he wold not he are him: so Iriáh toke Ieremiáh, and brought him to the princes.

15 Wherefore the princes were angry with Ieremiáh, and smote him, and laid him in prison in the house of Iehonathán the scribe: for they had made that the b prison.

16 When Ieremiáh was entered into the dōgeon, and into the prisons, and had remained there a long time,

17 Then Zedekiáh the King sent, and toke him out, and the King asked him secretly in his house, and said, Is there any words from the Lord? And Ieremiáh said, Yes: for, said he, thou shalt be delivered into the hand of the King of Babel.

18 Moreover, Ieremiáh said vnto King Zedekiáh, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 Where are now your Prophetes, which prophecied vnto you, saying, The King of Babel shal not come against you, nor against this land?

20 Therefore he are now, I pray thee, d mv lord the King: let my prayer "be accented before thee, that thou cause me not to returne to the house of Iehonathán the scribe, lest I dye there.

21 Then Zedekiáh the King commanded, that they shulde put Ieremiáh in the court of the prison, and that they shulde giue him daiely a piece of bread out of the bakers strete vntil all the b bread in the citie were eaten vp. Thus Ieremiáh remained in the court of the prison.

CHAP. XXXVIII.

By the motion of the rulers Ieremiáh is put into a dōngem. 14. At the request of Ebed-mélech the King commandeth Ieremiáh to be brought for the of the dōngem. 17 Ieremiáh sheweth the King how he might escape death.

1 Then Shephatiáh the sonne of Mattán, and Gedaliáh the sonne of Pašhúur, and Iucál the sonne of Shelemiáh, & Pašhúur the sonne of Malchiáh, heard the wordes that Ieremiáh had spoken vnto all the people, saying,

2 Thus saith the Lord, He that remaineth in this citie, shal dye by the swords, by the famine and by the pestilence: but he that goeth for the to the Caldeans, shal liue: for he shal haue his life for b a pray, and shal liue.

3 Thus saith the Lord, This citie shal surely be giuen into the hand of the King of Babels armie, which shal take it.

4 Therefore the princes said vnto king, We beseche you, let this man be put to death: for thus he weakeneth the hands of

the men of warre c that remaine in this citie, and the hands of all the people, in

speaking suche wordes vnto them: for this man sketh not the wealth of this people, but the hurt.

5 Then Zedekiáh the King said, Beholde, he is in your hands, for the King can denie d you nothing.

6 Then toke they Ieremiáh, and cast him into the dongeon of Malchiáh the sonne of Hammélech, that was in the agt of the prison: and they let downe Ieremiáh with coards: and in the dongeon there was no water but myre: so Ieremiáh stacke fast in the myre.

7 Now when Ebed-mélech the "blacke More one of the Eunuches, which was in the Kings house, heard that they had put Ieremiáh in the dongeon (then the King fate in the gate of Benjamin)

8 And Ebed-mélech wet out of the Kings house, and spake to the King, saying,

9 My lord the King, these men haue done euil in all y they haue done to Ieremiáh the Prophet, whome they haue cast into dongeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commanded Ebed-mélech y blacke More, saying, Take frō hence thirtie men" with thee, and take Ieremiáh the Prophet out of the dongeon before he dye.

11 So Ebed-mélech toke the men with him and went to the house of the King vnder the treasurie, and toke there olde rotten ragges, and olde worne cloutes, and let them downe by coardes into the dongeon to Ieremiáh.

12 And Ebed-mélech the blacke More said vnto Ieremiáh, Put now these olde rotten ragges and worne vnder thine arme holes, betwene the coardes. And Ieremiáh did so.

13 So they drewe vp Ieremiáh with coardes and toke him vp out of the dongeon, and Ieremiáh remained in the court of the prison.

14 Then Zedekiáh the King sent, and toke Ieremiáh the Prophet vnto him, into the third enrie that is in the House of the Lord, & the King said vnto Ieremiáh, I wil aske thee a thing: hide nothing from me.

15 Then Ieremiáh said to Zedekiáh, If I declare it vnto thee, wilt not thou slaye m or and if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Ieremiáh, saying, As the Lord liueth, that made vs these soules, I wil not slaie thee, not giue thee into the hands of those men that seke thy life.

d Wherein he previously offended in that that not only he would
not heare the en- ch spoken by the Prophet, but also gave him
to y lusts of the wicked to be cruelly unrested "Mr. C. S. S. S.
S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S.
S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S. S.

f Hunchy is declared that the Prophet found more favour at this strigers hands than he did by all them of his coarcy which was to their great condemnation.

g Where the King had set him before to be at more liberty, as
Chap 17.24.

"Sir fail.

1 That is, so long as there was any bread, in the citie: thus God
proudeeth for his y he wil cause to these enemies to prefer me
them to y and whereof to he hashe ap pointed them.

2 For Zedekiáh had sent these to Ieremiáh to mquis re as the
Lord for the face of the coarcy now whf ble-buchad-nat-xir

came, as Chap 21.4 b Read Chap. 21.9.

[illegible]

King

The Kings excuse.

And yelde my self rose them.

I Which decks noth that he more feared the reproche of men,
then & threatening of God.

When Ire- mi-ah and his mother with others were en- ryed away,
the few one of the Kings house were left: & shalbe taken, faith
the Pro- pher, and tell King of Babel how Zedekiah has he
been fa- cued by his familiar frieds and falls Pro- pheres,
which have left him to the myre.

I Herein, ap- peareth the in- formity of the Prophet, who did
discombe to save his life albeit it was not to the de- mal of his
do- trate, or to & force of any.

a. King. 27.2. chap. 13.4.

King of Babels b princes, then thy foule shal liue, and this citie
shal not be burnt vp with fyre, and thou shalt liue, and thine

houfe.

18 But if thou wilt not go forth to y King of Babels princes, then shal this cite be guen into the hand of the Caldeans, and thei shal burne it with fyre, and thou shalt not escape out of their hands.

19 And Zedekiah the King faid vnto Iere- miah, I am careful for the Iewes that are fled vnto the Caldeans, left thei deliuer me into their hands, and thei moke me.

20 But Ieremiah faid, Thei shal not deli- uer thee: hearken vnto the voice of the Lord, I beseche thee, which I fpeake vn- to thee: so shal it be wel vnto thee, and thy foule shal liue.

21. But if thou wilt refufe to go forth, this is the worde y the Lord hathe shewed me.

22 And beholde, all the women that are b left in the King of Iudahs houfe, shalbe brought for the to y King of Babels prin- ces: and thofe women shal fay, Thy frien- des haue perfuaded thee, and haue preuai- led againft thee: thy fete are fastened in the myre, and thei are turned backe.

23 So thei shal bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the King of Babel: and this cite shalt thou caufe to be burnt with fyre.

24 Then faid Zedekiah vnto Ieremiah, Let no man knowe of thefe wordes, and thou shalt not dye.

25 But if the princes vnderftand that I ha- ue talked with thee, and ther come vnto thee, and fay vnto thee, Declare vnto vs now, what thou haft faid vnto the King, hide it not from vs; and we wil not flay thee: also what the King faid vnto thee,

26 Then shalt thou fay vnto them, I hum- bly I besoght the King that he wolde not caufe me to returne to Jehonathans houfe, to dye there.

27 The came all the princes vnto Ieremiah and asked him. And he tolde them accor- ding to all thefe wordes that y King had commanded: so thei left of speaking with him, for the matter was not perceived.

28 So Ieremiah abode ftil in y court of the prifon, vntil the day that Ierufalem was taken: and he was there, when Ierufalem was taken.

CHAP. XXXIX.

Nebuchad-nezzár besiegeth Ierufalem. 4 Zedek- iah fleing is taken of the Caldeans. 6 His fomes are flasne. 7 His eyes are thrust out. 11 Ieremiah is proud of fire. 12 Ebed-miloch is delouered from captitude.

I N the ninth yere of Zedekiah King of Iudáh in y tenth moneth, came Ne-

Jeremiah. His eyes put out. 324

buchad-nezzár King of Babel and all his hofte againft Ierufalem, and thei besie- ged it.

2 And in the eleventh yere of Zedekiah in the fourth moneth, the ninth daie of the moneth, the citie was broken a vp.

3 And all the princes of the King of Ba- bél came in, and fate in the middle gate, euen Neregál, Sharézer, Samgar-nébo, Sarfachim, Rab-faris, Neregál, Sharézer, Rab-mag with all the refidue of the prin- ces of the King of Babel.

4 And when Zedekiah the King of Iudáh fawe them, and all the men of warre, then thei fled, & wene out of the citie by night, through the Kings garden, & by the b ga- te betwene the two walles, and he went toward the wilderness.

5 But the Caldeans hofte purfued after them, and ouertoke Zedekiah in the de- fete of Ietichó: and when thei had taken him, thei broght him to Nebuchad-nez- zár King of Babel vnto Ribláh in the land of Hamáth, where he gaue iudgemét vpon him.

6 Then the King of Babel flewe the fomes of Zedekiah in Ribláh before his eyes: also the King of Babel flewe all the no-

bles of Iudáh.

7 Moreover he put out Zedekiahs eyes, and bounde him in chames, to carye him to Babel.

8 And the Caldeans burnt the Kings hou- fe, and the houfes of the people with fyre, and brake downe the walles of Ierufalem.

9 Then Nebuzar-adán the chief steward caryed away captiue into Babel the rem- nát of the people, that remained in the citie, and thofe that were fled and fallen vn- to him, with the reft of the people that re- mained.

10 But Nebuzar-adán y chief steward left the 4 poore that had nothing in the land of Iudáh, and gaue them vineyardes and fields at the fame time.

11 Now Nebuchad-nezzár King of Ba- bél gaue charge concerning Ieremiah "vn to Nebuzar-adán y chief steward, faying.

12 Take him, and " Joke wel to him, and do him no harme, but do vnto him e cuen as he shal fay vnto thee.

13 So Nebuzar-adán the chief steward fent and Nebushazbán, Rabfáris, & Neregál, Sharézer, Rab-mag, and all the King of Babels princes:

14 Euen thei fent, and toke Ieremiah out of the court of the prifon, and comitted him vnto f Gedaliáh the fonne of Ahikám

the fonne of Shaphán, that he shulde carie him home: so he dwelt among the people.

15 Now y worde of the Lord came vnto Ie remiáh, while he was shut vp in y court of Lll. ii.

a The gates & wales were has him downe.

b Which was a poftene do- remed a Rig. 264.

c which is cal- led Antiochia in Syria.

m, captiue of the garden.

d For y riche & the mightis put their truth in their fist...s & men- nes, were by Gods not mo- gements mofte rigorously han dried

"Ear by the hand of "Ear for chloe eyes vpon him. e Thos God preferued his Prophet by his means, who- me he made y fearage to pu- nish the King, and them that were his one mice.

f Whome the King of Babel had now appoft ted governour quer the reft of the Iewes that he left his kinde.

The Prophet at libertic.

Ieremiah.

A conspiracie.

the prison, saying,

16 Go & speake to Ebed-mélech the blacke More, saying,
Thus faith the Lord of hoftes the God of Iftæl, Beholde, I wil
bring my wordes vpon this citie for cult, and not for good, and
thei fhalbe accomplished in that daie before the.

17 But I wil deliuer thee in that daie, faith the Lord, and thou
fhalt not be giuen into the hand of the men whome thou fea-
reft.

18 For I wil surely deliuer thee, and thou fhalt not fall by the
fworde, but thy life fhalbe for a pray vnto thee, becaufe thou s
haft put eny utuft in me, faith the Lord.

CHAP. XL.

9 Thus God re-compensed his axale and fa-nour, which he
fhew'd to his Prophet in his troubles.

1 Ieremiah hathe licence to go whether he wil. 4 He dwelleth
weth the people that remaine weth Ge-daliáh.

6 The worde which came to Ieremiah from the Lord after that
Nebuzar-adan the chief fteward had let him go frô Ramáth,
when he had taken him being bounde in chaines among all that
were caryed awaie captiue of Ierufalém and Iudáh, which were
caryed awaie captiue vnto Babél.

a From this fe clade verf vnto chap 42,7 it fe mech to be as a
parenchiff, and feparated matter: fishere this floute be-gunneh

agis ne, & this vi60 is declared what it was b God mould this infidele to fpeake this, to declare the great blindnes and obfinitis of the Iewes, which colde not fele that which this heathen man confedied. "The craft. Or, as thy con-moderate.

2 And the chief fteward toke Ieremiál, and faid vnto him, The Lord thy God hathe pronounced this plague vpon this place.

3. Now the Lord hathe broght it, & done according as he hathe faid: becaufe ye haue b finned agemft the Lord, and haue not obeted his voice, therefore this thing is come vpon you.

4 And now beholde, I lofe thee this daie from the chaines which were on thine handes, if it pleafe thee to come with me into Babél, come, and I wil loke wel vnto thee: but if it pleafe thee not to come with me into Babél, "tary til: beholde, all the land u' before thee: whether it fe-meth good, and convenient for thee to go, thether go.

5 For yet he was not returned: therefore he faid, Returne to Gedaliáh the fonne of A-hikám, the fonne of Shaphán, whome the King of Babél hathe made gouernour o-uer all the cities of Iudáh, and dwell with him among the people, or go wherefoe-uer it pleafeth thee to go. So the chief fteward gaue him vtailles and a rewarde, and let him go.

6 Then went Ieremiáh vnto Gedaliáh the fonne of Ahikám, to Mizpáh, and dwelt there with him among the people that we-re

left in the land.

7 Now when all the captaines of the hofte, 4 which were in the fields, euen ther and their men heard, that the King of Babél had made Gedaliáh the fonne of Ahikám

gouernour in the land, and that he had committed vnto him, men, and women, and children, and of the poore of the land, that were not caryed away captiue to Ba-bél,

8 Then they came to Gedaliáh to Miz-páh, euen a Ifhmaél the fonne of Netha-niáh, and Iohanán, and Ionathán the fon-nes of Karáh, and Seraiáh the fonne of Tanehuméth, and the fannes of Ephái, the Netophathite, and Iezaniáh the fon-ne of Maachathí, thei and their men.

9 And Gedaliáh the fonne of Ahikám, the fonne of Shaphán fware vnto them, and to their men, faying, Feare not to ferue the Caldeans: dwell in the land, and ferue the King of Babél, and it fhall be wel with you.

10 As for me, beholde, I wil dwell at Miz-páh to 'ferue the Caldeans, which wil come vnto vs: but you, gather you wi-ne, and fommer fruces, and oyle, and put them in your veffels, & dwell in your cities, that ye haue' taken.

11 Likewise when all the Iewes that were in f Moáb, and among the Ammoni-tes, and m Edóm, and that were in all the countreis, heard that the King of Babél had left a remnant of

Iudáh, and that he had fet ouer them Gedaliáh the fonne of Ahikám the fonne of Shaphán,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the land of Iudáh to Gedaliáh vnto Mizpáh, and gathered wine and fomme frutes, very muche.

13 Moreouer Iohanán the fonne of Ka-réah, and all the captaynes of the hofte, that were in the fields, came to Gedaliáh to Mizpáh,

14 And faid vnto him, Knoweft thou not that a Baalfe the King of the Ammonites hath fent Ifhmaél the fonne of Nethaniáh to flay thee: But Gedaliáh the fonne of Ahikám beleued them not.

15 Then Iohanán the fonne of Karáh fpa-ke to Gedaliáh in Mizpáh feciety, fay-ing, Let me go, I pray thee, and I wil flay Ifhmaél the fonne of Nethaniáh, and no man fhall knowe it. Wherefore fhallde he kyl thee, that all the Iewes, which are gathered vnto thee, fhallde be feattered, and the remnant in Iudáh perifh

16 But Gedaliáh the fonne of Ahikám faid vnto Iohanán the fonne of Karáh, Thou fhalt not do this thing: for thou fpeakeft falsely of Ifhmaél.

CHAP. XII.

a Ifhmaél killeth Gedaliáh guilefully, and many other with him
as Iohanán fhil: weth after Ifhmaél. B Vt in the feunth moieh
came Ifh-maél the fonne of Nethaniáh, the

6 Who was of kings blood and after few him, Cha. 41.1.

1. King, 27, 24

Or, to recede them, or to recede them for me.

Or, chefte to dwell in.

f Which were fled aflo for feare of the Caldeans.

g For vnder f colour of in-tertening of Ifh-maél he foghe only
to make the to deftrop one another.

h Thus the godlie, which choke no fur-an to others, are foneh
de-erned & ne-ner lacke fuch as confure their deftin-tion

Chap XII a The citie was deftroed in the fourth moieh and in
the feufth moieh, which ch- tioned part of September, & part
of Oth-ber, was the go- teroue Gedaliáh flame.

c Whichwit a citie of Iudáh.

d Which were feattered a-benad for fea-re of the Cal-deans.

Shameful murther.

Ieremiáh. Hypocrites.

b Merolog. Zeichiah.

c That did eat together as fa- miliar friends.

d For they thought that Temple had not been de- firmed, & the relove came up to the leaf of Tabernacles, but bearing of the burning thereof in the way, they showed these signs of fo- reuse. e For his death was kept fe- ceve, & he fas- med that he laminated for the deftroth of Ieremiáh & the Temple; but after five the when thei famed to fa- nour Gedaliáh

f As fortified Mizpáh for ten re of the eno- mie, and cast byches & iron ches, to King. 15,16.

g Which had true captaines under Zeide- hiáh.

fonne of Elíshamá of the fede royal, and the princes of the King, & ten men with him, vnto Gedaliáh the fonne of Ahikám to Mizpáh, and there thei did e eate bread together in Mizpáh.

3 Then arofe Íhmaél the fonne of Netha- niáh with thefe ten men that were with him, and fmote Gedaliáh the fonne of Ahikám the fonne of Shaphán with the fwords, and flewe him, whome the King of Babel had made gouernour ouer the land.

I íhmaél alfo flewe all the Iewes that were with Gedaliáh at Mizpáh, & all the Cal- deans that were founde there, & the men of warre.

4 Now the feconde daie that he had flaine Gedaliáh, and no man knewe it,

5 There came men from Shechém, fró Shi- lóh, & from Samaria, ouen foure fcoremen, hauing their beardes fhauen, and their clothes rent and cut, with 4 offrings and incense in their hands to offre in the Hou- fe of the Lord.

6 And Íhmaél the fonne of Nethaniáh w. nt forthe from Mizpáh to mete them, weping as he w:nt: & when he met them, he faid vnto them, Come e to Gedaliáh the fonne of Ahikám.

7 And when thei came into the middes of the citie, Íhmaél the fonne of Netha- niáh flewe the, and cast them into the mid- des of the pit, he and the men that were with him.

8 But ten men were founde among them, that faid vnto Íhmaél, Slay vs not: for we have treasures in the field, of wheat, and of barley, and of oyle, and of honie: fo he flaied, and flewe them not among their brethren.

9 Now the pit wherein Íhmaél had cast the dead bodies of the men (whome he had flaine because of Gedaliáh) is it, which Asa the King had 1 made because of Bañsá King of Ifraél, and Íhmaél the fonne of Nethaniáh filled it with them that were flaine.

10 Then Íhmaél caryed away captiue all the residue of the people that were in Miz- páh, ouen the Kings daughters, and all the people that remained in Mizpáh, whome Nebuzar-adán the chief steward had co- mitted to Gedaliáh the fonne of Ahí- kám, and Íhmaél the fonne of Nethaniáh caryed them away captiue, and departed to go ouer to the Ammonites.

11 But when Iohanán the fonne of Karáh, & all the 2 captaines of the hofte that we- re with him, heard of all the euil that Íh- maél the fonne of Nethaniáh had done,

12 Then they all toke their men, and went to fight with Íhmaél y fonne of Nethaniáh,

and founde him by the great waters that are in Gibeón.

13 Now when all the people whome Íhma- él caryed away captiue, fawc Iohanán the fonne of Karáh, and all the captaines of the hofte, that were with him, they were glad.

14 So all the people, that Íhmaél had ca- ryed away captiue from Mizpáh, returned and came againe, and went vnto Iohanán the fonne of Karáh.

15 But Íhmaél the fonne of Nethaniáh, ef- caped from Iohanán with eight men, and went to the 6 Ammonites.

16 The toke Iohanán the fonne of Karáh, & all the captaines of the hofte, that were with him all the remnant of the people,

whome Iíhmaél the fonne of Nethaniáh, had caryed away captiue from Mizpáh, (after that he had flaine Gedaliáh the fon- ne of Ahikám) emn the ftrong men of warre, and the women, and the children, & the eunuches, whome he had broght agai- ne from Gibeón:

17 And thei departed and dwelt in Gerúth 1 Chumham, which is by Beth-léhem, to go & to entre into Egypt,

18 Because of the Caldeans: for they feared them, because Iíhmaél the fonne of Ne- thaniáh had flaine Gedaliáh the fonne of Ahikám, whome the King of Babel ma- de gouernour in the land.

h For Baalis y King of the Ammonites was the cause of this mote thee.

Which place David of olds had given to Chimhán the capte of Bar- niáh the Gi- findia: a Sam. 19,40.

CHAP. XLII.

1 The captaines of the counse of Ieremiáh what they right to do. 2. He admonisheth the remnant of the people not to go into Egypt.

1 Then all the captaines of the hofte, and Iohanán the fonne of Karáh, & Iezaniáh the fonne of Hofhaaiáh, and all the people from the leaft vnto the mofte came,

2 And faid vnto Ieremiáh y Prophet, "Hea- re our prayer, we befeche thee, & pray for vs vnto the Lord thy God, eue for all this remnant (for we are left, but a few of ma- nie, as thine eyes do beholde)

3 That the Lord thy God may flewe vs the way wherein we may walke, and the thing that we may do.

4 Then Ieremiáh the Prophet faid vnto them, I have heard yow beholde, I wil pray vnto the Lord your God according to your wordes, and wharfocuer thing the Lord fhall anfwere you, I wil declare it vn to you: I wil kepe nothing backe fró you.

5 Then they faid to Ieremiáh, b The Lord be a wines of trueth, and faith betwene vs, if we do not, euen accoiding to all things for the which the Lord thy God fhall fend thee to vs.

6 Whether it be good or euil, we wil obey the voyce of the Lord God, to whome we godlie.

LII.iii.

Disfembling hypocrites.

Jeremiah. Railings and slander.

e Here is declared the vision is the occaffi therosf, wise- resfemonies was made, Chap 40,4.

fend thee that it may be wel with vs, when we obey the voyce of the Lord our God.

¶ c And so after ten dayes came y worde of the Lord vnto Ieremiáh.

Then called he Iohanán the sonne of Ka- réah, and all the captaines of the hofte, which were with him, and all the people from the leaft to the moſte:

9 And ſaid vnto the, Thus faith, the Lord God of Ifraél, vnto whome ye ſent me to preſent your prayers before him;

10 If ye wil dwell in this land, then I wil buyld you, and not deſtroye you, and I wil plant you, and not roote you out: for I a-
re- pent me of the euil that I haue done vnto you.

11 Feare not for the King of Babél, of whome ye are afraid: be not afraid of him, faith the Lord: for I am with you, to faue you, and to deliuer you a from his hand,

12 And I wil grant you me: ſee that be may hau compaſſion vpon you, and he ſhal cauſe you to dwell in your owne land.

13 But if ye ſay, We wil not dwell in this land, nether heare the voyce of the Lord your God,

14 Saying, Nay, but we wil go into ahe ſid of Egypt, where we ſhal ſee no warre, nor heare the ſounde of the trumpet, nor haue hungre of bread, and there wil we dwell,

15 (And now therefore heare the worde of the Lord, ye remnant of Iudáh: thus saith the Lord of hostes the God of Ifraél, If ye set your faces to entre into Egypt, and go to dwell there)

16 Then the fworde that ye feared, a fhall take you there in the land of Egypt, and the famine, for y which ye care, fhall there hag vpo you in Egypt, & there fhall ye dye.

17 And all the men that set their faces to entre into Egypt to dwell there, fhall dye by the fworde, by the famine & by y pefti- lence, & none of them fhall remaine nor ef- cape fro the plague, that I wil bring vpon them.

18 For thus saith the Lord of hostes y God of Ifraél, As mine angre and my wrath hath bene powred for the vpon the inhabitants of Ierufalém: so fhall my wrath be powred for the vpo you, when ye fhall entre into Egypt, & ye fhall be a detestation, & an altonufhmét, and a curffe, and a re- proche, and ye fhall fe this place no more.

19 O ye remnant of Iudáh, the Lord hath laid concerning you, Go not into Egypt: knowe certainly that I haue admonished you this day.

20 Surely ye a diftembled in your hearts when ye sent me vnto the Lord your God, faying, Pray for vs vnto y Lord our God and declare vnto vs euen according vnto all that the Lord our God fhall fay, and we wil do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lord your God, nor anie thing for the which he hathe sent me vnto you.

22 Now therefore, knowe certinely that ye shal dye by the fworde, by the famine, and by the pestilence, in the place whether ye desire to go and dwell.

a To wit, in Egypt.

CHAP. XLIII.

Iohanán earyeth the remnant of the people into Egypt contrarie to the minde of Jeremiáh. a Jeremiah prophocieth the deftrution of Egypt.

1 Now whe Jeremiáh had made an end of speaking vnto the whole people all the wordes of the Lord their God, for the which y Lord their God had sent him to them, men all these wordes,

2 Then a spake Azariáh the sonne of Ho- sharáh, and Iohanán the sonne of Karáh and all the b proude men, saying vnto Ieremiáh, c Thou speakest faully: the Lord our God hathe d not sent thee to say, Go not into Egypt to dwell there,

3 But Barúch the sonne of Neriáh e pro- nounceth thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay oys, and carie vs away captiues into Babél.

4 So Iohanán the sonne of Karáh, and all the captaines of the hofte, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudáh.

5 But Iohanán the sonne of Karáh, and all the captaines of the hofte toke all y remnant of Iudáh, that were returned from all c nacions, whether thei had benedriuē, to dwell in the land of Iudáh:

6 Even men and women, and children, and the Kings daughters, and eueric persone, that Nebuzar-adán the chief fteward had left with Gedaliáh the sonne of Ahikám, the sonne of Shaphán, and Jeremiáh s the Prophet, & Barúch the sonne of Neriáh.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they b to Tahpanhes.

8 ¶ The came the worde of the Lord vnto Ieremiáh in Tahpanhes, laying.

9 Take great ftones in thine hand, and i hide them in the clay in the bricke kil, which is at the entrie of Pharaohs houle in Tahpanhes in the fight of the men of Iudáh,

10 And say vnto them, Thus faith the Lord of hostes the God of Ifraél, Behplde, I wil fend and bring Nebuchad-nezzár the King of Babél m my seruise, and wil fet his throne vpo these ftones y I haue hid, and he shal spreade his paullion ouer the.

11 And when he fhall come, he fhall fmite the land of Egypt: i fuche as are appointed for death, to death, & fuch as are for captiui- tie, to captiuitie, and fuche as are for the fworde, to the fworde.

a Who was al fo called Iera- miáh, Chap. 43,4

b This deftru- feth that pre- da is the caufe of rebellion, it contempe of God's minders c When the hypocrite of the wicked it discovered thei brut forth into open re- ger for they of aboth nothing but flatter, read Ifa 40,10. d He fhewith what is the na nure of the hy- poctues: to wit, to fame that they wel- de obey God and imbeare his worde, if that were afte- red that his meffengers fye ke the cruft: though in dech they he mofts fure from all fobedience.

c Thus the wicked do not only c: mem- ne, it hur the meffengers of God, but fcian- der, and fpea- ke wickedly of all the that fupport or fa- nous the god- lie.

d As from the Monition, Am- monites, and Sphourers, Chap 40,11.

e Whome the- fe wicked led away by for- ce.

h A cicle in Egypt nure to Niles.

i Which figni led that Ne- buchad-nezzár fhall come out to the gates of Pharaoh, who re were his bricke killes for his buy-

dings.

k Read Chap 35,9.

l Eueric one ſhal be fumb by that means y God hathe ap-
pounce d, Chap 35,2.

d Read Chap 18,8.

e Recuse all Kings hearts and wares are in his hands, he can
come them & diſpo- ſe them as it pleaſeth him, and therefore
they made not to feare man, but only obey God, Prou. 21,4 Or,
Jer. 20,4.

f Thus God turneth y poli cus of the wiſe hed to their owne
deſtru- ſion, for they thought theſſal- ues ſure in E- gypt, and
there Nebuchad- nezzár deſ- troyed them, and the Eryp- tions,
Chap. 18,8.

g Read Chap. 36,6 & 24, 25. Showing that this ſhalde co- me
vpon them for their infi- delicts & Bab- bles.

h For you we- re fully min- ded to go into Egypt, where- mer
God ſpa- ke to the con- trurer.

10 And

*To learne by others exāple. Ieremiāh.
Idolaters rage.*

in Meaning, more easily, & shuddenly shall he carry the E-
gyptias away. Or, the heath of the peace.

a Theft were all famous and strong cities in Egypt, where I
lewes, I have had, dwelt for their faferes but the Pro- plet
declareth that there is no holde so strong, that can preferne
them from Gods ve- gence.

b Read Chap 2, 15 & 21, 1 & 26, 5 & 29, 39, & 31, 31.

c He fetereth before their eyes God, a ind- grances again Iudāh
& Ieru- falem for their idolaters, that they might beware by
their example, and not with the like wic- lednes prono- ke the
Lord: for then they shulde be dou- ble punished He sheweth
that we oght to keep in me- morle Gods plagats from the
beginning that confide- ring them, we might live in his icero,
and knows if he have not spa- ted our fathers yea, Kīgn, prin-
ces, and rulers, and allowable countries, and cations for their
siones, I we vile wor- mit can not take to escape punishme for
ours Or, beaten down.

12 And I wil kindle a fyre in the houfes of the gods of Egypt,
and he shal burne them and carye them awae capciues, and he
shal araye him felf with the land of Egypt, as a Shephes d
putreth on his garment, and shal departe from thence in peace.

13 He shal breake alfo the images of Besh- shémelh, that is in the land of Egypt, and the houfes of the gods of the Egyptians shal he burne with fyre.

CHAP. XLIIII.

He repreueth the people for their idolatrie 12 Thei that fet light by the threatening of the Lord, are chafened. 13 The destruction of Egypt and of the Lewes therein, u prophecied.

1 The worde that came to Ieremiāh concerning all the Lewes, which dwell in the land of Egypt, and remained at Mig- dōl and at a Tahpanhes, and at Noph, and in the countrey of Pathrōs, faying,

Thus faith the Lord of hoftes the God of Ifraél, Ye haue fene all the euil that I ha- ue broght vpon Ierufalém, and vpon all y cities of Iudāh; & beholde, this day thei are defolate, & no man dwelleth therein,

Because of their wickednes which thei haue committed, to prouoke me to angre in that thei went to burne incenfe, & to ferue other gods, whome thei knewe not, nefher thei nor you nor your fathers.

4 Howbeit I fent vnto you all my feruant- the Prophetes h tring early, and fending them, faying, Oh do not this abominable thing that I haue.

5 But thei wolde not heare nor incline their eare to turne from their wickednes, and to burne no more incéfe vnto other gods.

6 Wherefore my wrath, and mine anger was powered forth and was kindled in the cities of Iudāh, and in the fretes of Ierufalém, and thei are defolate, & wafted, as appeareth this daye.

7 Therefore now thus faith y Lord of hostes the God of Ifraél, Wherefore commit ye this great euil against your fowles, to cut of from you man and woman, childe & fuckeling out of Iudāh, and leaue you none to remaine)

8 In that ye prouoke me vnto wrath with the wolkes of your hands, burning incense vnto other gods in the land of Egypt whether ye be goneto dwell: y ye might bring destruction vnto your felues, and that ye might be a curffe and a reproche among all nations of the earth.

9 Haue ye forgotten the wickednes of your fathers, and the wickednes of the d Kings of Iudāh and the wickednes of their wiues and your owne wickednes and the wickednes of your wiues, which thei haue committed in the land of Iudāh and in y fretes of Ierufalém)

10 Thei are not humbled vnto this daie,

neither haue thei feared nor walked in my Lawe nor in my ftatures, that I fet before you and before your fathers.

11 Therefore thus faith y Lord of hoftes y God of Ifraél,
Beholde, I wil fet my face against you to euil & to deftroy all
Iudāh,

12 And I wil take the remnant of Iudāh, that "haue fet their
faces to go into the land of Egypt there to dwell, and thei shal
all be confumed & fall in the land of E- gypt: they shal eute be
confumed by the fworde & by y famine: thei shal dye from the
leaft vnto the moſte, by the fworde, & by the famine, & thei
shalbe a deteftation and an aſtoniſhment and a curffe and a
reproche.

13 For I wil viſit them that dwell in the lād of Egypt, as I haue
viſited Ierufalém, by y fworde, by the famine, & by the
peſtilence.

14 So that none of the remnant of Iudāh, which are gone into
the land of Egypt to dwell there, ſhal eſcape or remaine, that
thei ſhuld returne into the lād of Iudāh to the which thei "haue
a deftre to returne to dwell there: for none ſhal returne, but i
fuche as ſhal eſcape.

15 Then all the men which knewe that thei wiues had burnt
incenſe vnto other gods and all the women that ftode by, a
great multitude, euen all the people that dwelt in the land of
Egypt in Pathrōs, answered Ieremiāh, ſaying,

16 The worde that thou haſt fpoken vnto vs in the Name of the
Lord, we wil h not heare it of thee,

17 But we wil do whatfoeuer thing goeth out of our owne mouth, as to burne incen- fe vnto the Quene of heaue, & to powre out drinke offrings vnto her, as we haue done, bothe we and our fathers, our Kings and our princes in the citer of Iudāh, and in the ftre- tes of Ierufalém: for then had we h plentie of vitales and were wel and felt none euil.

18 But fince we left of to burne incenfe to the Quene of heauen, and to powre out drinke offrings vnto her, we haue had fear- cenes of all things, and haue bene confu- med by the fworde and by the famine.

19 And when we burnt incenfe to the Que- ne of heauen & powred out drinke offrings vnto her, did we make her cakes to 'make her glad, and powre out drinke offrings vnto her without our houfbandes)

20 Then faid Ieremiāh vnto all the people, to the men, and to the women, and to all y people y had giue him y anfwer, faying,

21 Did not y Lord remeber the incéfe, that ye burnt in y cities of Iudāh, & in the ftre- tes of Ierufalém, bothe you, & your fathers, your Kings, and your princes, and the peo- ple of y lād, & "hathe he not cofidered it?

Lll.iiii.

occasion to miffle their doings, & their honfads shal giue an of
before God, read 1Is 3,35 "Ide. is it not some vpsate his heaue:

James 2, 4. e Which haue fully fet their minors, & are gone
thether on prophe- Whereby he excepteth the innocence as
Jeremiāh and Barach y were forced: there- fore the Lord
Sheweth, y he wil fet his fa- ne against thei that is, purpo- tily
deftroye them.

I Read Chap. 26, 6 "Ide life up there foules y Meaning, but a
feme

b This declareth how dan- groups a thing it is to declin- ne
once from God, & to fuf- lowe our owne famafes: for Satan
euer fo- llctereth fuche and doeth not leaue thei of in haue
brought them to eatre- me impndefeie & madnes, euf to miffle
their wickednes a- gainst God, & his prophecies. I Read Chap.
7 17 It femeth that the Papi- fles gathered of this place there
falue Re- gina, and Regi- na rali, laeare, calling y virge ne
Marie Que- ne of heaue, & fo of the blef- fod virgine, &
neether of our Saulour Christ made an ido- leifer bete the
Prophet con- demeeth their idolatrie. "Ide we were forces
wish- hood

k This is fiil y argument of idolatry, or eftere religion by the
bafile, & in Read of acknowledging Gods, wolkes, who
fendeth bothe pleaue & dearth, be- alch, & ficke- net, they
ateri- bate it to their dolets, and fo fishonour God Or, faue.

Or, want. Or, it apprais her

This isafmeth to how great dager it is for the houfban- des to permit their wives a- ne thing wha- reef they be not affured by Gods wordet for thereby tahey take an

The obstinat idolaters.

Ieremiah. Baruchs infirmite.

You have christi I don ble euli in ma- king wicand vowes, and in performing lame.

This declares with an horri- ble plague tomate idola- ters, seeing that God will and vouchsafie to have his Ma- me mentioned by fische as have polluted it.

We fe the- refore, that God hathe a perpetual ca- ce ouer his, wherefoucer they are feat- creditor thugh they be but cwonethre, yet he wil deliner them when he delstroyeth his enemies.

He sheweth the means whosby they shalde be de- ftroyed to af- fore them of ceremite of plague, and yet they remate fill in their obtionate til they perish: for Ioliphus lih, or de An- niq exp is writeth that fue yere after the taxing of Ierufalem, Nebuchad-nezzar the yon- ger, haung overcome the Moabites and the Ammoni- tes, wrt against Egypt, & flew the King, & fo heugh: thale Jewes, and o- ther into Ba- lyon.

a Which was Ieremiah dif- ciple, & wrote his prophetic order him: b Whareof read Chap. 26p.

22 So that the Lord colde no longer for- beare, because of the wickedness of your imuencions, & because of the abominations, which ye haue comitted: therefore is your land desolate and an astonishment, & a curtse & without inhabitant, as appea- reth this daie.

23 Because ye haue burnt incéfe and becau- fe ye haue finned agaist the Lord, & haue not obeied the voice of the Lord, nor wal- ked in his Law nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeaeth this day.

24 Morcouer Ieremiah said vnto all the people and to all the women; Heare the worde of the Lord, all Iudáh that are in the land of Egypt.

25 Thus speaketh & Lord of hostes, & God of Israel, saying, Ye and your wines haue bothe spoken with your mouthes, and ful- filled with your hand, saying, We wil performe our vowes & we haue vowed to burne incense to & uneene of heauen, and to puwre out drinke offrings to hertye wil performe your vowes and do the things that ye haue vowed:

26 Therefore heare the worde of the Lord, all Iudáh that dwell in the land of Egypt. Beholde, I haue sworne by my great Na- me, saith the Lord, that my Name & shal no more be called

vpon by the mouth of any man of Iudáh, in all the land of Egypt, saying, The Lord God liueh.

27 Beholde, I wil watche ouer them for e- uil and not for good, and all men of Iudáh that are in the land of Egypt, shal be consumed by the sworde, and by the famine, vnrl thei be viterly destroyed.

28 Yet a smale nombre that escape the sworde, & shal returne out of the land of Egypt into the land of Iudáh: and all the remnant of Iudáh that are gone into the land of Egypt to dwell there, shal knowe whose wordes shal stand, mine or theirs.

29 And this shalbe a signe vnto you, saith the Lord, when I visite you in this place, that ye maie knowe that my wordes shal surely stand against you for euil.

30 Thus saith the Lord, Beholde, I wil rgi- ue Pharaoh Hophrá King of Egypt into the hand of his enemies, and into the hand of them that fike his life: as I gaue Zede- kiáh King of Iudáh into the hand of Ne- buchad-nezzár King of Babél his enemies, who also foght his life.

CHAP. XLVI.

Jeremiah césereth Baruch Affaring him that he should not perish in the destruction of Ierufalem.

He worde that Ieremiah the Prophet spake vnto Baruch the sonne of Neriáh, when he had wrieten these wor- des in a boke at the mouth of Ieremiah, in the fourth yere of Jehoiakim the sonne of

Iofáh King of Iudáh, saying,

Thus saith the Lord God of Israel vnto thee, & Baruch,

Thou didest say, Wo is me now: for the Lord hathe layed forowe vnto my forow: I c fainted in my mourning, and I can sinde no rest.

Thus shalt thou say vnto him, The Lord saith thus, Beholde, that which I haue buyt, wil I d destroye, & that which I ha- ue planted, wil I plucke vp, euen this who- le land.

And fekest thou great things for thy selfs fike them not: for beholde, I wil bring a plague vpon all flesh, saith the Lord: but thy life wil I giue thee for a pray in all places, whether thou goest.

CHAP. XLVI.

He propheceth the destruction of Egypt. 27 Deline- rance is promised to Israel.

The wordes of the Lord, which came to Ieremiah the Prophet against the Gentiles,

As against Egypt, against the armie of Pharaoh Nechó King of Egypt, which was by the riuer Peráth in Carchmiáh, which Nebuchad-nezzár King of Babél smote in the fourth yere of Jehoiakim the sonne of Iofáh King of Iudáh.

Make readie buckeler and shield, and go fourth to battel.

Make readie the horses, and let the horse- men get vp, & stand vp w yon fallets, four- biñ the speares, and put on the brigandines.

Wherefore haue I sene them afraide, & driuen backe for their mightie men are smitten, and are fled away, and loke not backe for feare war round about, saith the Lord.

The swift shal not flee away, nor the strong man escape: they shal stumble, and fall towarde the Northe by the riuer Peráth.

Who is this, that cometh vp, as a slood, whose waters are moued like the riuers?

Egypt riseth vp like the flood, and his waters are moued like the riuers, and he saith, I wil go vp, & wil couer the earth: I wil destroye the citie with them that dwell therein.

Come vp, ye horses, and rage ye charcts, and let the valiant men come for the, a the blacke Moors, and the Lydians that beare the shield, and the Lydians that handle & bend the bowe.

For this is the day of the Lord God of hostes, & a day of vengeance, that he may aduge him of his enemies: for the sworde shal deuoure, and it shalbe fatiat, and made drunke with their blood: for the Lord God of hostes hathe a factifice in the North

c Baruch moved with an inconsiderate trade of Ieremies' impiety, but chiefly for the destruction of the people, and the temple, made this lamentation, as Psal. 6.6. d Meaning, & God might destroy this people, because he had planted them. e Timothee & to have honour and credit wherein he saith his infirmity. f Read Chap. 21p.

a That is, namely, surmount, we are round about the land of Egypt. b Read c Kin. 21, 19. & 24, 7. & c thro. 15. 20.

c He wrench the Egyptians to part the felons to war-ent.

d The Prophet had this vision of the Egyptians without: he put enlight by the Babylonians at Carchemish.

e The Babylonians shall deliver them at the river Euphrates. f He derideth & mockings of the Egyptians who thought by their riches, & power to have overcome all the world, according to thy river Nile, & at certain times overfloweth the country of Egypt. g Perchute on rions: he part with the Egyptians. h He calfeth the daughter of Gods enemies a sacrifice, because it is a thing that death please him, 12a-14, 6.

Egypt like a calfe.

Ieremiáh. The Lords fworde. 3259/1224

That is, at Cherchemiáh For as Gi- fráel did grow more fourra-
ne balme for wounds. Ito called be- cause Egypt had not yet
home overcome by the enemies. The sheweth that no falme or
medicine can prevaile where as God gueth the wounds.

8 As they that shulde repent y they helped the Egyptiás.

He derideth them y shal impure their overthrow to licce of to-
neal & poli- ce, or to for- tune; and oeg observing of time, not
con- fiderig that it is Gods not judgement P To wit, that the
Egyptians shalbe def- troyed. y they have abundance of all
things, and therefore are disobedient & proude. A brief p.

They shalbe fiasfe able to speake for fea re of the Cal- deans
Meaning, E- gypt That is, they shal flay the great & migh- ne
men of power To wit, He bacha-de- na-nars amue.

Some take the Shrews words Amán for the Kings name of No,
that is of Alex andrea.

North country by the river Peráth.

11 Go vp vnto Gileád, and take balme, ó virgine, the daughter
of Egypt: in vaine shalt thou vfe many medicines: for thou
shalt haue no health.

12 The nations haue heard of thy shame, & thy crye hahe filled the land: for y strong hahe stumbled against the strong they are fallen bothe together.

13 The worde that the Lord spake to Ieremiáh the Prophet, how Nebuchad-nez-zár King of Babél shulde come and smite the land of Egypt.

14 Publiſh in Egypt & declare in Migdól, and pioclaim in Noph, & in Tahpanhés, say, Stand ftill, and piepare thee: for the fworde ſhal deuoure rounde about thee.

15 Why are thy valiant men put backe: thei colde not ſtand, becauſe the Lord did dri- ue them.

16 He made many to fall, and one fel vpon another: and they ſaid, Arife, let vs go a- gaine to our owne people, & to the land of our natiutie from the fworde of the violent.

17 They did crye there, Pharaóh King of Egypt, and of a great multitude hahe paſſed the time appointed.

18 As I liue, ſaith the King, whoſe Name is the Lord of hoſtes, finely as Tabóí in the mountaines, & as Carmél in the ſea: ſo ſhal p it come.

19 O thou daughter dwellig in Egypt ke thee geare to go into captiutie for Noph ſhalbe waſte and defolare, w. thou an inhabitant.

20 Egypt is life a t faire calfe, but deftructi- on cometh: out of the North it cometh.

21 Alfo her hired men are in the middes of her like fat calues: thei are alfo turned bac- ke and fled away together: they colde not ftand, becaufe the day of their deftruction was come vpon them, the time of their vifitacion.

22 The voyce thereof fhall go forthe like a ferpent: for they fhall marche with an ar- mie, and come againft her with axes, as hewers of wood.

23 They fhall cut downe her forft, faith y Lord: for they can not be counted, becaufe they are more then the grethoppers, and are innumerable.

24 The daughter of Egypt fhallbe confoun- ded. fhe fhallbe deliuered into the hands of the people of the North.

25 Thus faith the Lord of hoftes, y God of Ifraél, Beholde, I wil vifite the r cómu- ne people of No & Pharaóh, and Egypt, with their gods & their Kings, euen Pha- raóh, and all them that truft in him,

26 And I wil deliuer them into the hands of thofe, that feke their liues, and into the hád of Nebuchad-nez-zár King of Babél,

and into the hands of his seruantes, and afterward ſhe ſhal dwell as in the olde ti- me, faith the Lord.

27 But feare not y, ó my ſeruant Iaakób, & be not thou afraid, ó Ifraél: for behol- de, I wil deliuer thee from a farre colárey, & thy fede from the land of their captiutie, and Iaakób ſhal returne and be in reft, and proſperitie, & none ſhal make him afraid.

28 Feare thou not, ó Iaakób my ſeruát, faith the Lord: for I am with thee, and I wil vt- terly deſtroy all the natós, whether I haue diuen thee: but I wil not vtterly d ſtroy thee, but correct b thee by iudgement, and not vtterly cut thee of.

CHAP. XLVII.

The words of the Lord againſt the Philiftims.

1 He wordes of the Lord that came to Ieremiáh the Prophet, againſt y Phi- liftims, before that Pharaóh ſmote a Az- záh.

2 Thus faith the Lord, Beholde, waters riſe vp out of the b North, & ſhalbe as a fwel- ling flood, and ſhal ouertowe the land, & all that is therein, and the cities with them that dwell therein: then the men ſhal crye, & all the inhabitants of y land ſhal howle,

3 At the noyce & ſtamping of the hoofes of his ſtróg horſes, at the noyce of his charets, and at the rumbling of his wheles: the

fa- thers ſhal not cloke backe to theſe children, for feblenes of
a hands,

4 Becauſe of the daye that cometh to def- troye all the
Philiftims, and to deſtroye Tyrus, and Zidón, & all the reſt, that
take their parte: for the Lord wil deſtroye the Philiftims, y
remnant of the yle of a Caph- tór.

5 Baldenes is come vpó Azzáh: Afhkelón is cut vp with the reſt
of their valleis. How long wilt t thou cut thy ſelf?

6 O thou ſworde of the Lord, how long wil it be or thou ceaſe
turne againe into thy ſcaberde, reſt and be ſtil.

7 How can it he ceaſe, feing the Lord ha- the giuen it a charge
againſt Afhkelón, & againſt the ſea bancke: euen there hahe he
appointed it.

CHAP. XLVIII.

The words of the Lord againſt the Moabites, 20 Beau- ſe of
theſe pride and crueltie.

1 Concerning Moáb, thus ſaith y Lord of hoſtes, the God of
Íſraél, Wo vnto a Nebó: for it is waſted: Kiriatháim is
confounded & taken: Miſgáb is conſó ded and afraied.

2 Moáb ſhal boaſt no more of Heſſhón: for thei haue deuifed
euil againſt it. b Come, and let vs deſtroye it, that it be no more

a nacion: also thou shalt be destroyed, c ó Madmén, and the
fworde shal pursue thee.

3 A voice of crying shalbe from Horonáim with desolacion &
great destruction.

Mmm.i.

a Meanfig, this after y space of fonyty ye. res Egypt shal be
reduced Ifa 19, 25 each 29, 31. a God comfor- toch all his y
were in cap- tuitie, but spe cially y suale Chrest of the Iewes,
where- of were Ieremiáh and Ba- rúch, which re mained anog
the Egyptiáti for the Lord neuer forfa- heth his, Ifa. 44, 1 chap
10, 10. b Read Chap- 10, 24.

a Which was also called Ga 2á a citre of y Philistims.

b He meaneth the arm of the Caldeans, Ifa 8, 8

c The great feare shal take away their na- tual effiction. d Their
heart shal so faide them

e For y Caph- totims, which are also called Cappadociát, had
destructed in olde time the Philistími and dwelt in their land
euf to Gazá, Deu- 2, 25

f They haue pulled of the it heere for sorroweth hea- nines

g As the hea- then vsed in their mounfig which y Lord forbade
his to ople to do, Deu 14, 1 h Meaning, y it is not pofti- ble

that the wicked ſhalde by any means eſcape or flay the Lord,
whi he wil take vengeance.

a Theſe were cities of the Moabites, & Nebuchad- nez-zár toſe
before he wſt to fight agri- nt Mechb King of Egypt. b Thus
ſhal the Babylo- nans incon- rage one and- ther c Read Ifa- 25,
10.

Wine on his lees.

Ieremiah. Moab's vanitie.

d Horonáim & 5 Luhich were two places whereby the Moabites shall de See, I'a 15.5

a Hide your selves in be- ren places, where the e- nemes will not purise after you, Chap 17, d.

f That is, the idoles which are the wor- kes of thine hids. Some re- ad in thy pos- sessions, for so y worde may signifie, as 1. Sam 20.3

g Beche thy great idole & his mances- ners Shalbe led away cap- ment, so that they shall then know that it is in vain to loke for hel- pe as idoles, Ifa 15.7.

h He sheweth that God wel- de punish the Caldones, if they did not destroy the E- gypians and that with a courage, and calleth this ex- ecuting of his vengeance a- gainst his con- miss his wor- ke, though the Caldots fogle another and, Ifa 10.12.

v. devisfully I Hashe not beke removed as the Iewes have, but hath liard as cafe and as a wine y fedeth him self on his lees k As the cafe of Beth-elwes not able to de- liner the Ifeas- lies: no more shal Chemoh definer the Moabites

"She gone up, or destroyed How are the destroyed that put their truth in their strength and asthest

m That they that flee, shal anfier.

4 Moáb is destroyed: her little ones have caused their crye to be heard.

5 For at the going up of 4 Luhich, the mour- ner shal go up with weping: for in y going downe of Horonáim, the enemies have heard a crye of destruction,

6 Flee and faue your liues, and be like vnto the 6 heath in the wilderness.

7 For because thou hast trusted in thy wor- kes and in thy treasures, thou shalt also be taken, and s Chemoh shal go for the into capitulite with his Priests and his princes together.

8 And y destroyer shal come vpon all cities, & no citie shal escape: the valley also shal perish and the plaine shalbe destroyed as the Lord hathe spoken.

9 Gue wings vnto Moáb, that it may flee and get away: for the cities thereof shalbe defolate, without any to dwell therein.

10 b Cursed be he that doeth the worke of y Lord negligently, and cursed be he that kepeth backe his fwerde from blood.

11 Moáb hathe bene at rest from his youth, and he hathe fetied on his lees, & hathe not bene: powred from vessel to vessel, nether hathe he gone into capitulite: therefor his taste remained in him and his fent is not changed.

12 ¶ Therefore beholde, y daies come, faith the Lord, that I wil fend vnto him fuche as shal cary him away, and shal emptie his vessels, and breake their bottels.

13 And Moáb shal be ashamed of Chemoh as the house of Israel was ashamed of Beth-el their confidence.

14 How thinke you don, We are mightie & strong men of waire?

15 Moáb is destroyed, and his cities "burne vp, & his chosen yong me are gone downe to slaughter, faith the King, whose name is, The Lord of hostes.

16 The destruction of Moáb is readie to come, and his plague hasteth fast.

17 All ye y are about him, mourne for him, & all ye that knowe his name, fay, How is the strong staffe broken, & the beautiful rod!

18 Thou daughter that doest inhabite Di- bón, come downe from thy glorie, & sit in thirst: for the destroyer of Moáb shal co- me vp vpon thee, and he shal destroy thy strong holdes.

19 Thou that dwellest in Aroér, stád by the way, and beholde: aske him that fmeth and that escapeth, & fay, What is done?

20 a Moáb is confounded: for it is destroy- ed: howle, and crye, tel ye it in Arnón, that Moáb is made waite,

21 And iudgement is come vpon the plaine country, vpon
Holón & vpon Lahazáh, and vpon Mopháath,

22 And vpon Dibón, and vpon Nebó, and

vpon the house of Diblahtáim,

23 And vpon Kirtatháim, and vpon Beth- gamiél, and vpon
Beth-meón,

24 And vpon Kerióth, and vpon Bozráh, & vpon all the cities
of the land of Moáb farre or nere.

25 The a horne of Moáb is cut of, and his arme is broken, faith
the Lord.

26 Make ye him a drunken: for he magnified him self against
the Lord: Moáb shal wal- low in his vomine, and he also
shalbe in derision.

27 For didest not y deride Israel, as thogh he had bene founde
among theues > for when thou speakest of him, thou art mo-
ued.

28 O ye that dwell in Moáb, leave the ciri- es, and dwell in the
rockes, and be like the done, that maketh her nuste in the fides
of the holes mouth.

29 a We haue heard the pride of Moáb (he is exceding proude)
his stoutnes, and his ar- rogance, and his pride, and the

hautenes of his heart.

30 I knowe his wrath, faith the Lord, but it shal not be so: & his dissimulacions, for thei do not righe.

31 a Therefore wil I howle for Moáb, and I wil crye out for all Moáb: mine heart shal mourne for the men of Kir-héres.

32 O vine of Sibmáh, I wil wepe for thee, as vept for Iazér: thy plantes are gone ouer tea, thei are come to the sea of Iazér: & destroyer is fallen vpon thy somme: friars, and vpon thy vintage,

33 And ioye, and gladnes is taken from the plentiful field & from the land of Moáb: and I haue caused wine to faile from the wine preste: nene shal tread with fowtig: there fowting shalbe no fowting.

34 Fro the crye of Hefshón vnto Elaléh & vnto Laház haue: thei made their noyse from Zóar vnto Horonáim, the heiffer of thre yere olde shal go fowing: for the waters also of Nimrim shalbe waited.

35 Moieouer, I wil cause to cease in Moáb, faith the Lord, him that offred in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shal foud for Mo- áb like a shaume & mine heart shal foude like a shaume for the men of Kir-héres,

be- cause the riches that he hathe gotte, is pe- rished.

37 a For euery head shalbe haide, and euery beade plucked:
vpon all the handes shals be cuttings, and vpon the lóynes
facke- clothe.

38 And mourning shalbe vpon all the hou- se toppes of Moáb
and in all the flutes thereof: for I haue broke Moáb like a ves-
sel where in is no pleasure, faith the Lord.

39 Thei shal howle, fuying, How is he def- troied

a That is, his power and strength

b He willed y Caldones to lay affudions youngh vpon them, if
they be like drilich men that fall downe to their shaume and
are decided of all "Or, shal be fed or clappe his haide

p Thou reiny- ceh to heare of his miscein.

Ifa.16.6.

q He shal not execute his malice against his neighbour

r Read Ifa 16, t.

f Which cite was in the re- mode border of Moáb: and hereby
he fig nitheth that the whole land shalde be is ftroed & the
gocle ch- rad away.

r Read Ifa.15.4

u Their rufo- me e: to play on flores of instruments, beade &
grey ur one: at his ry also had th the time of mourning, as
Mat.9.21: Ifa.11.9. & 26.7.10. & 27.8.10.

Feare, pit & fiare.

Ieremiah. Grape gatherers. 328

2 That is, Ne- buchad-nerzár as Chap 49,22

7 He that ef- capeth one de- ger, shalbe ra- nen of another Ha
24,17

8 That fled the- then thizing to have fucour of the Amora- tes.
a the Amora- tes had defton ed the Mua- bates to times past,
and now because of their power, & Moabites shal foke to them
for calpe b Which van- red the fclues of their idale as thogh he
colde have defended them c That is, then shalbe rebo- red by
the Meisláh

a They were separated fro the Moabites by the river Aruba, &
after that the ten tribes were ca- ryed away in- to capitulite,
they imaded & country of Gad b To wit, of Ammonites c
Meaning, of the Israelites d Which was one of chief cities of
the Ammonites, as were Hefihón and An there was also a ci-
tie called He- fihón smag Moabites e In thy plen- tiful country,
f Signifying power and ri ches can not persuile when at God wil
one can his judge ments g That is, without loking bache and

re- euerie one can finde away to escape. h In the time of Christ
whf Genilles shal be called.

troyed; how hathe Moáb turned the backe with flame; fo fhal
Moab be a derision, & a feare to all them about him.

40 For thus faith the Lord, Beholde, he fhal flee as an egle, &
fhai spread his wings ourr Moáb.

41 The cities are taken and the ftrong hol- des are wonne, &
the mightie mens hearts in Moáb at that day fhalbe as the heart
of a woman in trauail.

42 And Moáb fhalbe deftroyed from being a people, becaufe
he hathe fet vp him felf against the Lord.

43 7 Feare, and pit and fnare fhalbe vpo thee, o inhabitant of
Moáb, faith the Lord.

44 He that efcapeth from the feare, fhal fall in the pit, & he
that getterh vp out of the pit, fhalbe take in the fnare; for I wil
bring vpon it, enen vpon Moáb, the yere of their vifration,
faith the Lord.

45 They that fled, ftode vnder y fhadowe of Hefihón, becaufe
of the force: for y fer came out of Hefihón, & a flame fo
Sihón, and deuoured the corner of Moáb, and the top of the
feditious children.

46 Wo be vnto thee, o Moáb: the people of b Chemófh
perisfeth: for thy fennes are taken capitues, and thy daughters
led into capitulite.

47 Yet wil I bring againe the capitulite of Moáb in the clarer
daies, faith the Lord. Thus faite of the iudgement of Moáb.

CHAP. XLIX.

1 The words of the Lord against the Ammonites, 7 fth- man,
21 Damascus, 28 Kudar, 34 & Blame.

V Nto the children of a Ammón thus faith the Lord, Hathe
Ifraél no fon- nesior hatie he none heure? Why then ha- the
their b King posfessed Gad? and his people dwell in c his
cities?

Therefore beholde, the dayes come, faith the Lord, that I wil
caufe a noyfe of waite to be heard in a Rabbahof the Am-
monites, and it fhalbe a defolate heape, & her daughters fhalbe
burnt with fyre: then fhal Ifraél posfesse thofe that posfessed
him, faith the Lord.

Howle, o Hefihón, for Ai is wafted: crye ye daughters of
Rabbáh: girde you with fackeclothe: mourne & runne to & fro
by y hedges: for their King fhal go into cap- tulite, or his
Priests, and his princes li- kewife.

Wherefore gloriests thou in the vualleis? thy valley floweth
away, o rebellious dau- ghter: she trusted in her treasures,
saying, Who shall come vnto me?

Beholde, I wil bring a feare vpon thee, faith the Lord God of
hoftes, of all those that be about thee, and ye shall be feared
euerie man a right forthe, & none shall gathe him that fleeth.

And, h afterward I wil bring againe the

captulite of the children of Ammón.

7 To Edóm thus faith the Lord of hoftes, I wifdome no more
in: Temán is coifse! perished from their children is their wif-
dome vanished?

8 Flee, ye inhabitants of Dedán (k they a- re turned backe, and
haue consulted to dwell) for I haue broght the deftruction of
Efau vpon him, and the time of his vi- fitation.

9 If the I grape gatherers come to thee, wolde they not leaue
some grapes: if theues come by night, they wil deftroye til they
haue ynough.

10 For I haue difcouered Efau: I haue vn- couered his fcerets,
and he shall not be a- ble to hide him self: his fede is wafted,
and his brethré and his neighbours, and there shall be none to
fay,

11 Leauē thy = fatherles children, or I wil preferue them aliuē,
and let thy widowes truē in me.

12 For thus faith the Lord, a Beholde, the whofe iudgement
was not to drinke of the cuppe, haue affutedly drunké, and art
thou he that fhall efcape fre? thou fhalt not go fre, but thou
fhalt furely drinke of it.

13 For I haue fwoine by my felf, faith the Lord, that o Boziáh
fhall be waft, and for a repioche, and a defolation, and a curfe,
and all the cities thereof fhall be perpetual defolations.

14 I haue heard a rumour from the Lord, & an embafladour is
fent vnto the heathen, faying, Gather you together, and come
a- gainft her, and rife vp to the battel.

15 For lo, I wil make thee but female among the heathen, and
defpited among men.

16 Thy feare, and the pride of thine he- art hath deceued thee,
thou that dwel- left in the clefties of the tocke, and kept the
height of the hill: though thou fhalt make thy neft as hic as the
egle, I wil bring thee downe from thence, faith the Lord.

17 Also Edóm fhall be defolate: euerie one that goeth by it,
fhall be aftonifhed, & fhall biffe at all the plagues thereof,

18 As in the ouerthrowe of Sodóm, and of Gomoráh, and the
places thereof nere a- bout, faith the Lord: no man fhall dwell

theie, nether fhal the fennes of men re- maine in it.

19 Beholde, the fhal come vp like a lyon from the fwelling of Iordén vnto the ftrong dwelling place: for I wil make ef rael to reft, men I wil make him to hafte away from her, & who is a thofn ma that I may appoint againft her? for who is like me & who wil appoint me y time: & who is the fhephérd that wil ftand before me?

20 Therefore heare the cojfe of the Lord that he hathe deuſed againft Edóm, & his purpoſe y he hathe coctued againft y in

Mmm. ii.

1 Which was citie of Edom called by the name of Iemf Elaphat tonne wno came of Efau 2 The memes that fhal diffe- ble as thogh the fled away, fhal tune oac he, & imade your land, and poſſe it I Meaning that God wolde viterly deſtroy them, and not fpere one, thogh the gra- pe gatherers leane fome gra- pen, th theues foke but til they haue y nough, Ohad. 3 4 The deftru- ction fhalbe fo great, that there fhalbe none left to to- he care oure y widowes, & fatherles 5 I haue not fpared mine twne people, & how fhalbe I pure thee 6 Which was a chief citat of Edom.

p That is, bozáh

6 Ojeldin

q To wit, No- be had, ner- aft after he hathe oner- me fudáh, in most of the fwelling of Iordén, fhal co me againft moure Seir & Edóm. r That is, the Israelites, who me the Edom tes kept as pri- soners to hafte away from theues f The captai- ne and goorn- nour of the ar men, wearing, bebochad- nerzár.

Of Damafcus.

Ieremiáh.

Euil fhepherdes.

1 They fhal not be able to refill his petit experience. 2 To wit, the cosmic.

3 As Chap 48, 40 was said of Moiah.

4 Which was the chief case of Syria, whe- reby he mea- neth the whe- le country.

5 When the heard the sid- den coming of the enemies.

6 He fpeaketh this in the per- sons of 7 King and of them of the country who fhal won- der to fz Da- mafcus 7 chief citie destroyed

7 Who was King of Syria, King, 20, 16, and had boyle thefe palaces, which were fhil called the palaces of Ben- hadád.

8 Meaning the Arabians, and their borderers & Becansf thel vised to dwell in tenets, he namenth 7 thigs that pertense

thereunto The enemies wil dwell in your places.

He Sheweth that they of Hazir wil fce to the Arabids for
fuccon, has that fhal not maila the

8 That is, Per- sin, to called of Elám the fon- ne of Shem. It
Becansf the Perfans were good aethers, fo Sheweth 7 the thing
whe rath they put their croll, had de not profitio them.

habitans of Temánifurely the leaft of the flocke fhal drawe
them out: furely 8 he fhal make their habitations defolate with
the. The earth is moued at the noyce of their fall: the crye of
their voyce is heard in the red Sea.

Beholde, he fhal come vp, and flie as the egle, 2 and fpread his
wings ouer Bozráh, and at that day fhal the heart of the ftróg
men of Edóm be as the heart of a woman in trauail.

Vntto 7 Damafcus be faith, Hamáth is confoúded and Arpád,
for thei haue heard euil tidings, and they are faint hearted as
one on the feáreful fea that can not reft.

Damafcus is discouraged, and turneth her felf to flighte and
feare hathe feafed her: anguiíh & forowes haue taken her as a
woman in trauail.

How is the glorious 2 citie not referued, the citie?

Therefore her yong mé fhal fall in her ftretes, and all her men
of warre fhalbe cut of in that day, faith the Lord of hoftes. And

I wil kindle a fyre in the walle of Damafcus, which fhall
consume the palaces of 8 Ben-hadád.

Vntto 2 Kedár, and to the kingdomes of Hazór, which
Nebuchad-nezzár King of Babél fhall fmite, thus faith the Lord,
Arife, & go vp vntto Kedár, and deftroie the men of the Eaft.

Their tentes and their flockes fhall they take away: yea, they
fhall take to the felues their 4 curtaines, and all their veffels,
and their camels & they fhall crye vntto them, Feare is on
euerie fide.

Flee, get you farre off (thei haue conful- ted to dwell) ô ye
inhabitants of Hazór, faith 7 Lord: for Nebuchad-nezzár King
of Babél hath taken counfel againft you, and hath deuifed a
purpofe againft you.

Arife, & get you vp vntto the welthie nation that dwelleth
without care, faith the Lord, which haue nether gates nor
barres, but dwell alone.

And their camels fhall be a boutie, and the multitude of their
cattell a fpoile, and I will fcatter the into all windes, and to the
vtmoft corners, and I will bring their de- ftruction from all the
fides thereof, faith the Lord.

And Hazór fhall be a dwelling for dra- gons, & defolation for
euer: there fhall no man dwell there, nor the fonnes of men re-
maine in it.

The wordes of the Lord that came to Ieremiáh the Prophet,
cócerning 8 Elám, in the beginning of the reigne of Zede- kiáh
King of Iudáh, faying.

Thus faith the Lord of hoftes, Beholde, I wil breake the 8
bowe of Elám, euro the chief of their ftrengh.

And vpon Elám I wil bring the foure winds fró the foure
quarters of heauen, & wil fcarre the towardes all thefe windes,
and there fhalbe no nation, whether the fugitiues of Elám fhal
not come.

For I wil caufe Elám to be afraied befo- re their enemies, and
before them that fe- ke their liues, and wil bring vpon them a
plague, even the indignation of my wrath, faith the Lord, and I
wil fend the fworde after them til I haue confumed them.

And I wil fet my 1 throne in Elám, and I wil deftroie bothe the
King and the prin- ces from thefe, faith the Lord: but 2 in the
latter dayes I wil bring againe the capti- uitie of Elám, faith the
Lord.

CHAP. I.

If a propheteth the deftruction of 'Balylon', and the deli-
verance of Ifrail, which was in capitinitie.

The word that the Lord fpae, con- cerning Babél, & có cerning
the land of the Caldeans by the "minifterie of Ier- miáh the

Prophet.

Declare among the nations, and publifh it, and fet vp a
flandart, proclaime it & có ceile it not: fay, 2 Babél is taken,
Bel is con fouéded, 3 Merodách is broken downether idoles are
confoúded, and their images are bursf in pieces.

For out of the North there 4 cometh vp a nation againft her,
which fhal make her land waffe, and none fhal dwell therein:
they fhal flee, and departe, bothe man and beaft.

In thofe dayes, and at that time, faith the Lord, the children of
Ifraél fhal 4 come, they, and the children of Iudáh together,
going, and 5 weping fhal they go, and feke the Lord their God.

They fhal afke the waye to Zión, with their faces thetherward,
faying, Come, and let vs cleaue to the Lord in a perpetual
couenant that fhal not be forgotten.

My people hathe bene a loft fhepet: their fhepherdes haue
caufed them to go a- ftray, and haue turned them away to the
mountaines: they haue gone from 8 móú- taine to hil, &
forgotté their refing place. All that found them, haue deuoured
the, and their enemies faid, We offend not be- cause they haue
finned againft the Lord, the habitation of luftice, euen the Lord
the hope of their fathers.

Flee from the middes of Babél, and de- parte out of the land of
the Caldeans, and be ye as the he goates 2 before the flocke.

For lo, I wil raife, and caufe to come vp againft Babél a multitude of mightie na- tions from the North countrey, and thei fhall fet them felues in aray againft her, whereby the fhall be taken: their arrowes fhall be as of a ftrong man, which is expert for none fhall retorne in vaine.

I wil place Nebuchad-nus far there, and in thefe prophesate Ier- miáh fpeaketh of thefe coun- tries, which fhall be folded under the feet of thefe foure monar- shies whereof Danial maketh mencion. This may be referred to the empire of the Perfans, and Meden after 7 Caldeans, or vten the time of Chriif, 20 Chap 48, 47. "Efe, band.

a After that God hath vifed the Baby Juman forme to punifh other nations, he Sheweth that their come fhall come to be punifhed. b Thefe were two of their chiefe idoles. c To wit, the Meden, and the Perfans. d When Cy- rus fhall take Babél e Read Chap. 51, 9.

f Their gouernors & min- fters by their camples haue pronoked them to idola- trye g They haue commt idola- trye in euerie place.

h For the Lord dwells among them in his Yd ple, and wolfe hane mainte- ned thef by his mftice againft their enemies. i When God fhall deliuer comby Cyrus. k That is, mo- fe forward and without feare.

And

Destruction of Babel.

Jeremiah. A recompense.

I Shalbe made ziche thereby.

m For love of the vitorie, y ye had against my people.

10 And Caldea shalbe a spoile: all that spoile her, 1 shalbe satisfied, faith the Lord.

11 Because ye were glad and rejoyed in destroying mine heritage, & because ye are grown fat, as the calues in the gialle, & & neyed like strong horses,

12 Therefore your mothers shalbe fore confounded, and she that bare you, shalbe ashamed: beholde, the vtermost of the nations shalbe a desert, a drye land, & a wilderness.

n In sign of contempt, and disfauce o He speaketh to the enemies the Medes and Perfans

p Thogh the Lord called y Babylonias his servants, and their worke his worke in punishing his people, yet be- cause they did it not to glori- sie God, but for their owne malice, & to profite them selves, in u be- ze called fume. Or, yelder or made peace.

q Destroye her so that none he left to la- bour the grou- de or to take y frute thereof. r Meaning, Ti- glath-Peletar who caryed away the ten tribes f He caryed away the red, co wit, Iudah, & Benjamin.

13 Because of the wrath of the Lord it shal not be inhabited,
but shalbe wholly defolate: euerie one that goeth by Babel,
shal be astonished, & & hille at all her plagues.

14 • Put your selues in araye against Babel round about: all ye
that bend the bowe, shoote at her, spare no arrowes: for she ha
the y finned against the Lord.

15 Crye against her round about: she hathe 'given her hand:
her foundations are fallé, & her walles are destroyed: for it is y
ven geance of the Lord: take vengeance vpon her: as she hathe
done, do vnto her.

16 Destroye the y fower from Babel, and him that handleth the
fieth in the time of haruett: because of the fowde of the
oppressout they shal turne euerie one to his people, and they
shal flee euerie one to his owne land.

17 Israel alike scattered shepe: the lyons haue dispersed them:
first the King of Asshur hathe deuoured him, & last this
Nebuchad-nezzar King of Babel hathe broke his bones.

18 Therefore thus faith the Lord of hostes the God of Israel,
Beholde, I wil visite the King of Babel, and his land, as I haue
visited the King of Asshur.

19 And I wil bring Israel againe to his habitation: he shal fede
on Carmel and Bashan, and his foule shalbe satisfied vpon the
mount Ephraim and Gilead.

20 In those dayes, and at that time, faith the Lord, the iniquitie of Israel shalbe foght for, and there shal be none: and the finnes of Iudah, & they shal not be found: for I wil be merciful vnto them, whome I referue.

21 That is, Babylon: thus the Lord raisith vp Cyrus Ex.

5.23.24. Or, if the that shalbe be vif- ard.

22 Nebuchad- nezzar, who shal smitten downe all the princes, and people of the worde.

23 Go vp against the land of the rebelles, eunn against it, and against the inhabitants of Pekod: destroye, and lay it waite after them, faith the Lord, and do according to all that I haue commanded thee.

24 A crye of battel in the land, & of great destruction.

25 How is the hâmer of the whole worlde destroyed, and broken! how is Babel become defolate among the nations!

26 I haue shared thee, and thou art taken, ô Babel, and thou waist not aware: thou art founde, and also caught, because thou hast struen against the Lord.

27 The Lord hathe opened his treasure, and hathe broght forthe the weapons of his wrath: for this is the worke of the Lord God of hostes in y land of the Caldeans.

28 Come against her "tro the vmoft border: open her store houses: tread on her as on sheaues, and destroye her vterly: let nothing of her be left.

29 Destroye all her a bullockes: let them go downe to the slaughter. Wo vnto them, for their day is come, and the time of their visitation.

30 The voice of them that y flee, and escape out of the land of Babel to declare in Zion y vengeance of the Lord our God, and the vengeance of his Temple.

31 Call vp the archers against Babel: all ye that bend y bowe, besiege it rounde about: let none thereof escape: "recompence her according to her worke, and according to all that she hathe done, do vnto her: for she hathe bene proude against the Lord, eunn against the holy one of Israel.

32 Therefore shal her yong men fall in the strutes, and all her men of warre shalbe destroyed in that day, faith the Lord.

33 Beholde, I come vnto thee, ô proude man, faith the Lord God of hostes: for thy day is come, and the time that I wil visite thee.

34 And the proude shal stamble and fall, & none shal raise him vp: and I wil kindle a fyre in his cities, and it shal deuoure all rounde about him.

35 Thus faith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that toke them captiues, helde them, and wolde not let them go.

36 But their strong redemer, whose Name is the Lord of hostes, he shal mainteine their caufe, that he may giue rest to the land, & disquier the inhabitants of Babel.

37 A fowde is vpon the Caldeans, faith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wife men.

38 A fowde is vpon the "sochefayers, and thei shal dote: a fowde is vpon her strong men, and thei shal be afraid.

39 A fowde is vpon their horses and vpon their charets, and vpon all the multitude that are in the middes of her, and thei shal be like women: a fowde is vpon her treasures, and thei shal be spoiled.

40 A drouht is vpon her waters, and thei shal be dried vp: for it is the lsd of graue images, and thei dote vpon their idoles.

41 Therefore y a Zims with the Iims shal dwell there, & "the ostriches shal dwell therein: for it shal be no more inhabited, neither shal it be inhabited from generacion vnto generacion.

42 As God destroyed Sodom and Gomo- Mmm. iii.

"Eve from God end.

x Her princes and mightie men.

y of y lewen which shulde be delivered by Cyrus.

Rynal. 12. 24

2 He sheweth y when God cares:eth his indignments a- gainst
his em- mies, that his Church shal then have rest. "Eve 4yrr

a For Cyrus did out the ri- ner Baptistea and deuded y confie
thereof unto many stricames, so y it might be passed once as
thogh there

had bene no water: which thing he did by the comfial of two of
Bel- shears are cap- tames, who obspired agnist their King,
breasthe had gelded the one of them in def- pite, and dai- ne
the fowde of the other. b Read 15a 15a

21 "Eve fowde of the ostriches, or yve

Gen. 19. 24. 15a. 15. 24.

Fanners against Babél.

Ieremiáh. The worke of errors.

e Meaning, y the Perfions sh like gather their irons of manne
nations

d Which is more of Bal- shazak, Jan. 5.6

Chap. 49,19

a Read Chap. 49,19.

The, of the Lord that rejoin up. a The Moses, and Persons, y
shal destroy them as the winds doth y chafs.

b Thigh they were forfekes for a time, yet they were not merely
out of as though their head had we- re dead. c He floweth after
there re- mineth no- thing for them that abide in Babylon, but
destruction. Chap 17,6 & 18,6. d by whom y Lord powred out
the drinks of his verge- ce, or whom is pleased him

ráh with the places thereof nere about, faith the Lord: f shal no
man dwell there, nether shal y fonne of má remaine therein.

41 ¶ Beholde, a people shal come from the North, and a great
natio, & manne Kings shal be raised vp from the coastes of the
earth.

42 Thei shal holde y bowe & the buckelei: they are cruel &
vnmerciful: their voyce shal roare like the sea, and they shal
ride vpon hofes, vp be put in aray like men to y battel against
thee, d daughter of Babél.

43 The King of Babél harne heard the re- port of them, and his
hands & waxed feole: forowe came vpon him, quen forowe as
of a woman in tuauil.

44 Beholde, he shal come vp like a lyon fió the swelling of
Iordén vnto the stróg habitation: fo: I wil make sfráel to reft, &

I wil make thein to hafte away from her: and who is a chofen man that I may ap- point against her: for who is like me, & who wil appoint me the time: and who is the shepherd that wil stand before me?

45 Therefore heare the coufel of the Lord that he hathe deuifed against Babél, and his purpofe y he hathe conceiued against the land of the Caldeans: furely the leaft of the flocke shal drawe them out: furely he shal make their habitatio desolate v the.

46 At the noyfe of the winning of Babél the earth is moued, and the crye is heard among the nations.

CHAP. I.1.

2 Why Babylon is destroyed. 41 The valne confidance of the Babylonians. 42 The vianne of idolaters. 29 Ieremiáh gneath his holy to Seranáh.

3 ¶ Hus faith the Lord, Beholde, I wil rai fe vp against Babél, and against the inhabitants that lift vp their heart against me, a destroying winde,

4 And wil fend vnto Babél fanners that shal fanne her, and shal emptie her land: for in y day of trouble thee shalbe against her on euerie fide.

5 Alfo to the bender that bendeth his bowe, and to him that
lifteeth him felf vp in his brigandine, wil I say, Spare not her
yong men, but destroye all her hofte.

6 Thus the flame shal fall in the lád of the Caldeans, and they
that are thrust through in her ffretes.

7 For Ifraél hathe bene no widow, nor Iu- dáh from his God,
from the Lord of ho- ftes, though their lád was filled with
finne against the holy one of Ifraél.

8 ¶ Flee out of the middes of Babél, & de- liuer euerie má his
foule: be not destroyed in her iniquitie: for this is the time of
the Lords vengeance: he wil rendre vnto her a recompence.

7 Babél hathe bene as a golden cuppe in the Lords hand, that
made all the earth drun-

ken: the nations haue drunken of her wi- ne, therefore do the
nations a rage.

8 ¶ Babél is fuddély fallen, & destroyed: how- le for her, bring
balme for her fore, if she may be healed.

9 We wolue haue cured Babél, but she col- de not be healed:
for fake her, and let vs go euerie one into his owne countrie:
for her iudgement is come vp vnto heauen, & is lifted vp to the
cloudes.

10 The Lord hathe broght for the our trighteoufnes: come and let vs declare in Zión the worke of the Lord our God. 11 Make bright the arrowes: gather y shil- des: the Lord hathe raifed vp the fpirit of the King of the Medes: for his purpo- fe is against Babél to defroze it, becaufe it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standart vpon the walles of Babél, make the watche ftrong: fet vp the watchmen: pr pare the floutes: for the Lord hathe bothe deuifed, and done that which he fpake against the inhabitants of Babél.

13 O thou that dwelleft vpo many waters, abundant intreaures, thine: nd is coue, euen the end of thy couetoufnes.

14 The Lord of hoftes hathe fworne by "him" selfe, saying, Surely I wil fil thee with men, as with catupillers, and the shal crye and fhoure against thee.

15 ¶ He hathe made the earth by his power, and eftablifhed the worlde by his wifdo- me, and hathe ftretched out the heauen by his difcretion.

16 He gneeth by his voice the multitude of waters in the heauen, and he caufeeth the cloudes to afcend fró the ends of y earth: he tuneth lightnings to raine, and bring- eth for the the winde out of his treafu- res.

17 Euerie man is a beaft by his owne know- ledge: euerie
founder is co founded by the grauen image: for his melting is
but fal- fehod and there is no bieth therein.

18 Thei are vanitie, & the worke of errors: in the time of their
visitation they shal perifh.

19 The portion of Iaakób is not like them: for he is the maker
of all things, and Ifraél is the rod of his inheritance: the Lord
of hoftes is his Name.

20 Thou art mine hammer, and weapons of warre: for with
thee wil I breake the nations, and with thee wil I defroze
kingdomes,

21 And by thee wil I breake horfe and hor- feman, and by thee
wil I breake the char- ret and him that rideth therein.

22 By thee alfo wil I breake man & womá, and by thee wil I
breake olde and yong, and by thee wil I breake the yong man
&

e For y gne affliction: the thei haue fyle by th. S. bylo nans.

Ife 21,9. reuel 10,8.

f, but y people of God exuore one monther to go to Zión and
praife God

g In approung our conie and punishing our en: ones "v. f. in
walis fife.

h For the wrong done to his people and to his Temple Chap
50,25.

i For y land of Caldea was ful of rooers & ran: 1000 Ka-
phrases. "G. wefure. "The her fools Amend.

Chap. 20,20.

k Read Chap 10,14.

l When God shal execute his vengeance. m That make true
God of If- raél is not li- ke to thefe rdo les: for he can helpe
when all things are def- potate. n He meaneth the Medes and
Perfions, as he did before call the Babylo- nions his ham- mer,
Chap. 50, 21.

Babylons harueft.

Ieremiáh. Belsvounte.

¶ Not that Ba bylon stinde on a mountaine, but becaufe it was
ftung and famed immea- ble. p From thy ftung holdes and
fortereffes

¶ By thefe the ftations he mea neft Armenia the hier, and
Armenia the ftower, and Sy- ftia: for Cyrus had gathered an
armae of di- fears nations.

¶ By turning the course of the river one fide was made upon,
and the redes that did grows in the water, were de- ftured
which Cyrus did up the coorft of Gobria & G- barba beffent
sare cap-asses ¶ When ft: fhälbe out vp and threshed ¶ This is
fpo- ken in the per- fone of the Ier- mes, be ap- ling their flate
and the cruci- tate of the Ba- bylonians

¶ Thus the Lord eft. mech the fonure done to his Church as an-
ne to him eff, becaufe their caufe at has-
the maid.

23 I wil alfo breake byzhee the fhepherd & his flocke, & by
thee wil I breake the houf bandman and his yoke of oxen, & by
thee wil I breake the dukes and princes.

24 And I wil rfedre vnto Babél, & to all the inhabitants of the
Caldeans all: their euil, that thei haue done in Zión, ouen in
your fight, faith the Lord.

25 Beholde, I come vnto thee, ó deftroying mountaine, faith the Lord, which de- ftroieft all the earth: and I wil ftretch out mune hand vpon thee, and roll thee downe from the rocks, & wil make thee a burnt mountaine.

26 Thei fhall not take of thee a ftone for a corn; nor a ftone for fundaciós, but thou fhalt be deftioied for euer, faith the Lord.

27 Set vp a ftandart in the land: blowe the trumpets among the naciors: prepare the naciós againft her: call vp the king domes of Arará, Minni, and Affchenáz againft her: appoint the prince againft her: cau- fe horfes to come vp as the rough caterpillers.

28 Prepare againft her the naciors with the Kings of the Medes, the dukes thereof, & the princes thereof, and all the land of his dominion.

29 And the land fhall tremble & forowe: for the deufe of the Lord fhall be perform'd againft Babél, to make the land of Babél wafte without an inhabitant.

30 The ft: óg men of Babél haue ceafted to fight: thei haue remained in their holdes: their ftrengh hath failed, and they were like women: thei haue burnt her dwelling places, and his barres are broken.

31 A poft fhall runne to mete the poft, and a meftanger to mete the meftanger, to fhewe the King of Babél, that his citte is

takin on a fide thereof.

32 And that the passages are stopped, and f redes burnt with fyre, and the me of war- re troubled.

33 For thus faith, y Lord of hostes the God of Ifraél, The daughter of Babél is like a threfhing feore: the time of her thref- fhing is come; yet a little while, and the time of her harueft fhall come.

34 Nebuchad nezzár y King of Babél ha- the deuoured me, & deftioied me: he ha- the made me an impure vesseithe fwallow- ed me vp lifee a dragon, and filled his beffie with my delicates, & hathe caftime out.

35 The spoile of me, & that which was left of me, & broylie vnto Babél, fhall the inha- bitant of Zión fay: and my blood vnto the inhabitants of Caldea, fhall Ierufe- lem fay.

36 Therefore thus faith the Lord, Behol- de, I wil mainteine thy caufe, and take vengeance for thee, and I wil drye vp the fea, and drye vp her fprings.

37 And Babél fhall be as heapes, a dwelling place for dragons, an aftoniftment, and an hifung, without an inhabitant.

38 Thei fhall roare together like lions, and yell as the lions whelpes.

39 In their heat I wil make them feastes, and I wil make them drunken, that they may reioyce, and flepe a perpetual flepe, and not wake, faith the Lord.

40 I wil bring them downe like lambes to the flaughter, & like rams and goates.

41 How is? Sheshách taken land how is the glorie of the whole earth taken: how is Ba- bél become an astonishment among the naciors!

42 The sea is come vp vpon Babél: she is couered with the multitude of the waues thereof.

43 Her cities are defolate: the land is drye & a wildernes, a land wherein no má dwel- leth, nether doeth the sonne of man passe thereby.

44 I wil also visite Bel in Babél, and I wil bring out of his mouth, that which he hathe swallowed vp, and the naciors shal runne no more vnto him, and the wall of Babél shal fall.

45 My people, go out of the middes of her, & destuer ye euerie man his foule fró the fierce wrath of the Lord,

46 Left your heart enen faint, and ye feare the rumour, that shalbe heard in the land: the rumour shal come in yere, and after that in the other yere shal come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I wil vifite the
images of Babél, and the whole land fhall be confounded, & all
her flaine fhall fall in the middes of her.

48 Then the heauen and the earth, and all that is therein, fhall
reioice for Babél: for the deftroieis fhall come vnto her fró the
Norte, faith the Lord.

49 As Babél caufed the flaine of Ifraél to fall, fo by Babél the
flaine of all the earth did fall.

50 Ye that haue efcap'd the fworde, go away, ftande not ftill: re-
membre the Lord afarre of, & let Ierufalem come into your
minde.

51 We are confounded becaufe: we haue heard reproche:
fhaume hath couered out face, for ft: angers are come into the
fan- &uaite of the Lord's Houfe.

52 Wherefore beholde, the daies come, faith the Lord, that I
wil vifite her gra- uen images, and through all her land the
wounded fhallg one.

53 Though Babél fhuld: mounte vp to fha- ue, & though fhe
fhulde deft and her ftregth on line, yet from me fhall her
deftroiers co-

Minni. iii.

x When thei are infamed with furfetting and drinking, I wil feaft with them, alluding to Bellhactans bâker, Dan 5a.

y Meaning Ba- bël as Chap. 25.16.

y The great of one of the Me- des and Per- fians

a That is, his giftes & pro- fians which he had received as part of the fpoile of other naciors, and w the idolators broylie vnto him from all constress.

b Meaning, y Babylon fhuld me be deftroi- ed all at once, but by little & little fhulde be broylie to no- thing: for the ftrift yereume, the tyding, y next yere the finge, and in the third yere it was caken yet that is not that horrible deftrition y the Producers threatened I ma nie place ufor that was after that, whf they rebelled and Darius mercia me the by the police of Zo- prus and han- ged thre thou- fudgoutemen & fures the ob- vifine people.

c All ertem- res in haueft & earth fhâl re- saire, and prai- fe God for the deftrition of Babylon the great curme of his Chur- che

d Babylon did not only de- ftroy Ifraël, but fuboyethle naciors

e Ye that are now cap-ates in Babylon. f He ftoweth how they flind de remonfher Ierufalem by lamening the miserable affi- dion thereof. g For the wal- let, euer, vpo hundred foute hie.

The boke drowned.

Ieremiáh.

The captiuitic.

me, faith the Lord.

54 A founde of a crye cometh fró Babél, and great destruction
from the land of the Caldeans.

55 Because the Lord hath laid Babél waite and destroyed, from
her the great voyce, & her waues shal roare like great waters,
and a founde was made by their noice.

56 Because the destroyer is come vpon her, euen vpon Babél,
and her strong men are taken, their bowes are broken: for the
Lord God that recompenceth, shal surely recompence.

57 And I wil make drunke her princes, and her wise men, her
dukes, and her nobles, & her strong men: & thei shal slepe a
perpetual slepe, and not wake, faith the King, whose Name is
the Lord of hostes.

58 Thus faith y Lord of hostes, The thicke wall of Babél shalbe
broken, and her bye gates shalbe burnt with fyre, and the
people shal labour in vaine, and the folke in the fyre, for thei
shalbe weary.

59 The worde which Ieremiáh the Prophet commanded Sheraiáh the sonne of Neviáh, the sonne of Maafeiáh, when he went with Zedekiáh the King of Iudáh into Babél, in the fourth yere of his reigne: and this Sheraiáh was a peaceable prince.

60 So Ieremiáh wrote in a boke all the euil that shulde come vpon Babél: euen all these things, that are written against Babél.

61 And Ieremiáh said to Sheraiáh, When thou comest vnto Babél, and shalt se, and shalt read all these wordes,

62 Then shalt thou say, O Lord, thou hast spoke against this place, to destroe it, that none shulde remaine in it, nether man nor beast, but y it shulde be desolate for euer.

63 And when thou hast made an end of reading this boke, thou shalt binde a stone to it, and cast it in the middes of Euphrates,

64 And shalt say, Thus shal Babél be drowned, and shal not rise from the euil, that I wil bring vpo her: and thei shal be wearie. Thus farre are y wordes of Ieremiáh.

CHAP. III.

4 Ierufalém is taken. 10 Zedekiáh's sonnes are killed before his fare, and his eyes put out. 11 The citie is burned. 12

Iehoiachiwia brugha forthe of prison, and fed like a Kjoge

Zedekiáh was one & twentie yere olde when he began to reigne, and he reigned eleuen yeres in Ierufalém, and his mothers name was Hamutál, the daughter of Ieremiáh of Libnáh.

And he did euil in the eyes of the Lord, according to all that Iehoiakím had done.

Dourles because the wrath of the Lord was against Ierufalém and Iudáh, til he had cast them out from his presence, the refore Zedekiáh rebelled against y King of Babél.

4 But in the ninth yere of his reigne, in the 5. King 21, 2. teth moneth y teth day of y moneth came Nebuchad-nezzár Kig of Babél, he & all his hoste against Ierufalém, & pitched against it, & buylt fortes against it rounde about.

5 So the citie was besieged vnto y eleuenth yere of the King Zedekiáh.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was fore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the way of the gate between the two walles, which was by the Kings garden: (now

the Caldeans were by the citie rounde about) and thei went by the way of the wilderness.

8 But the armse of the Caldeans pursued after the King, and toke Zedekiáh in the desert of Ierichó, & all his hoste was scattered from him.

9 Then thei toke the King and caryed him vp vnto the King of Babél to Ribláh in the land of Hamáth, where he gaue iudgement vpon him.

10 And y King of Babél slewe the sonnes of Zedekiáh, before his eyes: he slewe also all the princes of Iudáh in Ribláh.

11 Then he put out the eyes of Zedekiáh, & the King of Babél bounde him in chaines, and caryed him to Babél, and put him in prison til the day of his death.

12 Now in the first moneth in the 4th day of the moneth (which was the ninctenth yere of the King Nebuchad-nezzár King of Babél) came Nebuzar-adán chief steward which stode before the King of Babél in Ierufalém,

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierufalém, and all the great houses burnt he with fyre.

14 And all the armie of the Caldeans y were with the chief steward, brake downe all the walles of Ierufalém rounde about.

15 Then Nebuzar-adán the chief steward caryed away captiue certaine of the poore of the people, & the residue of the people that remained in y citie, & those that were fled, & fallen to the King of Babél, with the rest of the multitude.

16 But Nebuzar-adán y chief steward left certaine of the poore of the land, to dresse the vines, and to til the land.

17 Also the pillers of brasse that were in the House of the Lord, & the bases, & the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caryed all the brasse of them to Babél.

a Read 2. King 25,6, and chap 39,6

d In the 2. King 25, 8 it is called the seventh day, because the fyre began then, & so continued to the tenth. e That 26,8 was his seruin, as 2. King, 29,8

2 I wil fo a fionah, the by affliction that that shal not know & ways to come them.

1 The thicknes of the walls was fillet founne thicke.

2 This was not in the time of his capchii- me, but feuen yeres before, when he went either to grant his Nebuchad- nezzár or to invest of some matters.

3 I, John in his recollection all- hadeth to this place when he faith that the Angel toke a sufflation and and into the Sea;

signifying whereby the de- ordination of the byton, Israel. 4.
Thei shal doe be able to refit, but shal labour surcine

Chap. III: 2. King 24, 10 a. 6. the Lord punished him by some
& gave him vp do his rebel-lions boun, all he had brought the
ear-nice vpon him to had him away and his people.

ii The

Lamentacions.

Which were also made of braffe

18 The pottes also and the s befomes, and the instruments of musike, and the bafins, and the incense dishes, and all the vessels of braffe wherewith they ministred, toke they away.

19 And the bowles, and the afhpannes, & the bafins, & the pottes, and the candlesticks, & the incense dishes, and the cuppes, & all that was of golde, and that was of siluet, toke the chief steward away,

20 With the two pillers, one Sea, & twelve brafen bulles, that were vnder the bafes, which King Salamón had made in y Hou- fe of the Lord: the braffe of all these vessels was without weight:

21 And concerning the pillers, the height of one piller was eighteen cubites, & a threde of twelve cubites did compaffe it, and the thickenes thereof was four fingers: it was holow.

22 And a chapter of braffe was vpon it, and the height of one chapter was hue cubites with networks, & pomegranates vpon the chapters roud about, all of braffe: the fe- conde piller also, and the pomegranates were like vnto these.

23 And there were ninetie & six pomegr- nates on a side: and all the pomegranates vpon the net worke were an hundredth rounds about.

24 And the chief steward toke Sheralah the chief Priest, and Zephaniah the feconde Priest, and the thie keepers of the dote.

25 He toke also out of the citie an Eunuche, which had the ouerfight of the men of warre, and seuen men that were in the Kings presence, which were founde in the citie, and Sophér captaine of the hoste who muistred the people of the land, and thre score men of the people of the land,

y were founde in the middes of the citie.

26 Nebuzar-adán the chief steward toke them, and broght them to the King of Ba- bél to Ribliáh.

27 And the King of Babél fmoot them, and flewe them in Ribliáh, in the land of Ha- math: thus Iudáh was caryed away capti- ue out of his owne land.

28 This is the people, whome Nebuchad- nezzár caryed away captiue, in the se- uenth yere, owen thre thousand Iewes, and thre and twentie.

29 In the e eighteenth yere of Nebuchad- nezzár he caryed away captiue from Ieou- falém eighte hundreth thirtie & two "per- sones.

30 In the thre and twentieth yere of Ne- buchad-nezzár, Nebuzar-adán the chief steward caryed away captiue of the

Jewes seuen hundreth fourtie and fiue per sones: all the per sones were fourte thousand and six hundreth.

31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachin King of Iu- dáh, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-mero- dách King of Babél, in the first yere of his reigne, e lifted vp the head of Iehoiachin King of Iudáh, and broght him out of pri- son,

32 And spake kindly vnto him, and set his throne aboute the throne of the Kings, that were with him in Babél,

33 And changed his prison garments, and h: did continually eat bread before him all the dayes of his life.

34 His porcion was a continual porcion giue him of the King of Babél, euey day a cerreine, all the day os of his life vntil he dyed.

Which was the latter end of the seumen yere of his re- igns & the be- ginning of the eight In the latter one also of y yere, and the beginning of the nonseth- "Sir, foulis.

e That is refo- red him to li- bertie and bo- noue.

And gaue him princella apparel That is he had allowance in the court, & thus to length he had ren & quinties he can be obeyed Jeremiah the Prophet, who- re asche other were cruelly ordered, that wol to not o- bey him.

h it was fo muche in qui- tate.

But brewsfe of the round- nes no more colos be fene one
nuntye ana six Which fer- wen in the not Priest fiue, if he had
any nec effectie am- pediment In the King, 21, 19 is red but of
fuc: chois were the meit exc. life and the other two, which we
prone fo cobis, are not there mefioned with fion.

LAMENTACIONS.

CHAP. I.

The Prophet be waileth the miserable estate of Ierusa- lim.
And sheweth that they are plagued because of their sonnes. The
first and second chapter began e euery Verse according to the
letters of the Ebreve Alpha- bet. The third has the Verse for
euery letter, & the fourth is as the first.

The Prophet wondereth at the great ind- gem of God being
Ierusa- lim, which was fo frigh fo ini of peo- ple, to be now
destroyed and defoliate Which had chief tule one- many
pronn- ces and coun- treys So that the as both ne reft. d
Meaning, the Egyptians and Abytans, & promised hel- ge.

Ow doeth e the citie remai ne folitarie that was ful of people:
the is as a widow: the that was great among the nacions and b
pranceffe amog the prounces, is ma- de tributarie.

She wepeth continually in the e night, & her teares vanne
downe by her chokes: amog all her loners, she bathe, nore to
comfort her: all her friends haue delt vnfaithfully

with her, & are her enemies.

3 Iudáh is caryed away captiue, because e of e For her cruel
affliction, and because of great seuntind: to to ward the shoe
dwelleth among the heathé, & sindeth poore and op- no rest:
all her per seuters toke her in the presion of the sheets, letene
14, 21.

4 The wayes of Zión lament, because no man cometh to the
solemne feasts: all her cates are defolate: her Priests sigh: her
vir- gines are discomfited, and she is in "hea- unes. 5 Her
adue: farises are the chief, and her e- nemies prosper: for the
Lord has the afflic- ted her, for the multitude of her tranfig ef-
son, & her children are gone into capti- uitie before the
enemies.

6 And from the daughter of Zión all her beautie is departed:
her prices are become Num.1.

6 And from the daughter of Zión all her beautie is departed:
her prices are become Num.1.

The yoke of finnes.

Lamentacions. Gods wrath.

h As men pi- ned away & forow & that have no cou- rage

i In her mile- ter she confi- dered & great benefices and
comodities & she had lost. k. Asher regi- gion and fur- ning of
God, which was & groved grief to the godle Or, dried away l
she is not ashamed of har time, al- though it be manifick.

"Sir, haste magnified him fif."

m God forbid deft that the Ammonites & Moshines Shulde
enter into the Con- gregation of the Lord, and voder the he
opprehended all enemies, Don. 9. n Thus lero- falem lament-
eth, moving others to pi- ne her and to learne by her example o
This decla- reth that we shuld acknow ledge God to be the
cause of all our af- flictions, to the utter that we might fele
veto him for remedie o Mine heavy finny are con- sumally
befo- re his eats, as he that tyeth a thing to his hand for a re-
membrane.

q We haste troden them voder fote as they & tread grapes in
the wyon preft. Iere 14.17. Chap. 2.18.

r Which be- cause of her pollution was separate from her
humfhld. The 15.19. and was abhorred for the time. "Sir wrath.

like harta that finde no pature, & thei are gone without
ftrength before the purfion. Ierufalem remembred the daies of

her af- fliction, and of her rebellion, and all her pleafant things, that ſhe had in times paſt, when her people fell into the hand of the enemie, & none did helpe her: y aduersari- es ſawe her, & did moche at her Sabbaths. Ierufalem hathe grievouſly finned, there- fore ſhe is in derſion: all y honoured her, deſpſe her, becauſe thei haue ſene her fil- thines: yea, ſhe figheth and turneth backe- ward.

Her filchines is in her ſkirtes: ſhe remem- bred not her laſt end, therefore ſhe came downe wonderfully: ſhe had no coforter: O Lord, beholde mine affliction: for the e- nemie" is proude.

The enemie hathe ſtretched out his hâd ypon all her pleafant things: for ſhe hathe ſene the heathen entre into her Sanctuarie, whome, thou dideſt comande, that they ſhulde not entre into thy Church.

All her people figh and ſeke their bread: they haue giuen their pleafant things for meat to reſreſh the ſouleſe, O Lord, & confider: for I am become vile.

Haue ye no i egarde, all ye that paſſe by this way: beholde, & ſe, if there be any o fo- rowe like vnto my ſorowe, which is done vnto me, wherewith the Lord hathe afflic- ted me in the day of his fierce wrath.

From aboue hathe he ſent fyre into my hones, which preuaille againſt them: he ha- the ſpred a net for my fete, & turned me backe: he hathe made me deſolate, & daily in heauines.

The y yoke of my trafgreffions is boun- de vpon his hand: they are wrapped, and come vp vpl my necke: he hathe made my ftrégh to fall: y Lord hathe deliuered me into their hâde, nether am I able to rife vp. The Lord hathe troden vnder fote all my valiant me in the middes of me: he ha- the called an affimblie againft me to def- troy my yong men: the Lord hathe troden s the wine preffe vpon the virgine the daughter of Iudáh.

For the fe things I wepe: mine eye, enen mine eye cafteth out water, becaufe the comforter that fhulde refrefh my foule, is farre from me: my children are defolate, becaufe the enemy preuailed.

Zión ftretchethout her hande, and there is none to comfort her: the Lord hathe appointed the enemies of Iakób rounde about him: Ierufalem is as a menftruous woman in the middes of them.

The Lord is righteous: for I haue re- belled againft his commandement: heare, I pray you, all people & beholde my forow: my virgines and my yong men are gone into captiuitie.

I called for my louers, but they deceived me: my Priests and mine Elders perished in the citie while they foight their meat to refrefh their foules.

Beholde, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the fworde fpoyleth abroad, as death doth at home.

They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, & are glad, that thou haft dope it: thou wilt bring the day, that thou haft pronounced, and they ſhal- be like vnto me.

Let all their wickednes come before thee: 'do vnto them, as thou haft done vnto me, for all my transgreſſions: for my ſighs a- re many, and mine heart is heauie.

CHAP. II.

HOw hathe the Lord darkened the daughter of Zión in his wrath: and hathe caſt downe from heauen vnto the earth the beautie of Iſráel, & remembred not his fote ſtole in the day of his wrath!

The Lord hathe deſtroyed all the habra- cians of Iakób, and not ſpared: he hathe throwen downe in his wrath the ſtrong holdes of the daughter of Iudáh: he hathe caſt them down to the ground: he hathe polluted the kingdome and the princes thereof.

He hathe cut of in his fierce wrath all the 4horne of Iſráel: he hathe drawé backe his right hand from before the enemye, and there was kindled in Iakób like a fla- me of fyre, which deuoured rounde about.

He hathe bêt his bowe like an enemie: his right hand was stretched vp as an aduersa- tie, and stewe all that was pleafant to the eye in the tabernacle of the daughter of Ziôn: he powred out his wrath like fyre.

The Lord was as an enemie: he hathe deuoured Ifraél, & confumed all his palaces: he hathe destroyed his strong holdes, and hathe increafed in the daughter of Iudáh lamentacion and mourning.

For he hathe destroyed his tabernacle, as a garden, he hathe destroyed his cógrega- cion: y Lord hathe caufed the feafte & Sab- baths to be forgotté in Ziôn, & hathe def- pised in the indignacion of his wrath the King and the Prift.

The Lord hathe forfaken his altar: he ha- the abhorred his Sanctuarie. he hathe giuf into the hand of the en: mie the walles of her palaces: thei haue made a s noyfe in the Houfe of y Lord, as in the day of folénicie.

The Lord hathe determined to destroye the wall of the daughter of Ziôn: he stret- ched out a line: he hathe not withd awen his hâd from destroying: therefore he ma- de the rampart and the wall to lament: they were destroyed together.

f That is, they dyed for hun- gre.

t Of deftring vreguance as gainft the ene- mie, read Iain. 11.20. & 12.21. Or, garien chi liu grape.

a That is, brought her ifh prosperate to aduerfant b hathe giuen
her a moft fu- re fall c Alluding to the Temple or to the Aisle of
the covenant, which was ci led the fou- hole of Lord becaufe
they fhulde not fte their modes fo lowe, but lift vp their hearts
toward the heauens d Meaning, the glorie and ftrength, as a
fam 12. e That is, his fucour which he was woute to, fed vs,
whi out enemies oppreffed vs f Shewing, y there is no re-
medie but def- tructio, where God is the e- nemie.

g As the peo- ple were accu- toned to prif fe God in the foline
feafte with a lowde vone, fo now the enemies blaphome h
with fhui- ing fi eyring. h This is a li- gorazine fpea- che, as y
was, when he faid, the woyfe did lament, Chap. s, e mornig, y
this forowe whie fe grefe that the folén- fih thigs had their
parte thereof

9 Her

Horrible famine.

Lamentacions. Mercies.

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Or, fyude.

Or, feies.

¹ Eke, where & wyer

² Eke, peared on the foile

I Menning, & her calamitie was fo enidét that it nede no wittettes.

h Becans the falfe Prophetes called the felues feers, as the other are called, therefore he showeth that they few amiffe, because the did not repone the peoples fauces, but his eyed them in their fumes, which was the cause of their destruction. Or, Am does.

Lom. 25, 14. dem. 25, 25.

Bare 14, 17. chag. 1, 16.

Or, freghe vp is there enes baade.

9 Het gates are fonke to the ground: he ha- the deftroied and broken her barres: her King and her princes are among the Gen- tiles: the Lawe is no more, nether can her Prophetes' receiue any viñon frô the Lord.

10 The Elders of the daughter of Zión fit vpô the grounde, and kepe filence: the ha- ue caît vp duft vpon their heades: the ha- ue girded the felues with facke cloth: the virgines of Ierufalém hang downe their heades to the ground.

11 Mine eyes do faile & teares: my bowels fwell: my lieuier is powred vpon the earth, for the deftruction of the daughter of

my people, becaufe the children and fucklings fwoune in the
fretes of the citre.

12 Thei haue faid to their mothers, Where is "bread and
drinke" when thei fwounded as the wounded in the fretes of the
citre, & whe thei "gaue vp the goft in their mo- thers bofome

13 What thig fhall I take to witnes for thee: whatching fhall I
côpare to thee, ô daugh- ter Ierufalém: what fhall I like to thee,
that I may comfort thee, ô virgine daughter Ziôn for thy
breache is great like the fea: who can heale thee!

14 Thy Prophetes haue a lokèd out vaine, and foolish things
for thee, and thei ha- ue not difcoured thine iniquite, to turne
away thy captuitle, but haue lokèd out for thee falfe
prophecies, and caufes of banifhement.

15 All that paffe by the way, clappe their handes at thee: thei
hiffe and wagge their head vpon the daughter Ierufalém,
faying, Is this the citre that men call, The per- fection of
beautie, and the toye of the whole earth?

16 All thine enemies haue opened their mou the againft thee:
thei hiffe and gnafh the teeth, faying, Let vs deuoure it:
certainly this is the day that we lokèd for we haue founde and
fene it.

17 "The Lord hathe done that which he had purposed: he hathe
fulfilled his wosde that he had determined of olde time: he ha-

the thrown done, and not spared: he hath caused thine enemy
to rejoice over thee, and set up the horn of thine adversaries.

18 Their heart cried unto & Lord, O wall of & daughter Zion,
let tears run down like a river, day and night: take thee
no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in & beginning of the watches
pour out thine heart like water before the face of the Lord:
lift up thine hands toward him for & life of thy young child,
that faint for hunger in the corners of all the streets.

20 Behold, O Lord, and confide to whome thou hast done
thus for the women eat their fruit, and children of a 'spanne
long'

that the Priest and the Prophet be slain in the Sanctuary of the
Lord?

21 The young and the old lie on the ground in the streets:
my virgins and my young men are fallen by the sword: & have
slain them in the day of thy wrath: thou hast killed and not
spared.

22 Thou hast called as in a solemn day my 'terrors rounde
about, for & in the day of the Lords wrath none stopped nor
remained: those that I have nourished & brought up, have
mine enemy consumed.

CHAP. III.

1 I Am the man, that hathe fene afflictio in the rod of his indignation.

2 He hathe led me, and broght me into darcknes, but not to light.

3 Surely he is turn: d againft me: he turneth his hand againft me all the day.

4 My flefh and my fkinne hathe he canfed to waxe olde, & he hathe broké my bones.

5 He hathe buylded againft me, & copaf- fed me with gall, and labour.

6 He hathe fet me in darke places, as thei that be dead for euer.

7 He hathe hedged about me, that I can not get out: he hathe made my chaines heaue.

8 Alfo when I crye and fhoute, be fhutteth, out my prayer.

9 He hathe ftopped vp my waies with he- wen ftone, and turned away my paths.

10 He was vnto me as a beare lyig in wai- te, & as a lion in fecret places.

11 He hathe stopped my waies, & pulled me in pieces: he hathe made me defolate.

12 He hathe bent his bow and made me a marke for the arrowe.

13 He caused "the arrowes of his quiuer to entre into my reines.

14 I was a derision to all my people, and their song all the daye.

15 He hathe filled me with bitternes, & ma- de me drunken with 'worme wood.

16 He hathe also broken my teeth with sto- nes, and hathe couered me with ashes.

17 Thus my foule was farre of frô peace: I forgot prosperitie,

18 And I said, My strégth & mine hope is perished from the Lord,

19 Remébring mine affliction, & my mour- ning, the wormwood and the gall.

20 My foule hathe them in remembrance, and is humbled in me.

21 I confider this in mine heart: therefore haue I hope.

22 It is the Lords' mercies that we are not cōfumed, becaufe his cōpafions faile not.

23 Their awrenued e euerie morning: great is thy faithfulnts.

24 The Lord is my' porcion, faith my fou- leeth: before wil I hope in him.

25 The Lord is good vnto them, that truft in him, & to the foule that feleeth him.

Nim. ii.

Or, eunfer, whose I fpared Chap III a The Prophet complaineth of the punfi- ments and of- ftitions that he endured by the falfe Pro- pheres fchype crites, when he declared the destruction of Ierufalém, as Ierum 30, 2. b He fpeaketh this as one & fale Gods hea- nie eftigued, & he greatly feared, & the- refore fureeth them out with this diuerfine advounder.

c This is a great tentten- on to the god- lie, when thei fe not thefrum of their prur- res, and can- leth them to thunke that thei are me hand, which thing God v- leth to do, that thei might praie more ear- nefly and the offence:

d And kepefh me in holde, as a prifoner e He hathe no pato on me "Eke fhune f With great engafh & fo- rowe he hathe made me to lafe my foufe. g Thus whift pone he was drimo to and

fed between hope and dif- pears, as fpudi- lie oft times are, yet
in the and vhe fpirit genteh the We vorte

h He lhuwech that God thus wfeth to 'xare- cife' has to the
intem that he- reby that mufa knowe them felues and fale his
mercies. i Confidering the wickedness of man, is it marvel that
anar remaineth alme: but only that God for his wane mer- cies'
fake and fon his proufes wil' rufe ftube his Glück to remine
thought that he must 'fi ferve' in ofi- ber, Ife 1, 9 k We fale thy
befaltive daffe l The godfie put their whi- le chfdence in God,
& there- fure lube for none other in- hername, as pläh fis.

The yoke in youth.

Lamentacions. Great famine.

26 It is good both to trust, and to waite for the salutation of the Lord.

27 It is good for a man that he hears the yoke in his youth.

28 He sitteth alone, and kepeth silence, because he hath the borne is upon him.

29 He putteth his mouth in the dust, if there, made he hope.

30 He gmeth his cheke to him that smiteth him, he is filled ful with reproches.

31 For the Lord wil not forsake for euer.

32 But thogh he send affliction, yet wil he haue compaition according to the multitude of his mercies.

33 For he doeth not punish willingly, nor afflict the children of men,

34 In stamping vnder his fete all the prisoners of the earth,

35 In ourthrowing the right of a man before the face of the most high,

36 In subuerting a man in his cause: the Lord sfeeth it not.

37 Who is he then that faith, and it cometh to paffe, the Lord commandeth it not?

38 Out of the mouth of the most high proceedeth not evil and good?

39 Wherefore then is the living man sorrowful in his fusseth for his sinne.

40 Let vs ferche and trye our waies, & turne againe to the Lord.

41 Let vs lift vp our hearts with our hands vnto God in the heauens.

42 Wo haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered ve with wrath, and persecuted vs: thou hast slaine not spared.

44 Thou hast couered thy self & a cloude, that our prater shulde not paffe through.

45 Thou hast made vs as the offcounting and refuse in the middes of the people.

46 All our enemies haue opened their mouth the against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for y destruction of y daughter of my people.

49 Mine eye droppeth without stase and ceafeth not,

50 Til the Lord loke downe, and beholde from heauen.

51 Mine eye breaketh mine heart because of all the daughters
of my citie.

52 Mine enemies chased me fore like a birde, without cause.

53 They haue shut vp my life in the dungeon, and cast a stone
vponme.

54 Waters slowed ouer mine head, then thoghr I, I am
destroyed.

55 I called vpon thy Name, o Lord, out of the lowe dungeon.

56 Thou hast heard my voice: stoppes not

thine eare fi o my sigh from my crye.

57 Thou drewest nere in the daye that I called vpon thee: thou
sandest, Feare not.

58 O Lord, thou hast maintained the cause of my soule, & hast
redeemed my life.

59 O Lord, thou hast sene my wrong, sudge thou my cause.

60 Thou hast sene all their vengeance, & all their deuses
against me,

61 Thou hast heard their reproche, o Lord, & all their
imaginations against me:

62 The lippes alps of those that rose against me, and their
whispering against me continually.

63 Beholde, their sitting downe & their rising vp, how I am
their song.

64 * Giue them a recompence, o Lord, according to the worke
of their hands.

65 Giue them sorowe of heart, euen thy curse to them.

66 Persecute with wrath and destroye the from vnder the
heauen, o Lord.

CHAP. III.

1 How is the g solde become so dimme? the moste fyne golde
is chaged, & the stones of the Sanctuarie are scattered in the
corner of euerie strete.

2 The noble men of Zion comparable to fyne golde, how are
thei esteemed as earthe pitchers, tuen the worke of the hands
of the potter!

3 Buen the dragons drawe out the breasts, & giue sucke to
their yong, but the daughter of my people n became cruel like

y of triches in the wilderness.

4 The tongue of the fucking childe cleaueth to the roofe of his mouth for thirls: the yong children aske bread, but no man breaketh it vnto them.

5 Thei that did fede delicately, perish in the stretes: they, that were broghe vp in staler, embrace the dongue.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was destroyed as in a moment, and none pitched campes against her.

7 Her Nazarites were purer then y snowe, and whiter then the milke: thei were more ruddie in body, then the sed precious stones: thei were like polished saphir.

8 Now their visage is blacker then a cole: they can not knowe them in the stretes: their skinne cleaueth to their bones; it is withered, like a stocke.

9 Thei that be slaine with the swords are better, then thei that are killed with hunger: for thei fade awaie as thei were sticken through for thei frutes of the sfeist.

10 The handes of the pitiful women haue sodden their owne children which were their meat in the destruction of y daughter of my people.

2 Meaning, the cause wherein to his life was as danger.

Psal. 10.4.

Or, as oblivion beare.

a By the gofde he m: aoth the Princes, as by the stones he
vnderhandeth the Princes.

Or, hid Or, sinner b Which we of suale estimation & haue none
homer.

c Thogh the dragons be cruel, yet thei putte their yong and
non-ish them; of thong ferufes: lien doeth not. d The women
forsake their children as the ostriche doeth her eggs, Ioh.
19.47.

Gen. 10.24

Or, as stompib was against her.

e They that were before moste in Gods fanoor, are now in
greatest abomination vnto him, Nomb. 6.4.

f For lacke of fode they pyne away, and consume

11 The

11 He sheweth that we can ne nor begin to timely to be
exercised under the cross, that when the affliction grow
greater, our patience also by experience may be stronger in the
mormm. such one agath God, but is pa alone. 12 He biblerth
him felfe at that that falls down where face to the grounds, &

fo with yeasome waneth for foreour 13 He is the wath that we
can ne nor begin to timely to be exercised under the cross, that
when the affliction grow greater, our patience also by
experience may be stronger in the mormm. such one agath
God, but is pa alone.

1.5.4.2

a I am overcome with fore weping for all my people.

p Read Jerem. 17, 16, how he was in the my- cladungton.

a I am overcome with fore weping for all my people.

p Read Jerem. 17, 16, how he was in the my- cladungton.

Sinnes of the Priests. Lamentacions.

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g He memeth that these things are co- mit to pass the before,
contri- ry to all more expedition. h some reform this to a blun-
de men, which as they were, shumbled on the blood, whereof
the cure was ful A Manning, the beaches which came to de-
stry the, col- de not abyd them. Or, for k That is the cruises l
He sheweth two principal causes of their debrist: the tr cruises,
& their value confidence in man: for they trusted in the helps
of the E- gypians

m Our King Iudah, in who- me hode our hope of Gods favour,
and on whome dipen- ded our fures. Life, was thyne whome
he cal leth anointed, because he was a figure of Christ n This is
spo- ket by derish.

Or, how thy expedition o He comfort- teeth the Chur- che by a
after fouette yers their furoves shal haue an end, where at the
wicked shulde be tor- mented for nate.

1 The Lord hathe accomplished his in- dignation: he hathe
powred out his fierce wrath, he hathe kindled a fyre in Zión,
which hathe deuoured the fundaciós the- roof.

2 The Kings of the earth, and all the in- habitants of the
worldle wolde not haue be leued that the aduersarie and the
enimie shulde haue entred into the gates of de- rusalem:

3 For the finnes of her Prophetes, and the iniquities of her
Priests, that haue shed the blood of the lust in the middes of
sher.

4 The haue wandered as blinde men in the fretes, and they
were polluted with blood, so y thei wolde not touche their
garments.

5 But thei cryed vnto them, Depart, ye polluted, departe,
departe, touche not: the- refore they fled away, and wandered:
thei haue said among the heathen, They shal no more dwell
there.

6 The angre of the Lord hathe scattered them, he wil no more reguide them: thei reuttened not the face of the Priests, nor had compaition of the Elders.

7 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we lo- ked for a nation that colde not faue vs.

8 They hunte our steppes that we can not go in our fretes: our end is nere, our daies are fulfilled, for our end is come.

9 Our persecuters are swifter then the e- gles of the heauen: thei pursued vs vpon the mountaines, and laied waist, for vs in the wilderness.

10 The breth of our nostrels, the Anoin- ted of the Lord was taken in their nets, of whome we said, Vnder his shadowe we shalbe preferred alieue among the hea- then.

11 Reioyce & be glad, o daughter Edóm, that dwellest in the land of Vz, the cup al- so shal passe through vnto thee: thou shalt be drunken and vonite.

12 Thy punishment is accomplished, o daughter Zión: he wil nomore carie thee awate into captiuitie, but he wil vifit thi- ne iniquitie, o daughter Edóm, he wil difcouet thy finnes.

CHAP. V.

The prayer of Jeremiah.

R Ememure, o Lord, what is come vpon vs: confider, and beholde our reproche.

Our inheritance is turned to the ftran- gers, our houfes to the aliantes.

We are fathifles, euen without father, o our mothers are as widowes.

We haue dionke: our water for money, our wood is folde vnto vs.

Our neckes are vnder pefecutions: we are weary, and haue no left.

We haue giuen our hands to the Egyp- tians, o to Affhúr, to be fatisfied with bread.

Our fath is haue finned, and are not, and we haue be the fir iniquities.

Siuants haue ruled our vs, none wolde deliver vs out of their hands.

We gate our bread with the peril of our lines, because of the fworde of the wil- dernes.

Our fkin was blacke like as an ouen be- cause of the terrible famine.

They defiled the woman in Zi'ón, o the maddes in the cities of
Judáh.

The princes are hanged vp by their hand: the faces of the
Elders were not had in honour.

They toke the yong men to grinde, and the children fell vnder s
the wood.

The Elders haue ceased from the gate o the yong men from
their fong.

The 10ye of our heart is gone, our dance is turned into
mourning.

The crowne of our head is fallen: wo now vnto vs, that we
haue finned.

Therefore our heart is heavy for these things, our eyes are
dimme.

Because of the moftaine of Zi'ón which is defolate: the foxes
runne vpon it.

But thou, o Lord, remaineft for e euer: thy throne is fró
generaci: to generació.

Wherefore doeft thou faiget vs for e- uer, o forfake vs folong
time?

Turne thou vs vnto thee, o Lord, and we shalbe turned: tenue
our fayes as of olde.

But thou haft vtterly rejected vs: thou art exceedingly angre
againft vs.

This prayer as is fingle, was made wid fons of the people were
carried away capture, ockere as the pofes contained, and fome
a cut into Egypy & other places for to- come: afent is fem: the
man Prophet for- ning their ne- fer: into come, then prayed b
Manning, then, that one fer: rule and hundage. c We are roy-
ned in Iuagu and amine o them, or haue fchunt ed our filais
vnto them

d As our fa- chers haue be- ne pun ftied for their fin- neft, to
wa: cum are culpable of y fame finnes, are punished. e
Because of enorme: but ca me from the wildernes, and wolde
not inf- fer vs to go, & fek: our neces- fant, fode f T: as is by
enemies haud. g their fclau- re was fo grant, that we were not
able to abide it

h There were no more Ieue nor forms of cfonuse welch i With
wepfg. k And there- fore thy com- men, and mer- cies can
never fale

l Whereby it declared that as it meriands power to turne to
God, but is only hat wor- he to converte vs, and thus God
wreteth in vs before we can turne to him, Jeremiah

EZEKIEL.

THE ARGUMENT.

A Eterfhat chuiacbin by the counfel of Jeremiah: & Exek: elhad yelded him felf to Ne' uchadnex, air, and fo went into captiuitie with his mother & diuer: of his princes & of the poſſpl. fer: teine beg: & or: pelit and murmur that thei had obied the Prophets counfel, as ſingle the thing which chuihad prophet: & fual le not ſome to paſſe, & therefore th. ir lſtat: fholde be ftit moſtrall & vnder the Caldeans. By e. don whereof the confer: hefh has former prophetes, declaring by new finfion & revelation: ji vnefd

Nin.iii.

Ezekiel.

unto him that the citre shoulde most ceeteinly be destrued, & the people grieuntly termed by God plagues, insinuate that then that remained shoulde be brought into cruel bondage. And lest the godlie shoulde dispare in these great troubles, he assures them that God will deliver his Church at his time appointed, and also destroy their enemies which either afflicted them or reinjected in their miseries. The effect of the one and the other shoulde chiefly be performed under Christ, of whom in this hope are many notable promises, and in whom the glories of the new Temple shoulde perfectly be restored. The prophecied these things in Caldeas at the same time that I eremeth prophecied in Judah, and there began in the first year of Iebus- chins captive.

After that I boke of the Law was found de, which was the eighteenth year of the regne of Iofu- ch, so that fune it twemite ye- res after this boke was found de, Ieconiah was led away capture with Ezekiel & ma- de of I people who the first year after Iave these visions which was a part of Euphea ess, so called That is, nota- ble, and excel- lent visions, so that it might be known, it was no natural dreams but came of God

CHAP. I.

The time wherein Ezekiel prophesied and in what place I Hisynred. 1s The vision of the foure bea- sies. 2s The vision of the throne.

T came to paffe in the thirtieth year in the fourth moneth, and in the first day of the monieth (as I was among the cap- cues by the mier Che- bár) that I heauens were opened and I save visions of God.

2 In the first days of the moneth (which was the first year of King Iorachins captive) 3 The words of the Lord came unto Eze- kiél the Priest, the sonne of Buzí, in the land of the Caldeans, by I ruce Chebár, where the I had of the Lord was vpon him. 4 And Eoked, & beholde, a whirlewinde came out of the North, a great cloud & a fyre-wrapped about it, and a brightnes was about it, and in the middes thereof, to wit, in the middes of the fyre came out as the likenes of I ambre.

4 That in the spirit of prophecies, as chap 1,22 and 17,3 By this direct first of words the significant I fearful indge- ment of God, and the great afflictions, that shoulde come upon Ie- rufalion Or, pals yellon.

THE VISION OF EZEKIEL.

A - The whirlwinds that came out of the North, or A- quifoo. B The great cloud C The fyre wrapped about it. D The brightnes about it. E The likenes of amber, or the pale colour F The forme of the foure bea- sies G Their feet like calves H. Hands coming out from under their wings I K L M The facies of the foure faces of euerre beaft. N Their wings topped out to another. O Their two wings, which coured their bodies. P Fyre

running among the n: dies Q. Whales having euerre one foure
faces R The rings of the whales which were sol of eyes. S. The
firmament like, vate they flat T The throne, which was set
upon the firmament. V Where late like the appea- rance of a
man X. The appearance of amber about, and beneath the man.
Y The fyre about him Z The brightnes of fyre lifts the same
born.

MIDI, or the South

Which were I four Chero- blues I were found I glorie of God,
as Chap 3:24.

5. Also out of the middes thereof came the likenes of foure
beaft, and this was their forme: they had the appearance of
a man,

6. And euerre one had foure faces, and euerre one had foure
wings. 7 And their feet were straight feet, and the fole.

The vision.

Ezekiel. Stifheated.

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g The wing of the one cou- ched wing of the other.

h Fuerte Che- rubim has foe re taces, the fa- ce of a man, & of
a lyon on y right face, and the face of a bullocke, and of an

egle on the left side

"She wherber their spirit, or will not to go

i That is, when they had ex- cured Gods will for afore they returned out, till God had changed the Bate of things.

k The Ebrewe words is tar- shifts meaning, that the con- Jour was like the Cilician sea, or a pre- cious Rose fo called "Or, the vna

sole of their fete was like the sole of a cal- ues fote, and they spankled like the appea- rance of bright brasse.

8 And the hands of a ma came out fro vnder their wings in the foure partes of the, and the foure had their faces, & their wings.

They were so oynd by their wings one to another, & when their went for the, thei returned not, but euerie one went streight forward.

10 And the similitude of their faces was as b the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

11 Thus were their faces: but their wings were spred out about: two wings of euerie one were loyned one to another, and two coured their bodies.

12 And euerie one went streight forward: they went whether their spirit led them, or their returned not whe thei wet for the.

13 The similitude also of the beastes, and their appearance was like burning coles of fyre, and like the appearance of lampes: for the fyre ran among the beastes, & the fy- re gave a glister, and out of the fyre: there went lightening.

14 And the beastes ran, and 1 returned like vnto lightening.

15 Now as I behelde the beastes, behol- de, a whele appeared vpon the earth by the beastes, hauing foure faces.

16 The faci of the wheles and their worke was like vnto a 2 chryfolite: & they foure had one forme, and their facion, and their worke was as one whele in another whele.

17 Whe thei wet, thei wet vpo their foure sides, & they returned not when thei wet.

18 They had also rings, and height, & were feared to beholde, and their rings were ful of eyes, round about them foure.

19 And when the beastes went, the wheles wet with them: and when the beastes were lift vp fro the earth, & wheles were lift vp.

20 Whether their spirit led the, they wet, and whether did the spirit of the wheles lead them, and the wheles were lifted vp besides them: for the Spirit of the beastes was in the wheles.

21 When the beastes went, they went, and when they stode, they stode, & when they were lifted vp from the earth, the wheles were lifted vp besides them: for the spirit of the beastes was in the wheles.

22 And the similitude of the firmament vpo the heads of the beastes was wonderful, like vnto chryftal, spred ouer their heads about

23 And vnder the firmament were their wings streight, the one towarde the other: euerie one had two, which couer d the, & eueri one had two, & coueted their bodies.

24 And when they went for the, I heard the noise of their wings, like & noise of great waters, and as the voice of the Almighty, even the voice of speache, as the noise of an hoste: and when they stode, they = let downe their wings.

25 And there was a voice from the firma- ment, that was cuert their heads, whe they stode, and had let downe their wings.

26 And about the firmament that was ouet their heads, was the facion of a throne li- ke vnto a faphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

27 And I saw as the appearance of ambie, and as the similitude of fyre a rosie about within it to loke to, euen from his loyn.

vpwarde, and to loke to, eue from his loy- ns downward: I saw as a likenes of fyre, and brightenes round about it.

28 As the likenes of the bowe, that is in the cloude in the day of 1 aine. fo was the ap- pearance of the light round about.

29 This was the appearance of the simili- tude of the glorie of the Lord: and when I saw it, I sei vpon my face, and I heard a voice of one that spake.

CHAP. II.

The Prophet is sent to call the people from their errors

1 And he said vnto me, b Sonne of man, stand vp vpon thy fete, & I wil speake vnto thee.

2 c And the Spirit entered into me, when he had spoken vnto me, and set me vpon my fete, fo & I heard him that spake vnto me.

3 And he said vnto me, Sonne of me, I send thee to the childre of Israel, to a rebellious nation, that hath e rebelled against me: for they & their fathers haue rebelled against me, tuen vnto this very day.

4 For thee are "impudent children, and stiffe hearted: I do send thee vnto them, & thou shalt say vnto the, Thus faith & Lord God.

5 But surely they wil not heate, nether in dede wil they cease:
for they are a rebel- lious house: yet shal they knowe that thee
heath be ben: a Prophet among them.

6 And thou sonne of man, e feare them not, nether be afrayed
of their: wordes, although rebelles, and thornes be with thee, &
thou remaine with scorpions: feare not their wordes, nor be
afraide at their lokes, f.t they are a rebellious house.

7 Therefore thou shalt spake my wordes vnto them: but surely
they wil not heate, nether wil they in dede cease: for thei are
rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not
thou rebellious, like this rebellious house: opethy mouth, and 1
cat that I gue thee.

9 And whe I loked vp, behold, an had was set vnto me, & lo, a
rolle of a be ke was thei cin. Nnn.iii.

1 Which de- clared the fellows, & the fearmines of Gods inde-
ments in Which figui fied, that they had no power of them
falors but only was ten to execute Gods commis- dement.

a Whereby was signified a terrible inde- ment toward the
earth.

o Confidior the manfite of God, and the weakness of Beth

Chap II 2 That is, the Lord blessing me, which is but earth, & after, which was to humble him, & came him to consider his owne fate: & Gods peace: e So that he came not ab- de Gods pre- sence till Gods Spirit did en- ter turn him. "She heard of fae.

d This decla- reeth on & one pure Gods great affliction toward his peo- ple, than not- withstanding their rebellion, yet he wil fud his Prophetes among them, & admonisheth his manfites on the other parts that thei came not to do their duress, though the peo- ple be a wee sp obfinair for & noode of God shal be either to their falsia- tion or greater condemnation. e Read here s, cythe the wee & ftr none affil & be thei hold ceate to do the duress He don't not only labor- le him to his duers, but also greech him the menes where with he may be able to execute it.

The boke eaten.

Ezekiel. The Prophetes charge.

g He sheweth what were the consent of this boke: to wit Gods
ind- gements again the wicked

a Whereby is ment, that no- ne is more to be Gods mef- linger
before he have recei- ved the words of God in his heart, as
verif- to, and have a zeale thereun- to, and deli- therem, as in-
rem, 15:16, re- nel 10:10.

"Elo, logo lip- ger.

b God prom- bleth his afar- fiance to his manifests, and that he
will go on them: boile nes & childer in their voca- tion, 15: 10-
7, 10:1, 15:11, 15:12, 15:13.

c He sheweth what is ment by the eating of the boke, is that
the mi- mitters at God may speake to thing in of the falset, but
that only, which they have re- ceived of the Lord

d Whereby he signifieth, that Gods glorie shulde not be
disturified, di- though he de- parted out of his Temple for that
declared, that I eate, in Temple shulde he dismayed. e This
sheweth that there is once an infirm- tie of the flesh which can
ne- ser be ready to render full abodience to God, and also
Gods grace who ever afa- set his, and not comment their
rebellious affiliates f Which was a place by its phrases where
the lives were performed.

10 And he spred it before me, and it was written within and
without, and there was written therein, a lamentations, &

moun- ning, and wo.

CHAP. 116.

1 The Prophets being fed with the words of God and with the constant boldness of the Spirit, as sent unto the people that were in captivity... 17 The efficacy of true manifests.

2 Moreover he said vnto me, Sonne of mia, eat that thou findest: a eat this soile, and go, and speake vnto the house of Israel.

3 So I opened my mouth, and he gave me this soile to eat.

4 And he said vnto me, Sonne of man, cause thy belly, to eat, and filthy bowels with this soile that I give thee. The did I eat it, and at was in my mouth as sweet as hopie.

4 And he said vnto me, Sonne of man, go, or enue vnto the house of Israel, and ac- clare them my words.

5 For thou art not sent to a people of an unknown tongue, or of an hard langu- age, but to the house of Israel,

6 Not to manie people of an unknown to- gue, or of an hard language, whose words thou canst not ynde; stand: yet if I shulde send thee to them, they wolde obey thee.

7 But the house of Israel wil not obey thee; for they wil not obey me: yea, all the house of Israel are impudent and still

hearted,

8 Beholde, I haue made thy face a strong against their faces,
and thy forehead haid against their foreheads.

9 I haue made thy forehead as the adamant, or harder then the
stint: feate them not therefore, nether be afraid at thrus lokest:
for they are a rebellious house.

10 He said moreover vnto me, Sonne of man, a receiue in
thine heart all my wor- des that I speake vnto thee, and he ate
them with thine eates,

11 And go or entre to them that are led a- way captiues vnto
the children of thy peo- ple, and speake vnto them, and tel
them, Thus faith the Lord God: but surely they wil not heare,
nether wil thei in dede ceate.

12 Then the Spirit reke me vp, and I heard behinde me a noyse
of a great rushing, saying, a Blessed be the glorie of the Lord
out of his place.

13 I heard also the noyse of the wings of the beasts, that
touched one another, and the tatling of the whelps that were by
them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, & take me away and I went in
bitternes, or indignation of my spirit, but the had of the Lord
was strong vpon me.

15 The I cause to them that were led away captiues to a Tel-
abib, that dwelt by the river Cheb air, and I fate where they
fate,

and remained there astonished among the seven slaves.

16 And at the end of seven slaves, the wor- de of the Lord
came againe vnto me, saying,

17 Sonne of man, I haue made thee a b wat- chman vnto the
house of Israel: therefore heate the words at my mouth, and
give the warning from me.

18 When I shal say vnto the wicked, Thou shalt surely dye,
and thou giu: if not him warning, nor speakeest to admonish
the wic- ked of his wicked way, that he may lue, the same
wicked man shal dye in his iniquitie: but his blood wil I
require at thine hand.

19 Yet if thou wane the wicked, & he tur- ne not from his
wickedness, not from his wicked way, he shal dye in his
iniquitie, but thou hast deliuered thy soule.

20 Likewise if a righteous man tuine fro his righteousness, and
commit iniquitie, I wil lay a thumbling blocke before him, and
he shal dye, because thou hast not gi- uen him warning: he
shal dye in his sinne, and his righteous dedes, which he hathe
done, shal not be rembrided: but his blood wil I require at
thine hand.

21 Neuertheles, if thou admonish that ri- ghteous man, that the righteous sinne not, and that he doeth not sinne, he shal lue be- cause he is admonished: also thou hast de- liuered thy soule.

22 And the a hand of the Lord was there vpon me, and he said vnto me, Anse, or go into the field, and I wil there talke with thee.

23 So when I had risen vp, and gone for the nto the field, beholde, the a glorie of the Lord stode: there, as a glorie which I sawe by the river Cheb air, and I fel downe vpon my face.

24 Then the Spirit entred into me, which a fet me vp vpon my sete, and spake vnto me, and said to me, Come, or a shut thy self within thine house.

25 But thou, of sonne of man, beholde, they shal put bandes vpon thee, and shal binde thee with them, and thou shalt not go out among them.

26 And I wil make thy tongue a cleaue to the roofe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shal haue spoken vnto thee, I wil open thy mouth, and thou shalt say vnto them, Thus faith the Lord God, He that heareth, let him heare, and he that leaueth of, a let him heare: for they are a rebellious house.

CHAP. 1117.

1 The befaging of the eiste of Israel: him is signified. 2 The long continuance of the captiunie of Israel. 16 An- hungre is prophesied to come.

g Declaring hereby, that Gods manifest malt with ad-
missness, not deliberation vince his side- gements. h Of this
rend Chap 116.

i If he then hathe being struited a right way, he backs k I wil
give him vp into a reproper min- d, 1:10, 1:12 l Which fe- med
to haue bene done as faith, and were not.

m That is, the Spirit of prop- pecte in, 7:11.

b Meaning, the vision of the Cherubines, & the whales.

o Read Chap. 2. p Signifying that not only he shalde not profe,
but they shald grievous ly trouble, & after him.

q Which de- liuereth the ter- rible plague of the Lord who God
hop- peeth the mon- ches of his mi refere, & that all fache are
the ends of his véguence that do it.

Read next

The finnes of the people.

Ezekiel.

The heere.

a Which signi- fied the sub- bernes & bard- nes of their hears.

b Hereby here presioned the idolatria and fines of the of tribes
(for Sa- matia was on his life hand from Babylon) and how
they ad remained herent thre hundreth and ninete yeres.

c Which de- clared Iudah, who had now from the time of
Iudah slept in their finnes foury yeres

d In taken of a fcode ren- gence.

e The people shulde to bre- rely be be- sieged, that they shulde
not be able to curse them.

f Measly, that the famine shulde be so great, if they shulde be
glad to eat what- fore they colde get g Which were fauction
mo- nechs that the citie was be- sieged, & this was so many
dates as Israel found yeres. h Which make a pound I Read,
Recd. 29,40

k Signifying hereby great fracture of fuel, and man- ter to
bume

l Meche leffe fische vile cor- ruption.

1 Thou also fonne of man, take thee a broke, and lay it before thee, & pour- tray vpon it the citie, enen Ierufalem,

2 And lay siege against it, and buy lde a fort against it, and cast a mount against it: set the campe also against it, and lay engins of water against it rounde about.

3 Moreouer, take an vyon panne, and set it for a wall of vyon between thee and the ci- tie, and direct thy face toward it, & it shal be besieged, and thou shalt lay siege against it: this shalbe a signe vnto the houfe of Is- rael.

4 Slepe thou also vpon thy left side, & lay the iniquitie of the houfe of Israel vpon it: according to the nobre of the daies, that thou shalt slepe vpon it, thou shalt beare their iniquitie.

5 For I haue laied vpon thee the yeres of their iniquitie, according to the nomber of the daies, enen thre hundreth and nin- ty daies: so shalt thou beare the iniquitie of the houfe of Israel.

6 And when thou hast accomplished them, slepe againe vpon thy right side, and thou shalt beare the iniquitie of the houfe of Iudah fourue daies: I haue appointed thee a day for a yere, enen a day for a yere.

7 Therefore y shalt direct thy face toward the siege of Ierufalem, & thine arme shal- be vncoueted, and thou shalt prophecie a- gainst it.

8 And beholde, I wil lay bands vpon thee, and thou shalt not tume thee from one si- de to another, til thou hast ended the daies of thy siege.

9 Thou shalt take also vnto thee wheat, & barly, and beanes, and lentiles, and millet, and fitches, and put them in one vessel, & make thee bread thereof according to the number of the daies, that thou shalt slepe vpon thy side: enen thre hundreth & nin- tie daies shalt thou eat thereof.

10 And the meat, whereof thou shalt eat, shalbe by weight, eue twetie shekels a day: and from time to time shalt thou eat the- roof.

11 Thou shalt drinke also water by measure, enen the six parte of an Hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barly cakes, and thou shalt bake it in the dongue that cu- meth out of man, in their sight.

13 And the Lord said, So shal the children of Israel eat their defiled bread among the Gentiles, whether I wil cast them.

14 Then said I, Ah, Lord God, beholde, my foule hathe not bene polluted: for si o my youth vp, enen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, nether came there any vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen

thee bullockes = dogue for mans dongue, & thou shalt prepare thy bread therewith.

16 Moreouer he said vnto me, Sonne of me, beholde, I wil breake the staffe of bread in Ierufalem, and they shal eat bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shal faile, they shal be astonied one with another, & shal consume away for their iniquitie.

CHAP. V.

The signs of the heeres, whereby is signified the destruction of the people.

1 And thou fonne of man, take thee a sharpe knife, or take thee a barbours rafor & caufe it to passe vpo thine head, and vpon thy beard: then take thee balan- ces to weigh, and deuide the heere.

2 Thou shalt bume with fyre the third part in the middes of the citie, whe the dayes of the siege are fulfilled, & thou shalt take the other third parte, & fmite about it with a knife, and the last third parte thou shalt scatter in the winde, and I wil drawe out a fword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy lappe.

4 Then take of them againe and cast them into the middes of the fyre, & burne them in the fyre: for thereof shal a fyre come forthe into all the houle of Israel.

5 Thus faith the Lord God, This is Ierusalem: I haue set it in the middes of the nations and countreys, that are rounde about her.

6 And she hath changed my judgements into wickedness more then the nations, & my statutes more then the countreys, that are rounde about her: for she haue refused my judgements and my statutes, and they haue not walked in them.

7 Therefore thus faith the Lord God, Because your multitude is greater then the nations that are rounde about you, and ye haue not walked in my statutes, nether haue ye kept my judgements: no, ye haue not done according to the judgements of the nations, that are rounde about you,

8 Therefore thus faith the Lord God, Beholde, I, enen I come against thee, and wil execute judgement in the middes of thee, enen in the sight of the nations.

9 And I wil do in thee, that I neuer did before, nether wil do ante more the like, because of all thine abominacions.

10 For in the middes of thee, the fathers shal eat their sonnes,
and the sonnes shal eat their fathers, and I wil execute judge-
ment in thee, and the whole tenant of thee wil scatter into all
the winde.

11 Wherefore, as I liue, faith the Lord God, Surely because
thou hast defiled my Sanc- tuarie with all thy filthines, & will
all thine

Ooo.i.

m To be as fy- re to bake, thy bread &

9 That is, the force & sheigh wherewith it; shulde nou- sith, Is
3, 4, chap 5, 17 &

a To fume thine meat & thy beard b To wit, of that citie & he
had pour- trated vpon & broke, Chap. 4: By the fy- re and
pesti- lence he hea- neeth the fam- ine, where with one part
persi- fhed, during & siege of Nehe- chad-mast: By the fowde
thoes that we- re flayne whd Zedekiah fled and thole that were
casted a- way capture. And by the scattering into the wind
thole that fled in- to Sgye and into other par- tes after the citie
was takf- clemning, that a very fewe shalde be lefe, which
Lord wolde presie- ne among all these fumes, but not with- out
troubles and tryal d Out of that fyre which & kindleish, shal a
fyre come, which shal sig- nish the defi- trusion of Is- rael.

e My worde and lawe mo- dolatria and superfitions. Because
your idoles are in greater abber and your fa- perfitions mo- nen
among the profited idolatry, cad Is 6, 11: or he confoeith their
inguri- mele in refuob of his bene- fires

Lam. 26, 29 Gen 28, 29.

2 king. 6, 29. Lament. 4, 29. heruth. 2, 3.

The arrowes of famine.

Ezekiel. Whorish hearts.

abominacions, therefore wil I also destroy thee, nether shal mine eye spare thee, net- her wil I haue anue pitie.

2 The third parte of thee shal dye with the pestilence, and with famine shal they be consumed in the middes of thee: and another third parte shal fall by the swords tounde about thee: and I wil scatter the last third parte into all winder, and I wil drawe out a swords after them.

3 Thus shal mine angre be accomplished, & I wil cause my wrath to cease in this, & I wil be a comforted & thei shal knowe, that I y Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

4 Moreover, I wil make thee waste, and ab- hoired among the nacions, that are round about thee, or in the sight of all that pass by.

5 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nacions, that are round about thee, when I shal execute iudgements in thee, in angre and in wrath, and in shaepe rebukes: I the Lord haue spoken it.

6 When I shal send vpon the the euil b ar- rowes of famine, which shalbe for their def- truction, and which I wil send to destroye you: and I wil encrease the famine vpon you, and wil brake your staffe of bread.

7 So wil I send vpon you famine, and euil beasts, and they shal spoyle thee, and pestilence and blood shal pass through thee, & I wil bring the swords vpon thee: I the Lord haue spoken it.

CHAP. VI.

He sheweth that I was a man who destroyed for their idolatry. He propheseth the repentance of the remnant of the people, and their deliverance.

8 A Gaine the worde of the Lord came vnto me, saying,

9 Sonne of man, Set thy face towards the mountaines of Israel, and prophesie against them,

10 And say, Ye mountaines of Israel, heare the worde of the Lord God: thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, Beholde, I, even I, wil bring a sword vpon you, and I wil destroye your high places:

11 And your altars shalbe desolate, and your images of the sunne shalbe broken: and I wil cast down your slain men before your idoles,

12 And I wil lay the dead carcases of the children of Israel before their idoles, and I wil scatter your bones round about your altars.

13 In all your dwelling places the cities shal be desolate, and the hie places shalbe laied waste, so y your altars shalbe made waste and desolate, & your idoles shalbe broken, and cease, and your images of the sunne

shalbe cut in pieces, and your wolkes shal- be abolished.

7 And the slayne shal fall in the middes of you, and ye shal knowe that I am y Lord.

8 Yet wil I leaue a remnant, that you may haue some that shal escape the swords a- mong the nacions, when you shalbe scar- tred through the countres.

9 And they that escape of you, shal remem- ber me among the nacions, where they shalbe in captuutie, because I am grieved for their whorish hearts, which haue de- parted from me, and for their eyes, which haue gone awhoring after their idoles, and they shalbe displeased in them selues for the euils, which they haue commuted in all their abominacions.

10 And thei shal knowe that I am the Lord, and that I haue not said in vane, that I wolde do this euil vnto them.

11 Thus saith the Lord God, Smite with thine hand, and stretch for the with thy fore, and say, Alas, for all the wicked abo- minacions of the house of Israel: for they shal fall by the swords, by the famine, and by the pestilence.

12 He that is farre of, shal dye of the pestilence, and he that is nere, shal fall by the swords, and he that remaineth and is besieged, shal dye by the famine: thus wil I accomplish my wrath vpon them.

13 Then ye shal knowe, that I am y Lord, when their slayne men shalbe among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tre, and vnder euery thicke oke, which u the place where they did oise swete sauour to all their idoles.

14 So wil I stretch mine hand vpon them, & make the land waste, and desolate fro the wilderness vnto Dibraith in all their habitacions, and they shal knowe, that I am the Lord.

CHAP. VII.

The end of all the land of Israel shal suddenly come.

1 Moreover the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end u come vnto the land of Israel: the end is come vpon the four corners of the land.

3 Now u the end come vpon thee, and I wil send my wrath vpon thee, and wil iudge thee according to thy waies, and wil laye vpon thee all thine abominacions.

4 Nether shal mine eye spare thee, nether wil I haue pitie: but I wil laie thy waies vpon thee: and thine abominacion shalbe in the middes of thee, and ye shal knowe that I am the Lord.

5 Thus saith the Lord God, Beholde, one euil, even one euil is come.

6 He sheweth that in all dan- ters God wil prelence a few which shalbe as the fede of his Church & call vpon his Name.

7 They shalbe assumed to so that their ho- pe in idoles was but vane, and to shal re- pent.

8 By these sig- ons he wolde that the Pro- phes shalde sig- onise the great destruction to come

9 That is, all nacions, when you shal is my indigenous.

Chap. 5. 14. Some read, more desolate than the wil- dernes of Di- blaith, which was in Syria, and bordered vpon Israel, or from the wil- dernes, which was South vn- to Diblaith, & was North meaning, the whole country

a I wil punish thee as thou haft deserved for thine ido- larence

10. beholde, ruil mouth of us euil.

6 An

g That is, I will not be pa- ciled till I be arranged, 16. 1,14.

10v, dangerous h Which were y grasshoppers, mildews, and
whatsoever were occasions of famine.

Chap. 1,17. 17 6-4-16.

Chap. 16.1.

a He speaketh to all the pla- ces where the Israelites ac-
cultured to commit their idolators: thre stening them
destruction, bitead a Big spite.

b In contempt of their power and force, & shal nether be ablem
deliate you nor them selues, I king. 1,10.

The byer & feller.

Ezekiel.

A vision.

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b 11: the with the indigenis of God ever watch to de living the
sin- ner, which notwithstanding to deliverth til to the be no mo
re hope of re- pretence the begin- ing of his pa nishments is
already come, which has a voice of in- 71, and mirin-

6 An end is come, the end is come, it b watched for thee:
beholde, it is come.

The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, and not the sounding againe of the mountaines.

8 Now I wil thottely powte out my wrath vpon thee, and fulfil mine angre vpo thee: I wil iudge thee according to thy wayes, and wil lay vpon thee all thine abominations.

9 Nether shal mine eye spare thee, nether wil I haue pric, but I wil lay vpon thee according to thy wayes, and thine abominations shal be in the middes of thee, & ye shal know that I am the Lord that smiteth.

10 Beholde, the day, beholde, it is come: the morning is gone for the, the rod stoti-steth: pride hache builded.

11 12 Crueltie is risen vp into a rod of wicked nes: none of them shal remain, not of their riches, nor of anie of theirs, nether shal there be b lamentation for them.

13 The time is come, the day draweth nete: let not the byer reioye, not let him that selleth, m mourn: for the wrath is vpo all the multitude thereof.

14 For he that selleth, shal not return to that, which is solde, although they were yet aliue: for the viviso was vnto all the multitude thereof, and they returned not, nether doeth anie encourage him self in the punishment of his life.

15 They haue blowen the trunpet, and prepared all, but none goeth to the battel: for my wrath is vpon all the multitude thereof.

16 The sworde is without, and the pestilence, and the famine within: he that is in the field, shal dye with sworde, & he that is in the citie, famine and pestilence shal de-uoure him.

17 But they that flee away from them, shal escape, and shalbe in the mountaines, like & doues of the valleis: all thei shal mourne, euerie one for his iniquitie.

18 All hands shal be weake, and all knees shal fall away at water.

19 They shal also gird them selues with sackcloth, and feast shal couer them, and shame shalbe vpon all faces, and baldenes vpon their heads.

20 They shal cast their slluer in the sixtes, and their golde shalbe cast far of their slluer and their golde can not deliuer them in the day of the wrath of the Lord: they shal not fastifie their soules, nether fil their bowels: for this ruine is for their iniquitie.

21 He had also set the beautie of his ornament in maiestie: but they made images

of their abominations, and of their idoles therein: therefore haue I set it farce from them.

22 And I wil giue it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, & they shal pollute it.

23 My face wil I turne also from them, and they shal pollute my secret place: for the destroyers shal entre into it, and defile it.

24 Make a chaine: for the land is ful of the judgement of blood, and the citie is ful of crueltye.

25 Wherefore I wil bring the mofte wicked of the heathen, and they shal possisse their houses: I wil also make the pompe of the mightie to cease, and their holie places shalbe defiled.

26 When destruction cometh, they shal se-le peace, and shal not haue it.

27 Calamitie shal come vpon calamitie, and rumour shalbe vpon tumour: the shal they sike a vision of the Prophet: but the Law shal perish from the Priest, & counsel from the Ancient.

28 The King shal mourne, and the prince shalbe clothed with defolation, and the hands of the people in the land shal be troubled: I wil do vnto them according to their wayes, and

according to their judgements wil I iudge them, and they shal knowe that I am the Lord.

CHAP. VIII.

1 An appearance of the similitude of God: Ezekiel is brought to Jerusalem in the spirit. The Lord sheweth the Prophet the idolaters of the house of Israel.

2 And in the first yeare, in the first moneth, and in the first day of the moneth, as I fate in mine house, and the Elders of Judah fate before me, the hand of the Lord God fel there vpon me.

3 Then I beholde, and lo, there was a likenes, as the appearance of fyie, to loke to, from his loynes downtwarde, and from his loynes vpwarde, as the appearance of brightenes, and like vnto ambre.

4 And he stretched out the likenes of an hand, and roke me by an heerie locke of mine head, and the Spirit lift me vp between the earth, and the heaué, and broght me "by a Diuine" vision to Jerusalem, into the enrie of the inner gate that lieth toward the North, where remained the idole of indignation, which prouokad indignation.

5 And beholde, the glorie of the God of Israel was there according to the vision, that I saw in the field.

6 Then said he vnto me, Sonne of man, lift vp thine eyes now towards North. So I lift vp mine eyes towards the North, and beholde, Northwarde, at the gate of

7 That is, of 8 Baby Sonif.

9 Whithfig afseth & Mech holie place, a hereman no ne mughs emce but the has Priest f Signifying, & they shulde be bomde, & led away cagouet t that is, of liures that de- lieve death n Which are the Temple, & as donated into the par- res, Shal ex.

a Of the cap mume of le- conish b " which con- tained peace or Angels, & name of September.

c As Chap. 4, 27.

able in the vi- fin of God d Morning, & he was thus ca t od in spirit, and not in bo- die e Whites was the porche of the court a he- re the people afsinhibid. f So called be- cause it prou- okad Gods in- dignation, & was the idole of Shal g Read Chap. 4, 23

Ooo.ii.

Vile idolatrie.

Ezekiel. The marked.

b That is, in court where people had me to an altar to Bial.

l For God wil not be where idoles are.

h Which were forbidden in Law, Leme 11.

I Then they that should be to keep all the red in the sea- re, it true for- men of God, were the ring leaders to all abominatio, & by their exam- ple pulled o there fro God. It was in fische abundi- ce o Por besides their commune idolatrie, they had particular service, which they had in fe- cretechambers.

o The Jews wrote that this was a Prophet of the idoles, who after his death was no- ce a year more not for in the night.

p Declaring that the con- signs, and fer- nice of the ido- lators are but infection and vileme before God.

the altar, this idol of indignation was in the entire.

He said furthermore vnto me, Sonne of man, seeit thou not what thei doe enen the great abominations that the house of If- rael committeeth here to cause me to de- parte from my Sanctuarie but yet tur- ne thee thou shalt se greater abomi- nations.

7 And he caused me to entre at the gate of the court: and when I looked, beholde, an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig- ge now in the wall. And when I had dig- ged in the wall, beholde, there was a dore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euerie similitude of creping things and abominable beasts and all the ido- les of the house of Israel painted vpon the wall rounde about.

11 And there stode before them feuentie men of the Ancients of the house of If- rael, and in the middes of them stode laa- zanish, the sonne of Shaphán, with eue- rie man his censour in his hand, and the vapour of the incense went vp like a cloud.

12 Then said he vnto me, Sonne of man, hast thou sene what the Ancients of the house of Israel do in the darke, euerie one in the chambre of his imagerie for thei saie, The Lord seeth vs not, the Lord hathe forsaken the earth.

13 Againe he said also vnto me, Turne thee againe, thou shalt se greater abomina- cians that thei do.

14 And he caused me to entre into the en- trie of the gate of the Lords house, which was, towards the North: and beholde there fate women mourning for Tammuz.

15 Then said he vnto me, Hast thou sene this, o sonne of man?
Turne thee againe, thou shalt se greater abominations then
these.

16 And he caused me to entre into the in- ner court of the
Lords house, and beholde, at the dore of the Temple of the
Lord, between the porche and the altar were a- bout sute and
twentie men with their bac- kes towards the Temple of the
Lord, and their faces towards the East, and they wor- shaped
the sinne, toward the East.

17 Then he said vnto me, Hast thou sene this, o sonne of man?
Is it a smale thing to the house of Judah to commit these abo-
minacians & thei do here? For thei haue sil- led the land with
crueltie, and haue retur- ned to prouoke me: and lo, thei haue
cast out stinke before their noses.

18 Therefore wil I also execute my wrath:

mine eye shal not spare them, nether wil I haue pitie, and
though thei crye in mine eares with a loude voyce, yes wil I not
heare them.

Prov. 21, 19. Is 4, 6, 7. seram. 11, 11. much 3, 4.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saved, are
marked. 5 A complaint of the prophet for the destruction of the

people.

H E cryed also with a loude voice in mine eares, saying, The visitacions of the citie drawe nere, and euerie man hathe a weapon in his hand to destroye it.

2 And beholde, six men came by the way of the hie gate, which lieth toward the North, and euerie man a weapon in his hand to destroye it: and one man among them was clothed with linnen, with a writers ynkhorne by his side, & thei went ill and stode beside the brasen altar.

3 And the glorie of the God of Israel was gone vp from the Cherub, whereupon he was and stode on the dore of the house & he called to the man clothed with linnen, which had the writers ynkhorne by his side.

4 And Lord said vnto him, Go through the middes of the citie, enen through the middes of Ierusalem, and see a marke vpon the foreheads of them that mourne, and crye for all the abominations that be done in the middes thereof.

5 And to the other he said, that I might heare, Go ye after him through the citie, and smite: let your eye spare none, nether haue pitie.

6 Destroye vtterly the olde, the yong, and the maids, and the children, and the women, but touche no man, vpon whome is

the marke, and begin at my Sanctuarie. Then they began at the Ancient men, which were before the house.

7 And he said vnto the, D. sise the House, and sil the courtes with the slaine, then go forth: and they went out, and slewe them in the citie.

8 Now when they had slaine them, and I had escaped, I fel downe vp o my face, and cryed, saying, Ah Lord God, wilt thou de- stroye all the residue of Israel, in powring out thy wrath vpon I. rufalem?

9 Then said he vnto me, The iniquitie of the house of Israel, and Judah is exceeding great, so that the land is ful of blood, & the citie ful of corrupt iudgement for thei say, The Lord hathe forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shal not spare them, nether wil I haue pitie, but wil recompense their wayes vpon their heads.

11 And beholde, the ma clothed with linen which had the ynkhorne by his side, made

report

a The time to take vengeance.

b Which were Angels in the similitude of men.

c Signifying that the Baby Ionans shalde come from the North to de- stroye the citie and the Tejle of To marke them that shal de be saved.

e Which de- clared, that he was not bound thereunto, net- her wolde re- maine must li- ger, the there was hope that they wolde re- maine fro their wickedness, & worthup hum eright.

Or, he shalde. Or, marke with Than

f He sheweth what is the manner of Gods children, who- me he markeeth to saluation to wit, to mouthe, and crye out against y wie- kidnes, which they se com- ced against Gods glorie.

g Thus in all his plagues y Lord prefer- with his sade nombre, which he markeeth as ifod 12, 13 re- nal 7, but the chief marke is the Spirit of adoption, whe- rewith y haue is smiled vp to life, everlasting hummuch were impened occa fro of all these culls, as Chap 8, 12.

i This decla- neeth, that the fermenters of God haue a co- passion, when they is his mugment executed.

ii That is, with all kinds of wickedness, read Isa 1, 13.

Coles of fyre.

Ezekiel. The mockers.

report, and said, Lord I have done as thou hast commanded me.

CHAP. I.

1 Of the man that take into burning coles out of the middle of the wholes of the Cherubims. 2 A rehearsal of the vision of the wholes, of the boaster, and of the Cherubims.

Chap. 1, 22.

a Which in the first chap ver. b he called the hours beaffer.

b This signi-fied, that the cure should be burnt.

c Meaning, that the glorie of God should depart from the Temple.

d Read Chap. 1, 24.

e Read Chap. 1, 24.

i Until that had executed Gods judgements. 40, 41, 42.

1 And as I looked, beholde, in the firmament that was above the head of the Cherubims there appeared upon the like vnto the similitude of a throne, as is were a saphir stone.

2 And he spake vnto the man clothed with linn, and said, Go in between the wholes, even vnder the Cherub, and fil thine hands with coles of fyre from between the Cherubims, and scatter them ouer b the citie. And he went in in my sight.

3 Now the Cherubims stode vpo the right side of the house when the man went in, & the cloude filled the inner court.

4 Then the glorie of the Lord went vp fro the Cherub, and stode ouer the dore of the house, and the house was filled with the cloude, and y court was filled with the brightens of the Lords glorie.

5 And the soide of the Cherubims wings was heard into the vter court, as the voyce of the Almightye God, when he speaketh.

6 And when he had commanded the man clothed with linnen, saying, Take fyre from between the wholes, & from between the Cherubims, then he went in and stode b. side the whole.

7 And one Cherub stretched for the his had from between the Cherubims vnto the fyre, that was between the Cherubims, & toke thereof, and put it into the hands of him that was clothed with linnen: who toke it and went out.

8 And there appeared in the Cherubims, y likenes of a mas had vnder their wings.

9 And whe I looked vp, beholde foure wholes were beside the Cherubims, one whole by one Cherub, and another whole by another Cherub, and the appearance of the wholes was as the colour of a chryfolite stone.

10 And their appearance (for they were all foure of one facion) was as if one whole had bene in another whole.

11 When they went for the, they went vpon their foure sides, and they returned not as they went: but to the place whether the first w nr, they w n after it, & they turned not as they w nr.

12 And their whole body, and their rings, & their hads, and their wings, & the wholes were ful of eyes round about, even in the same foure wholes.

13 And the Cherub cryed to these wholes in mine hearing saying, O whole.

14 And euery beaft had foure faces: y first face was the face of a Cherub; and the seconde face was the face of a man, and the third the face of a lion, and the fourth the face of an egle.

15 And the Cherubims were lifted vp: this is the beaft that I sawe at the riuer Chebar.

16 And whe the Cherubims went, the wholes went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wholes also turned not from beside them.

17 When the Cherubims stode, thei stode: and when thei were lifted vp, thei lifted them selues vp also: for the spirit of the beaft was in them.

18 b Then the glorie of the Lord departed from above the dore of the House, & stode vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp fro the earth in my sight: whe thei went out, the wholes also were besides them: & euerie one stode at the entrie of y gate of the Lords House at the East side, & the glorie of the God of Israel was vpon them on hie.

20 a This is the beaft that I saw vnder the God of Israel by the riuer Chebar, and I knew that thei were the Cherubims.

21 Euerie one had foure faces, and euerie one foure wings, and the likenes of mans hands was vnder their wings.

22 And the likenes of their faces was the selfe same faces, which I sawe by the riuer Chebar, and the appearance of the cherubims was the selfe same, and thei went euerie one straight forward.

CHAP. XI.

1 Who thei were that seduced the people of Israel. 2 Against these he prophecieth, shewing them how thei shal be dispersed

abroade. 3 The raming of the heart commeth of God. 4 He
throaneth them that leave vnto their arms counseir.

5 Moreover, the Spirit lift me vp, and brought me vnto the East
gate of the Lords House, which lieth Eastward, and beholde, at
the entrie of the gate were fiue, and twentie me: among
whome I sawe Iazaniah the sonne of Azur, & Pelatiah the
sonne of Benaiah, the princes of y people.

6 Then said he vnto me, Sonne of man, these are the men that
imagine mischief, and deuife wicked counsel in this citie.

7 For thei say, a It is not nere, let vs boylde houfes: this citie is
the b caldr, on, and we be the flesh.

8 Therefore prophecie against them, sonne of man prophecie.

9 And y Spirit of the Lord fel vpon me, & said vnto me,
Speake, Thus faith y Lord, O ye houfe of Israel, this haue ye
said, & I know that w risch vp of your mindes.

Ooo. iii.

Chap. 1, 2.

g There was one confon between the Cherubims & the wholes
b Read Chap. 2, 4.

Chap. 1, 2, 3. That is, the whole body of the foure beafts or
Cherubims.

a Thus the wicked derided the Prophecies, as though they preached but errors, & therefore gave the selues ful to their pleasures. b We shal not b: pulled out of leuishlce, all the hours of our death coumar y flesh is not rake out of the caldrn all it be sod.

An heart of flesh.

Ezekiel. Gods glorie departeth.

Clerarie so their name ch fidence be the weth in what fense this citie is the caldrh: that is, because of the dead bodies that ha ne hence must- theretherein, and fo lie as flesh in the caldron 4 That is, of Caldeans

e That is, in Mihiah, med 2 King 25:7

f It femech this noble ma dyed of some terrible death & therefore Prophet fea- red fume frcan ge judgement of God rewar de the ceft of people. g That that re mnnd fill at Jerusalem thus reproched thd that were go- ne into capt- uitie, in though that were ceft of and forfe- hm of God.

h That Shalhe yet a little Church, fliew- ing that the Lord will coor have fume to call upon his Name, whome he will prefer- ne and refore, though they lie for a time af- fited.

Ierem. 22, 23. chap. 16, 27.

i Meaning, the heart where- who nothing can enter, and regenerate them a new, fo the their heart. may by foe, fo ready to re- acte my gra- ces

6 Matie haue yo amurhered in this citie, and ye haue filled the firtes thereof with the flaine.

7 Therefore thus faith the Lord God, Thei that ye haue flaine, and haue layed in the middes of it, thei are the flesh; and this citie is the caldrh, but I wil bring you fo the of the middes of it.

Ye haue feared the fwords, and I wil bring a fwords upon you, faith the Lord God.

And I wil bring you out of the middes thereof, and defiuer you into the hands of ftrangers, and wil execute iudgements among you.

10 Ye fhal fall by y fwrde, e I wil iudge you in the border of I fial, and ye fhal knowe that I am the Lord.

11 This citie fhal not be your caldion, ne- ther fhal ye be the flesh in the middes thereof, but I wil iudge you in the border of I fial.

12 And ye fhal knowe that I am the Lord: fo ye haue not walked in my flatutes, ne- ther executed my iudgements, but haue done after the maners of the heathen, that are rounde about you:

13 And when I prophecied, Pelatiah the sonne of Benaiah dyed: then fel I downe vpon my face & cryed with a loude voice, and said, Ah Lord God, wilt thou then vterly deftroie all the remnant of Ifrael:

14 Againe the worde of the Lord came vn to me, faying;

15 Sonne of man, thy brethren, euen thy brethren, the men of thy kindred, and all the houle of Ifrael, wholly are the vnto whome the inhabitants of Ierufalem haue said, Depart ye farre from the Lord: for the land is giuen vs in poffezion.

16 Therefore fay, Thus faith the Lord God, Although I haue cast them farre of among the heathen, and although I haue scattered them among the countreys, yet wil I be to them as a litle Sanctuarie in the countreys where they shal come.

17 Therefore saie, Thus faith Lord God, I wil gather you againe from the people, & assemble you out of the countreys where ye haue bene scattered, and I wil giue you the land of Ifrael.

18 And they shal come thither, and they shal take awaie all the idoles there of, and all y abominations thereof from thence.

19 And I wil giue them one heart, and I wil put a newe spirit within their bowels: and I wil take the stonie heart out of their bodies, & wil giue them an heart of flesh,

20 That thei maie walke in my flatutes, & hepe my iudgements, and execute them: and thei fhall be my people, and I wil be their God.

21 But vpon the, whose heart is toward their

idoles, & whose affection goeth after their abominations, I wil laie their waie vpon their owne heades, faith the Lord God.

22 Then did the Cherubims lift vp their wings, and the wheles besides them, and the glorie of the God of Ifrael was vpon them on hie.

23 And the glorie of the Lord went vp fro the middes of the citie, and ftoode vpon y mountaine which is toward the East fide of the citie.

24 Afterwarde the Spirit toke me vp and broght me in a vifion by the Spirit of God into Caldea to them y were led awaie captiues fo the vifion that I had fene, went vp from me.

25 The I declared vnto the that were led awaie captiues, all the things that y Lord had thewed me.

CHAP. XII.

The parable of the captiuitie. 12 Another parable whereby the diftres of hunger and thrift is fignified.

1 He worde of y Lord alfo came vnto me, faying,

2 Sonne of man, thou dwellest in the mid- des of a rebellious
houfe, which haue eyes to fe, and fe not: thei haue eares to
heare, & cheare not: for thei are a rebellious houfe.

3 Therefore thou fonne of man, prepare thy fluffe to go into
captuitie & go forth by daie in their fight: and thou fhalt paffe
from thy place to another place in their fight, if it be poffible
that thei maie confi- der it: for thei are a rebellious houfe.

4 Then fhalt thou bring forth thy fluffe by daie in their fight
as the fluffe of him y goeth into captuitie: & y fhalt go forth
at euen in their fight, as thei that go forth into captuitie.

5 Dig thou through the wall in their fight, and carie out
thereby.

6 In their fight fhalt thou beare it vpon thy fhoulders, e carie it
forth in the darke: thou fhalt couer thy face that thou fe not
the earth: for I haue fet thee as a b figne vn- to the houfe of
Ifrael.

7 And as I was comanded, fo I brought for- the my fluffe by
day, as y fluffe of one that goeth into captuitie: and by night I
dig- ged through the wall with mine hand, and brought it forth
in the darke, and I bare it vpon my fhoulder in their fight.

8 And in the morning came the worde of y Lord vnto me,
faying,

9 Sonne of man, hath not the houfe of If- rael, the rebellious
houfe, faid vnto thee, What doeft thou

10 But faie thou vnto them, Thus faith the Lord God, This
burden concerneth the chief in Ierufalem, and all the houfe of
If- rael that are among them.

11 Saie, I am your figne: like as I haue done, fo fhall it be done
vnto them: thei fhall go

a That is, thei receive not f frute of that which thei fe and heare
fie, maye the wife to go fute captu- tie.

b That as y doeft, fo fhall thei do, and therefore in thei thei fhall:
fo their owne plague and paffment.

c Do not: thei deride thy danger

e Or, fuphirin

The little number.

Ezekiel. False prophetes.

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d When the stig shall thine to escape by being, I will take him in
my net, as Cha 37,10 & 34

e Which shul- de beare his Name & shuld be his Chur- che,
read Chap 14,16.

f Because that did not imme distely to the prophetes ac
complified, that contem- out them as thogh that shulde neuer
be fulldled Or, aue was ffid.

g That is, it shal not come to pafse in our dates, and the- retore
a cease me for mthus y wicked euer abuse Gods pacience and
benignitie.

into bondage & capitulitie.

12 And the chiefest that is amog them, shal beare vpon his
shulder in the darke and shal go for the: the shal digge through
the wall, to caie out thereby: the shal couer his face y he se not
the grounde with his eyes.

13 My net also wil I spread vpon him, and he shalbe taken in
my net, and I wil bring him to Babel to y land of the Caldeas,
yet shal he not se it, thogh he shal dye there.

14 And I wil scatter towarde euesie winde all that are about
him to helpe him, and all his garisons, and I wil drawe out the
swoide after them.

15 And thei shal knowe that I am the Lord, when I shal scatter
the amog the nacions, and disperse them in the countreis.

16 But I wil leaue a c little nombre of them from the sworde,
from the famine, and fio the pestilence, that thei may declare
all these abominations among the heathen, where thei come,
and thei shal knowe, that I am the Lord.

17 Moreouer, the worde of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trem- bling, and drinke
thy water with trouble, & with carefulnes,

19 And say vnto the people of the land, Thus faith the Lord
God of the inhabi- tants of Ierusalem, and of the land of If-
rael, Thei shal eat their bread with careful nes, & drinke their
water with desolatio: for the land shalbe desolate fro her abun-
dance because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shal be left vorde, & the
land shalbe desolate, and ye shal knowe that I am the Lord.

21 And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the
land of Israel, saying, The dayes are prolonged and all visions
faile?

23 Tel them therefore, Thus faith the Lord God, I wil make
this prouerbe to cease, & thei shal no more vse it as a prouerbe
in Israel: but say vnto them, The dayes are at hand and the
effect of euesie vision.

24 For no vision shalbe any more in vaine, nether shall there be anie flatering diuinacio within the house of Israel.

25 For I am the Lord: I wil speake, and that thing that I shal speake, shal come to paf- se: it shalbe no more prolonged: for in you daies, o rebellious house, wil I say the thing, & wil perfume it, faith y Lord God.

26 Againe the worde of the Lord came vn- to me, saying,

27 Sonne of man, beholde, thei of the house of Israel say, The vision that he seeth, is for many daies to come, & hi prophecieth of the times that are far of.

28 Therefore say vnto the, Thus faith the Lord God, All my wordes shal no longer be delayed, but y thing which I haue spo- ken, shalbe done, faith the Lord God.

CHAP. XIII.

a The worde of the Lord against false prophetes, which beache the people the counfels of their own hearts.

1 And the worde of the Lord came vn- to me, saying,

2 Sonne of man, prophecie against the Pro- phetes of Israel, that prophecie, and say thou vnto the, that prophecie out of their owne hearts, Heare the worde of y Lord.

3 Thus faith the Lord God, Wo vnto the foolish prophetes that followe their owne spirit, and haue sene nothing.

4 O Israel, thy Prophetes ate like the foxes in the waste places.

5 Ye haue not risen vp in y gappes, nether made vp the hedge for the house of Israel, to stand in y bartel in the day of the Lord.

6 Thei haue sene vanitie, & lying diuination, saying, The Lord faith it, & the Lord hathe not sent the: & thei haue made others to hope that thei wolde confirme y worde of their prophecie.

7 Haue ye not sene a vaine vision? & haue ye not spoken a lying diuination? ye say, The Lord faith it, albeit I haue not spoke.

8 Therefore thus faith the Lord God, Because ye haue spoken vanitie & haue sene lies, therefore beholde, I am against you, faith the Lord God,

9 And mine hand shal be vpo the Prophetes y se vanitie, & deune lies: thei shal not be in the assemble of my people, nether shal thei be writte in the writing of the house of Israel, nether shal thei entre into the land of Israel: and ye shal knowe that I am the Lord God.

10 And therefore, because thei haue deceived my people, saying, Peace, & there was no peace: & one buyld vp a wall,

& behol- de, y others daubed it w vnt epered morter,

11 Say vnto the which dawbe it w vnt empet ted morter, that it
shal fall: for there shal co me a great showte, & I wil send
haile sto- nes, which shal cause it to fall, and a stormie winde
shal breake it.

12 Lo, when the wall is fallen, shal it not be said vnto you,
Where is y dawbing whe- re with ye haue dawbed it?

13 Therefore thus faith y Lord God, I wil cause a stormie
winde to breake for the in my wrath, & a great showte shalbe
in mine angie, & haile stones in mine indignation to consume
it.

14 So I wil destroy the wall y ye haue daw- bed with vnt
epered morter, & bring it dow- ne to y ground, so y the
fundacio thereof shal be discouered, & it shal fall, & ye shal
be consumed in the mildes thereof, & ye shal knowe, that I am
the Lord.

Ooo. iiii.

Chap. 14.2

a After their owne fantasies, and not as ha- ning y reuela- tio
of y Lord, &c. 11,16

b Watching to destroy the vnecyarde c He speaketh to the
gener- nours and true manifests that shulde haue refitted them,

d Ye promised peace to this people & now ye se their
destruction, so that it is must felt, that ye are false pro- phetes.

e That is, in the bohe of life, whereas the true Ifras lines are
wri- ten

f Read Jerem. 6,14 g Where as y true Prophe- tes prophetes- ed
the desiruc- tion of the citie to bring y people to re- pentance,
the false Prophe- tes spake the cursite & flat tered them in
their vanities, so y what was false prophet said, (which is here
called y buy lying of y wall) an other false Prophe- tion would
affirme, thogh he had nether ocean nor good grou- de to beare
him.

Vntempered mortar.

Ezekiel. Noah, Daniël, Iob.

b Whereby is occur what former man of him selfe for- tech for the vn der the same rate of Gods words.

I Theft super- ficious wo- men for lure wolds prophe- cie & tell ene- rie man his fortune, gaily the pillows to leave vph & harchetes to cover their hea- des, to the in- tet they might the more allu- re them and bewitch them k. Will ye ma- he my words to form your belles? I Theft fore- ters made the people believe that they col- ds prefer me li- fe or destroy it, and that it shulde come to enere one according as ther prophe- cied in That is, to came them to perish, & that that shulde deprere from the body a by threat- ning the that were gaily, & vpholding the wicked Chap XIII. a life the with the hypnotic of the idole- ters, who will disfemble to hear the Pro- pheres of God though to their heart thei fol loughing tef fe, then their admonitions, and also how by one man- nes, or other God doeth discour the b. The are not only idoleters in heart, but also worship their filche idoles opily, which Ired the in blind- ness, and cause them to hum- ble, and call them one of Gods former, so that he will not have the, with the call veto him, read Ierum. 10, 15.

15 Thus wil I accomplish my wrath vp- on the wall, and vpon the that haue daw- bed it with v ntempered mortar, & wil fay vnto you, The wall is no more, nether the dawbers thereof.

16 To wit, the Prophetes of Israel, which prophecie vpon Jerusalem, and fe vsiions of peace for it, and there is no peace,

faith the Lord God.

17 Likewise thou sonne of man, fet thy face against y
daughters of thy people, which prophecie out of their owne
heart: and prophecie thou against them, and fay,

18 Thus faith the Lord God, Wo vnto the woinen that fowe
pillowes vnder all arme holes, and make valles vpon the head
of euerie one that ftadech vp, to hunt foules: wil ye hunt the
foules of my people, and wil ye giue life to the foules that
come vnto you?

19 And wil ye pollute me among my peo- ple for handfule of b
barlie, & for pieces of bread to flay the foules of them that
shul- de not dye, and to giue life to the foules that fhuldenot
liue in lying to my people, that heare your lies?

20 Wherefore thus faith the Lord God, Behold, I wil haue to
do with your pillowes, wherewith ye hunt y = foules to make
the to flie, and I wil teare them from your ar- mes, and wil let
the foules go, even the fou- les, that ye hunt to make them to
flie.

21 Your valles also wil I teare, and deliuer my people out of
your hand, and thei fhall be no more in your handes to be
hunted, & ye fhall knowe that I am the Lord.

22 Because with your lyes ye haue made the heart of the a
righteous fad, whome I ha- ue not made fad, and ftemgthened

the hands of the wicked, that he fhulde not re- turne from his wicked way, by promising him life,

23 Therefore ye fhall fe no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, & ye fhall knowe that I am the Lord.

CHAP. XIII.

The Lord fendeth faife prophecies for the ingratitude of the people. 22 He refereth a fithale portion for his Church.

1 Then came certeine of the Elders of Israel vnto me, and a fate before me. 2 And the worde of the Lord came vnto me, faying,

3 Sonne of man, thefe men haue fet vp their idoles in their heart, & put the ftumbling blocke of their iniquitie before their face: fhulde I, being required, anfwer them?

4 Therefore fpeake vnto them, and fay vn- to them, Thus faith the Lord God, Euerie wnn of the houfe of Israel that feteth vp his idoles in his heart, & putteth y ftum- bling blocke of his iniquitie before his fa-

ce, and cometh to the c Prophet, I the Lord wil anfwer him, that cometh accor- ding to the multitude d of his idoles:

5 That e I may take the houfe of Israel in their owne heart,
because thei are all de- parted from me through their idoles.

6 Therefore fay vnto the houfe of Israel, Thus faith the Lord
God, Returne, and withdraw your felues, and turne your fa-
ces from your idoles, and turne your faces from all your
abominacions.

7 For euerie one of the houfe of Israel, or of the ftranger that
foiourmeth in Israel, which departeth fro me, and feteth vp his
idoles in his heart, and putteth the ftum- bling blocke of his
iniquitie before his fa- ce, and cometh to a Prophete, for to in-
quire of him for me, I the Lord wil anfwere him for my selfe,

8 And I wil fet my face against that man, and wil make him an
example and prouer- be, and I wil cut him of from the middes
of my people, and ye fhall knowe that I am the Lord.

9 And if the Prophet be f deceived, when he hathe fpokén a
thing, I the Lord haue deceiued that Prophet, and I wil ftretche
out mine hand vpo him, and wil deftroy him fro the middes of
my people of Israel.

10 And thei fhall beare their punifhement: the punifhement of y
Prophet fhall be euen as the punifhement of him that afketh,

11 That the houfe of Israel may go no more aftray from me,
nether be polluted any more with all their transfrefions, but

that thei may be my people, and I may be their God, faith the Lord God.

12 The worde of the Lord came againe vnto me, faying,

13 Sonne of man, when the land finneth a- gainst me by committing a trefpas, then wil I ftretche out mine hand vpon it, hand wil breake the fhaffe of the bread thereof, and wil fend famine vpon it, and I wil de- ftroy man and beaft forthe of it.

14 Thogh thefe thre men: Noah, Daniël, and Iob were among them, thei fhulde de- liuer but their owne foules by their a righ- reoufnes, faith the Lord God.

15 If I bring noiome beafts into the land and thei fpoile it, fo that it be defolare, that no man may paffe through, because of beaftes,

16 Thogh thefe thre men were in the middes thereof, As I liue, faith the Lord God, thei fhall faue nether formes nor daughters: thei onely fhallbe deliuered, but the land fhallbe waffe.

17 Or if I bring a fwoode vpon this land, & fay, fwoode, go through y land, fo that I deftroy man and beaft out of it,

18 Thogh thefe thre men were in the middes thereof, As I liue, faith the Lord God, thei

e To inquire of thigs which y Lord hathe appointed to come to paffe. d As his abo- minants hathe deinorad y is, be fhall be led

with lies ac- cording as he defired therein 2. Theft 3, 10. e That
no, on- unce the by their owne of feurence.

Or, by my self.

f The Prophet dechereth that God for man migrantate raffit:
"faf- fe Prophet" to fuduce: "f that defate in list with a fuf in
the truth of God, & then he punifheth fume by fume, i King
12, 10, and defirouth afwil thefe Prophecies as th i people

g I him Gods migrantate a- gainst y wic- led are admo- nitions
to the godite to clau- ne vnto the Lord, and not to defile them
felues with li- ke abomina- tions

h Read Chap. 4, 16 & 5, 17. Iin 1, 2.

i Thogh Noah and Iob were now alms, which in their time
were mo- fu godite men (for at thurti- me Daniël waff in
capnuntie with Ezekiel) and fo thefe thre together fhulde pray
for thus wic- led people, yet wolde I not heare the, read here
15, 6. k Meaning, y a very fewe (which he cal feth the rem-
sum, ver. 23) fhulde cfeape thefe plague whome God hathe
fuchil- fied and made righteous, fo y that righ- reoufnes is a
fight that thei are y Church of God, who- ne he wolde prefume
for his own fable

fhal

Of the vine.

Ezekiel. Ierufalems birth. 3593/1224

Chap 2.17.

I Read Chap. 5.1.

which bright for the no true, no more than the other trees of the forest concerning that if Ierufalém, which have the name of his Church, did not bring for the true, it shall be utterly destroyed.

b Thigh they escape one danger, yet another shall take them.

shal deliuer nether sonnes nor daughters, but they onely shalbe deliuered them selues.

19 Or if I send a pestilence into this land, & power out my wrath vpon it in blood, to destroye out of it man and beast,

20 And thogh Nóah, Daniél and Iob were in the middes of it, As I liue, faith the Lord God, they shal deliuer nether sonne nor daughter: they shal be deliuer their owne foules by their righteousness.

21 For thus faith the Lord God, How much more when I send my *fou e fore iudgements vpon Ierufalém, euen the fworde, and famine, and the noisome beast and pestilence, to destroy man & beast out of it?

22 Yet beholde, therein shalbe left a 1rénant of them y shalbe caryed away le the sonnes & daughters: beholde, their shal come for the vnto you, & ye shal fe their way, & their enterprises: and ye shalbe comforted, concerning the euil that I haue broght vpon Ierufalém, euen concerning all that I haue broght vpon it.

23 And they shal comforte you, when ye fe their way and their enterprises: and ye shal knowe, that I haue not done without cause all that I haue done in it, faith the Lord God. CHAP. XV.

At the unprofitable wood of the vine tre is cast into the fyre, fo Ierufalém shalbe burnt.

1 And the worde of the Lord came vnto me, faying,

2 Sonne o: man, what cometh of the vine tre aboue all other trees? and of the vine branche, which is among the trees of the forest?

3 Shal wood be také thereof to do any worke? or wil men take a pyn of it to hang any vessel thereon?

4 Beholde, it is cast in the fyre to be consumed: the fyre consumeth bothe the ends of it, and the middes of it is burnt. Is it mett for any worke?

5 Beholde, when it was whole, it was mete for no worke: how much leffe shal it be mete for any worke, when the fyre hathe

consumed it, and it is burnt?

6 Therefore thus faith the Lord God, As the vine tre, that is among the trees of the forest, which I haue giuen to the fyre to be consumed, fo wil I giue the inhabitants of Ierufalém.

7 And I wil fet my face against them: they shal go out from one fyre, & another fyre shal consume them: & ye shal knowe, that I am the Lord, when I fet my face against them,

8 And when I make the land waste, because they haue greatly offended, faith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ieru-

falém 1) Their wokindus. 4) He instifieth the wickedness of other people in comparison of the fumes of Ierufalém 4) I be cause of the abominations, into which the bodennates fill 6) Marcie a premised to the repentant.

1 A Gaine, the worde of the Lord came vnto me, faying,

2 Sonne of man, cause Ierufalém to knowe her abominations,

3 And fay, Thus faith the Lord God vnto Ierufalém, Thine habitacion & thy kinred is of the land of Canáan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy natuunte whê thou waft borne, thy nauel was not cut: thou waft not wafted in water to soften thee: thou waft not falked with falt, nor fwadeled in cloutes.

5 None eye pitied thee to do any of these vnto thee, for to haue compaition vpon thee, but thou waft cast out in the opé field to the contempt of thy perfume in the day that thou waft borne.

6 And when I passed by thee, I fawe thee polluted in thine owne blood, and I faid vnto thee, when thou waft in thy blood, Thou shalt liue: euen when y waft in thy blood, I faid vnto thee, Thou shalt liue.

7 I haue caused thee to multiplie, as y bud of the field, and thou haft increased, and waxen great, and thou haft gotten excellent ornaments: thy brefts are facioned, thine heers: is growen, where as thou waft naked and bare.

8 Now when I passed by thee, and loked vpon thee, beholde, thy time was as the time of lone, & I fpred my skirres ouer thee, and counted thy filthines: yea, I fwaite vnto thee, and entied into a covenant with thee, faith the Lord God, and thou becamest mine.

9 Then wafted I thee with water: yea, I wafted away thy blood from thee, and I a anointed thee with oyle.

10 I clothed thee also with broydred worke, and fhod thee with badgers flinne: and I girded thee about with fine linen, & I

couered thee with filke.

11 I decked thee also with ornaments, and I put brassilets vpon
thine hands, & a chaine on thy necke.

12 And I put a frontelet vpon thy face, and earigs in thine
eares, & a beautiful crowne vpon thine head.

13 Thus waft thou deft with golde and siluet, and thy raiment
was of fine linen, and filke, & broydred worke: thou didest eat
fine floure, and hony, and oyle, & thou waft very beautiful,
and thou didest giowe vp into a king dome.

14 And thy name was fpred among the heathen for thy beautie:
for it was perfite through my beautie which I had fet vpon
thee, faith the Lord God.

Ppp.i.

a Thou boasteth to be of y fude of Abraham, but thou art
degenerates and followeth the abominations of the wicked
Canan mine, as children do the mourns of their fathers, 1fa 1.4
& 5.7.1. b When I first broght thee out of 2a3 ye, & pitied thee
to this land to be my Church

c Being thee in thy filthines and forsaken of all us, I toke thee
& goue thee life: whereby as meat that before God waft his
Church, & goue life, there is nothing, but filthines and death

d These wordes, as blood, pollution, anhedas & filthines are
out times rejected, to beate done their pride, and to cause them
to confide what they were before God resurrected them to
dispel, sinners I thou & counted their flame

e That thou shaldest be a strafe wife vnto me, and that I shalde
maintain thee & enine thee & all greets if I wafted away thy
fumes

g I fandified thee with od to holy Spirit, b Hereby he sheweth
how he found his Church, enri the it diguate it power and
dominion to reign: the declareth wherein the diguate of
Ierusalém fude: to wo, to that er: the Lord giue them of his
beance and excellence.

Periurie punifhed.

Ezekiel. Soure grapes.

I By this drye wynde, he meaneth the Babylomans.

That is, Ie- coniah, a king 24,15.

I For his sub- jection and o- bedience.

m Because he to be the Na- me of God in veine & be the has
othe & he had chifmed by guring his hand, therefo- re &
Prophe- declareth & God wode not suffer fu- che periurie and
infidictie to efcape pu- nifhment Chap 21,13. & 22,6.

This pro- met is made to the Church & that be as a foule
requite & as the top of a tre o I wil trym. me it and deaf fe it p
Eche the lewes & Gen- tilt thalbe gi- thered into it.

10 Beholde, it was planted; but fhal it prof- per? fhal it not be
dried vp, and wither? when the East winde fhal touche it, it
fhal wither in the tréches, where it grewe.

11 Moreouer, the worde of the Lord came vnto me, faying,

12 Say now to this rebellious houfe, Knowe ye not, what thefe
things meane > tel them, Beholde, the King of Babél is come
to Ie- rufalém, and hathe taken b the King the- reof, and the
princes thereof, and led them with him to Babél,

13 And hathe taken one of the Kings fede, and made a
couenant with him, and hathe taken an othe of him: he hathe
also taken the princes of the land,

14 That the kingdome might be in fubie- ction, and not lift it
felf vp, but kepe their couenant, and ftand to it.

15 But he rebelled againft him, and fent his ambaffadours into
Egypt, that thei might glue him horfes, & muche people: fhal
be profper > fhal he efcape, that dorth fuche things or fhal he
breake the couenant, & be deliuered?

16 As I liue, faith the Lord God, he fhal dye in the middes of
Babél, in the place of the King, that had made him King,

whofe othe he defpifed, and whofe couenant made with him,
he brake.

17 Nether fhall Pharaoh with his mightie hofte, & great
multitude of people, main- teine him in the warte, when ther
haue caft vp mounts, and buylded ramparts to de- froy many
perfonnes.

18 For he hathe defpifed the orhe, and broken the couenant
(yet lo, he had giuen = his hand) becaufe he hathe done all
theſe things, he fhall not eſcape.

19 Therefore, thus faith the Lord God, As I liue, I wil furely
bring mine othe that he hathe defpifed, and my couenant that
he hathe broken, vpon his owne head.

20 And I wil fpr, ad my net vpo him, & he fhall be taken in my
net, & I wil bring him to Babél, and wil entre into iudgement
with him there for his trépas that he hath committed againſt
me.

21 And all that ſte from him with all his hofte, ſhall fall by the
ſwerde, and ther that remaine, ſhall be ſcattered toward all y win-
des: and ye ſhall knowe that I the Lord haue ſpoken it.

22 Thus faith the Lord God, I wil alſo take of the toppe of
this hie cedre, and wil fet it, and cut of the toppe of the tendre
plante thereof, and I wil plante it vpon an hie mountaine and
giue it.

23 Even in the hye mountaine of Ifraél. wil I plant it and it fhall bring for the boughs and beare fruce, and be an excellent cedre, and vnder it fhall remaine all birdes, and euerie foule fhall dwell in the fha-

dowe of the branches thereof.

24 And all y n trees of the field fhall knowe that I the Lord haue broght downe y hye tre, and exalted the lowe tre, that I haue dried vp the grene tre, and made the drye tre to florifht: I the Lord haue fpoken it, & haue done it.

CHAP. XVIII.

2 He fheweth that euerie man fhall beare his owne fyme. 21 To him that amendeth, a faluacion promifed. 24 Death prophesied to the righteous, which turneth back from the right ways.

1 He worde of the Lord came vnto me againe, faying,

2 What meane ye that ye fpeake this pro- uerbe, conceining y land of Ifraél, faying, The fathers haue eaten foure grapes, & the childrens treth are fet on edge?

3 As I liue, faith the Lord God, ye fhall vfe this prouerbe no more in Ifraél.

4 Beholde, all fculcs are mine, bothe the foule of the father,
and alfo the foule of the fonne are mine: the foule that finneeth,
it fhall dye.

5 But if a man be iuft, and do that which is lawful, and right,

6 And hath not eaten of the mountaynes, neither hath lift
up his eyes to the idoles of the houfe of Ifraél, neither hath
defiled his neighbours wife, neither hath "lied with a"
menstruous woman,

7 Neither hath oppressed any, but hath reftored the pledge to
his detour: he that hath fpolted none by violence, but hath
giuen his bread to the hungry, and hath couered the naked
with a garment,

8 And hath not giuen for the vpon vfurie, neither hath taken
any increafe, but hath withdrawen his hand from iniquitie,
and hath executed true iudgement betwene man and man,

9 And hath walked in my flatutes, and hath kept my
iudgements to deale truly, he is iuft, he fhall surely liue, faith
y Lord God.

10 If he beget a fonne, that is a thief, or a fheader of blood, if
he do any one of thefe things,

11 Though he do not all thefe things, but either hath eaten
vpon the mountaynes, or defiled his neighbours wife,

12 Or hathe oppressed the poore and nedy, or hathe fpolted by violence, or hathe not reftored the pledge, or hathe lift vp his eyes vnto the idoles, or hathe committed abomination,

13 Or hathe giuen for the vpon vfirie, or hathe taken increafe, fhall he liue he fhall not liue: feing he hathe done all thefe abominacions, c he fhall dye the death, and his blood fhall be vpon him.

14 But if he beget a fonne, that feeth all his fathers finnes, which he hathe done, and

q All y wode fhall know that I haue ploft downe y proude eue- mes and fet vp my Church which was lowe and con- ceined.

a The people unmatured at y chailings of the Lord & therefore vled this prouerbe, meaning that their fathers had fynned & their children were punifhed for their trust greftions, read Ier 11,19

b If he hathe not even of y feth y hathe bene effred vp to idoles, to honour them thereby. "She come were Eun. 20,18. Ifa 18,7. maff. 25,37.

Exs. 21,21. leu. 21,37. deu 23,19. ffal. 23,6.

Or, a trust of

c He fheweth how the fonne is punifhed for his fathers faint: y
it, if he be a fched e: his father was, and dorth not repent, he
fhall be punif- fied as his fa- ther was, or cla not.

and

How sinne his punished.

Ezekiel. A newe heart.

and feareth, nether doeth suche like,

15 That hathe not eaten vpon the mountaines, nether hathe lift vp his eyes to the idoles of the house of Israel, nor hathe defiled his neighbours wife,

16 Nether hathe oppressed anie, nor hathe withholden the pledge, nether hathe spoiled by violence, but hathe giue his bread to the hungrie, and hathe couered the naked with a garment,

17 Nether hathe withdrawen his hand fro the afflicted, not received vfurie not increase, but hathe executed my iudgements, & hathe walked in my statutes, he shal not dye in the iniquitie of his father, but he shal surely liue.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hathe not done good among his people, lo, euen he dyeth in his iniquitie.

19 Yet faie ye, Wherefore shal not the sonne beare the iniquitie of the father; because the sonne hathe executed iudgement & iustice, & hathe kept all my statutes, and done them, he shal surely liue.

20 The same foule that finmeth, shal dye: the sonne: shal not beare the iniquitie of the father, nether shal the father beare the

iniquitie of the sonne, but the righteousness of the righteous shalbe vpon him, and the wickednes of the wicked shalbe vpon him self.

21 But if the wicked wil returne from all his sinnes that he hathe committed, and kepe all my statutes, and do that which is lawful and right, he shal surely liue, & shal not dye.

22 All his transgressions that he hathe committed, the shal not be "mencioned vnto him, but in his righteousness that he hathe done, he shal liue.

23 Haue I anie desire that the wicked shul de dye, saith the Lord God or shal he not liue, if he returne from his wates?

24 But if the righteous tuine awaie from his righteousness, and commit iniquitie, & do according to all the abominations, that the wicked man doeth, shal he liue: all his righteousness that he hathe done, shal not be mencioned: but in his transgression that he hathe committed, and in his sinne that he hathe sinned, in them shal he dye.

25 Yet ye faie, The waie of the Lord is not equal: beare now, & house of Israel. Is not my waie equal? or are not your waies vnequal?

26 For when a righteous man turneth awaie from his righteousness, and commetteth iniquitie, he shal euen dye for the same, he shal euen dye for his iniquitie, that he hathe done.

27 Againe when the wicked turneth away from his wickednes
that he hathe commit-

ted, and doeth that which is lawful and right, he shal faue his
sohle aliue.

28 Because he commetteth, & turneth awaie from all his
transgressions that he hathe committed, he shal surely liue &
shal not dye.

29 Yet saith the house of Israel, The waie of the Lord is not
equal. O house of Israel, are not my waies equal? or are not
your waies vnequal?

30 Therefore I wil iudge you, & house of Israel, euerie one
according to his wates, saith the Lord God: returne therefore
and cause others to tuine awaie from all your transgressions:
so iniquitie shal not be your destruction.

31 Cast away from you all your transgressions, whereby ye
haue transgressed & make you a new heart and a new spirit:
for why wil ye dye, & house of Israel?

32 For I desire not the death of him that dyeth, saith the Lord
God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 The capitinitis of the Kings of Isaiah signified by the lions
whelpes, and by the lions. 10 The pressuritis of the case of
Jerusalem that is past, and the miseries thereof that is present.

1 Thou also, take vp a lamentacion for the princes of Israel,

2 And faie, Wherefore laie thy mother as a lionesse among the
lions she nourished her yong ones among the lyons whelpes,

3 And she broght vp one of her whelpes & it became a lion,
and it learned to catch v praie, & it deuoured men.

4 The nations also heard of him, and he was taken in their
nettes, and the broght him in chaines vnto the land of Egypt.

5 Now when she sawe, that she had waited and her hope waft
lost, she coke another of her whelpes, and made him a lion.

6 Which went among the lions, & became a lion, and learned
to catche the praie, and he deuoured men.

7 And he knewe their widowes, and he destroyed their cities,
and the land was wafted, and all that was thut em by the noise
of his roaring.

8 Then the nations set against him one-ueue side of the
contreis & laid their nettes for him: so he was taken in their
pit.

9 And thei put him in person & in chaines and broght him to the King of Babel, & thei put him in holdes, that his voice shulde no more be heard vpon the mountaines of Israel.

10 Thys mother is like a vine in thy blood, planted by v waters: she broght for the siute and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare iule, and her stature was exalted among the branches, and she

1 He sheweth that man can not forsake his wickednes till his heart be changed, & is only the works of God

a That is, behold, and I hot, him lost, aka sonnes, who for their pride and cru- lence are com- parted vnto ly- our. b To wit, Icho has mother, or Jerusalem c By Pharaoh Necio King of Egypt 2. King: 11:13

d Which was Ichoahim.

e He sewe of v Prophets & the v feared God, and eni- shed their wi- ues.

f Nebuchad- mizzar with his great arms which was ga- thered of Ma- uire nations. g He speaketh this to the re- proche of this wicked King, in whose blo- od, that is, in the race of his predecessors Jerusalem shulde haue bene blessed, according to Gods promer, and forished as a foetful vine.

Ppp. iii.

Deus 4, 16. 2. King. 4, 6. 2. Chro 27, 4. d He soyneth the
obstruation of theod mand emotes with repentance for none of
repent in dede except he labour to kepe the Law "Or, not Iulid
mble change. e That is, in v frutes of his faith, which declare
that God doeth accept him f He speaketh this to comd Gods
merite to poore sinners, who rather is ready to pardon, and to
punish, as his long suffering declareth Chap 11, 11. Al bene
God to his eternal counsel appointed the death and demnation
of the reprobates, yet the end of his counsel has not e ew
deasiously, nor chiefly has owne glorie And also becaute he
doeth not approusinne, therefore it is here said that he wolde
haue them to tume awaie from it v thes might liue. "Or, neither
als of he was returne, f of his waies and liue. g That is, v ful
seopinion that the importers haue or their righteousness-h
impunishing the father d the children.

The wicked not heard.

Ezekiel. Gods mercies.

b Meaning, y the Caldeans shulde deftroy them as the Balt
winde doeth the fru- se of the vine

1 Destruction is come by Zedekiah who was the occa- sion of
that re- bellion.

appeared in her height with y multirude of her branches.

2 But she was plucked up in wrath: she was cast down to the grounds, and the b East winde dried up her frute: her branches were broken, and withered: as for the iod of her strength, the fyre consumed it.

3 And now she is planted in the wilderness in a drye and thirtie grounds.

4 And fyre is gone out of a rod of her branches, which hache denoured her frute, so that she hache no strong rod to be a fcep- ter to rule: this is a lamentation and shul- be for a lamentation.

CHAPTER.

The Lord denieth that he will answer them when this praise because of their confidence. 1) He premi- feth that his people shall return from captivity. 2) By the foref that shulde be burnt, is signified the bur- ning of Jerusalem.

And in the feuenth yere in the fif moneth, y tenth day of y moneth, ca- me certaine of the Elders of Israel to en- quire of the Lord, and fate before me.

Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and faie vnto them, Thus faith the Lord God, Are ye come to inquire of me

as I liue, faith the Lord God, when I am afked, I wil not answer you.

4 Wilt thou iudge them, sonne of man wilt thou iudge them cause them to under- stand the abominations of their fathers,

And faie vnto them, Thus faith y Lord God, In the daie when I chose Israel, and lift up mine hand vnto the fede of the house of Isakob, and made my self knowe vnto them in the land of Egypt, when I lift up mine hand vnto them, and said, I am the Lord your God,

In the daie that I lift up mine hand vnto them to bring them for the of the land of Egypt, into a land that I had prouided for them, flowing with milke & honie which is pleasant among all lands,

Then said I vnto them, Let euerie man cast awaie the abominacions of his eyes, 4 and defile not your felues with y idoles of Egypt: for I am the Lord your God.

But the rebelled against me, and wolde not heare me: for none cast awaie the abo- minacions of their eyes, nether did the forfake y idoles of Egypt: then I thought to powre out mine indignacion vpon the, 4 to accomplish my wrath against them in the middes of the land of Egypt.

But I had respect to my Name, that it shulde not be polluted before the heathen, among whome thei were, & in whose fight

I made my self knowe vnto the in bring- ing them for the of the land of Egypt.

10 Now I caried them out of the land of Egypt & broght them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, which if a man do, he shal liue in them.

12 Moreouer I gaue the also my Sabbaths to be a signe betwene me and the, that thei might knowe that I am y Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: thei walked not in my statutes, and thei cast awaie my iudgements, which if a man do, he shal liue in them, and my Sabbaths haue thei greatly polluted: then I thought to powre out mine indignation vpon them in the wilderness to consume them,

14 But I had respect to my Name, that it shulde not be polluted before the heathen in whose fight I broght them out.

15 Yet neuertheles, I lift up mine hand vnto them in the wilderness that I wolde not bring them into the land, which I had giuen them, flowing with milke & hony, which was pleasant above all lands,

16 Because thei cast awaie my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuertheles, mine eye spared the, that I wolde not destroye them, nether wolde I consume them in the wilderness.

18 But I said vnto their children in the wil- dernes, Walke ye not in the ordinances of your fathers, nether oberue their maners, nor defile your felues with their idoles.

19 I am the Lord your God: walke in my sta- tutes, and kepe my iudgements & do the, 20 And sanctifie my Sabbaths, & thei shal- be a figne betwene me & you, that ye maie knowe that I am the Lord your God.

21 Notwithstanding the children rebelled against me: thei walked not in my statutes, not kept my iudgements to do the, which if a man do, he shal liue in them, but thei polluted my Sabbaths: then I thought to powre out mine indignation vpon them, 4 to accomplish my wrath against them in the wilderness.

22 Neuertheles I withdrew mine hand & had respect to my Name that it shulde not be polluted before the heathen, in whose fight I broght them for the.

23 Yet I lift up mine hand vnto them in the wilderness, that I wolde scatter them a- mong the heathen, and disperse them

through the countreis.

24 Because thei had not executed my iud-gements, but had cast awaie my statutes & had polluted my Sabbaths, and their eyes were after their fathers idoles.

25 Wherefore I gaue them also statutes that were not good, & iudgement, wherein they shulde not liue.

Leo 12.6.

rem 10.7.

Gal. 2.12.

Cond. 20.8. &

21.11.

deut. 1.22.

Num. 14, 28. & 26.41

8 Who might thereby take an occasion to blephene my Name: to ac- cuse me of lea- ke of abilitie, or els that I had fight a- ginst them to do- frey them no re commodi- out.

h That is, my true religion, which I had commanded them and ga- ue them fel- ues to ferue me according to their own fantasies. 1 Whereby the holy God ob- fureth them that fate that that wil fol- low the reli- gion and exam ple of their fa-

thers, and not measure their dolgs by Gods worde, whe- ther
that be approachable thereby or on.

b Meaning y that the their delire vpon them. 1 Because thei
wolde not o- ber my Loves, I gaue them up to them faid not
that thei shulde obey their owne fantasies, never 19. from 4.22.

26. And

Children offred.

Ezekiel. Gods Name.

m I condoned those things, & counted them as abominable which they thought had be- ne excellent, & to have decla- ted more rea- le, Luk 10,15 for that which God required as more excel- lent, that gave they to their idoles

n Not only in the wilder- ness, when I brought the out of Egypt, but since I placed them in this laid; which de- clared how prompted some hear it to the latter, being by no admon- tion he can be drawn back o Which fig- nued, in his place, declaring that they van- ted the selves of their idole- trate, and were not affirmed thereof, though God had com- manded them expressly, that they should be to no alter li- red up on his by fastes. Exod 10,26 "For to the way p He sheweth, that the ingra- titude of the people defer- neth, that God should cut the of & that they should not ha- ne the comfort of his words: q He decla- teth that me of nature is who- ly remote unto God & to his own talmatib, and therefore God called him to fight any, parely by chastising, but chiefly by his merce in for- gining his re- bellion, and wickedness r I wil bring you amog that- ge nations as into a wilder- ness, and there wil with you, & so call you to to opmice & the bring the godliebome a- gain, lfe 6,9.

f Signifying, & he wil not but ne the come with f chafe, but chuse out the wicked to youth the wh he wil spare her r That is spo- ble to the hy- poerites

26 And I polluted the in their owne a gift- tes in that they caused to paffe by the fyre all that soft openeth the wobe, that I might destroye them, to the end that they might knowe that I am the Lord.

27 Therefore, fonne of man, fpeake vnto the houfe of Ifraél, & fay vnto the, Thus faith the Lord God, yet in this your fu- thers haue blafphemed me, thogh thei had before grievously transfresed againft me.

28 "For when I had broght them into the land, for the which I lifted vp mine hand to giue it, then they fawe euerie hie hil, & all the thicke trees, and they offied there their factifices, and there they prefented their offing of prouocation: there also they made their fwete fauour, and powred out there their drinke offrings.

29 Then I faid vnto them, What is the hie place whereutnce ye go! And the name the- reof was called "Bamah vnto this day.

30 Wherefore, fay vnto the houfe of Ifraél, Thus faith the Lord God, Are ye not pol luted" after the manre of your fathers? & commit ye not whoredome after their ab- ominations?

31 For when you offer your giftes, and make your fonne to paffe through the fyre, you pollute your felues with all your idoles vnto this day: fhall I anfwer you whé I am afked, ô houfe of Ifraél: as I liue, faith the Lord God, p I wil not anfwer you when I am afked.

32 Nether fhal that be done that cometh into your mind: for ye fay, We wil be as the heathen, and as the families of the countreis, and ferue wood, and a ftone.

33 As I liue, faith the Lord God, I wil fure- ly rule you with a mightie hand, and with a ftretched out arme, & in my wrath pow- red out,

34 And wil bring you from the people, and wil gather you out of the countreis, whe- rein ye are fcarred, with a mightie hand, & with a ftretched out arme and in my wrath powred out.

35 And I wil bring you into the "wilder- nes of the people, & there wil I plead with you face to face.

36 Like as I pleaded with your fathers in the wildernes of the lad of Egypt, fo wil I plea de with you, faith the Lord God.

37 And I wil caufe you to paffe vnder the rod, and wil bring you into the bonde of the covenant.

38 And I wil 'chuse out from amog you the rebelles, and them that transfresle againft me: I wil bring them out of the lad white thei dwell, & they fhal not entre into f lad of Ifraél, & you fhal knowe f I am f Lord.

39 As for you, ô houfe of Ifraél, thus faith the Lord God, Go you, and ferue euerie one his idole, feing that ye wil not obey

me, and pollute mine holie Name no mo- re with your giftes
and with your idoles.

40 For in mine holie mountaine euen in the hie moutaine of
Ifraél, faith f Lord God, there fhal all the houfe of Ifraél, and
all in the land, ferue me: there wil I accept the, and there wil I
require your offrings and the first frutes of your oblations, with
all your holy things.

41 I wil accept your fwete fauour, when I bring you from the
people, & gather you out of the countreis, whe: ein ye haue
bene fcartered, that I may be fanctified in you before the
heathen.

42 And ye fhal knowe, that I am the Lord, when I fhal bring
you into the land of If- raél, into the lad, for the which I lifted
vp mine hand to giue it to your fathers.

43 And there fhal ye remébes your wayes, and all your workes,
wherein ye haue bene defiled, and ye f fhal iudge your felues
worthy to be cut of, for all your euils, that ye haue committed.

44 And ye fhal knowe, that I am the Lord, when I haue tepeft
vnto you for my Na- mes fake, and not after your wicked
waies, nor according to your corrupt workes, ô ye houfe of
Ifraél, faith the Lord God.

45 Moreover, the worde of the Lord ca- me vnto me, faying,

46 Sonne of man, fet thy face toward the way of Temin, and droppe thy worde toward the South, and prophecie toward the foreft of the field of the South,

47 And fay to the foreft of the South, Hea- te the worde of the Lord: thus faith the Lord God, Beholde, I wil kindle a fyre in thee, and it fhall deuoure all the r gtene wood in thee, and all the dry wood: the continual flame fhall not be quenched, & euerie face from the South to the North fhall be buint theim.

48 And all flefh fhall fe, that I f Lord haue kindled it, & it fhall not be queched. The faid I, Ah Lord God, thei fay of me, Doeth not be fpeake patables?

CHAP. XXI.

1 He threateneth the fwarde, and defruition to Ieru- falem. 2 He sheweth the fall of King Zedekid. 3 He is demanded to prophecie the defruition of the children of Ammon. 4 The Lord threateneth to defroye Nebuchad-nes, &r.

5 The worde of the Lord came to me again, faying,

2 Sonne of man, fet thy face toward Ieru- falem, & droppe thy worde toward f holy places, & prophecie agafft f lad of Ifraél, 3 And fay to the lad of Ifraél, Thus faith f Lord, Beholde, I come againft thee, and wil drawe my fwarde out of his fheath, & cut of from thee bothe the righteous and the wicked.

4 Seing the that I wil cut of fro thee bothe the righteous and wicked, therefore fhall

u Your owne Obsernece fhall comft you after that you have felt my mercies.

x For todih fude South from Babylon.

y Bothe firig and woke in Ieruallion

z The people faid, that the Prophet fpeke derke, where- fore he defi- reth the Lord to giue them a plaine decla- ration hereof.

a Speake fan- chly, that all may vnderfld.

b That is, fe- che which fe- me to haue an onward fhew of righteous- ness, by obser- nation of the economies of the Law.

Ppp.iii.

The Sharpe fworde.

Ezekiel.

Sorcerie.

e Meaning, through all the land.

d As though were in excre- me anguish.

e Because of the great noise of the acme of the Cal- dema.

f And so cau- se a fours Meaning, the together: Shew- ing, that it will not spare the King who shall be as the fome of God, and in his pla- ce.

h That is, the rest of the you ple.

i To wit, vote the terme of Caldeans

k Read. Ices. j10

l Ezekiel mo- and with com- paction, thus completely fearing the de- finishment of the kingdoms, & God had con- ferred to Da- vid, and his po- dicates by pro- men: it proves God perfor- med, although here it foweth to mean eye & it shulde ve- terly perills in that it, in- courage the fworde

n Prouode for thy felfs for shale is God's plague of all parres on this country

o This was spoken, beca- se that when Mebuchadne air came a- gain's ludah, his purpose was also to go against Am- monites; but douting in the way, which in terprize to vo- dertake first, he confished with his fath- fauers, and fo were again's ludah

p That is, to tribe of ludah that kept the falses in Ieru- falem.

my fworde go out of his fheath against all flesh from the South
to the North,

5 That all flesh may know that I the Lord have drawn my
fworde out of his fheath, or it shal not returne anie more.

6 Mourne therefore; thou fonne of man, as in the paine of thy
sciences, & mourne bat- terly before them.

7 And if they fay vnto thee, Wherefore mourneth thou then
answer, Because of the brute: for it cometh, and euerse heart
shal melt, and all hands shalbe weake, and all mindes shal
faint, and all knees shal fall away as warren behold, it cometh,
and shal be done, faith the Lord God.

8 ¶ A game, the worde of the Lord came vn- to me, faying,

9 Sonne of man, prophecie, and fay, Thus faith the Lord God,
fay, A fworde, a fwor- de bothe sharpe, and fourbifhed.

10 It is fhuipened to make a fore flaughter, or it is fourbifhed
that it may 'glitter: how shal were reoyce for it contemneth the
rod of my fonne, as all other trees.

11 And he bathe giuebit to be fourbifhed, that he may handle
it: this fworde is shar- pe, and is fourbifhed, that he may giue it
into the hand of the s' flayer.

12 Crye, and houle, fonne of man: for this shal come to my
people, and it shal come vnto all the princes of Israel: the

terrors of the fworde shalbe upon my people: s'mite therefore vpon thy thigh.

13 For it is a tryal; and what shal this be, if the fworde contemne euen the rod: It shal be na more, faith the Lord God.

14 Thou therefore, fonne of man, prophe- cie, and fmite o hand to hand, and let the fworde be doubled: let the fworde that ha- the killed, returne the thirde time: it is the fworde of the great slaughter: entring into their priuie chambers.

15 I have broght the feate of the fworde into all thir gates to make their heart to faint, and to mu: tiplie their ruines. Ah it is made bright, or it is drffed for the flau- ghten.

16 Get thee alone: go to the right hand, or get thy felf to the left had, whether focuer thy face turneth.

17 I wil also fmite mine hands together, & wil caufe my wrath to ceafe. The Lord have faid it.

18 ¶ The worde of the Lord came vnto me againe, faying.

19 Also thou fonne of man, appoint thee two wayes, that the fworde of the King of Babel may come: bothe twaine shal come out of one land, and chufe a place, and chufe it in the corner of the way of y citie.

20 Appoint a way, that the fworde may co- me to Rabbath of the Ammonites, and to Ludah in Ierufalem the ftrong site.

21 And y King of Babel fto de at the spar- ting of the way, as the head of the two wayes, confulting by diuination, and made his arrowes bright: the confulted with ido- les, and looked in the liuer.

22 At his right hand was the diuination for Ierufalem to appoint captaines, to open where mouthe in the slaughter, and to lift vp their voyce with shouting, to lay engi- nes of warre against the gates, to caft a mount, and to buyld a furtics.

23 And it shalbe vnto them as a falfe diu- nation in their fighte for the othes made vnto them: but he wil call to remébran- ce their iniquitie, to the intent they shulde be taken.

24 Therefore thus faith the Lord God, Be- cause ye have made your iniquitie to be re- membered, in disfocuering your rebellion, y in all your workes your funnes might ap- peare: because, I fay, that ye are come to re- membrance, ye shalbe taken with the hand.

25 And thou prince of Israel polluted, or wicked, whofe day is come, when iniquitie shal have an end,

26 Thus faith the Lord God, I wil take a- way the diademe, & take of the crowne; this shalbe no more the fame: it wil exaif the humble, and wil abafe him that is his-

27 I wil ouer tuine, ouer tuine, ouer tuine it, and it shalbe no more vntil he come, whofe nigh it is, and I wil giue it him.

28 ¶ And thou, fonne of man, prophecie, and fay, Thus faith the Lord God to the chil- dren of Ammon, and to their blasphemie: fay thou, I fay, The fworde, the fworde is drawé forthe, or fourbifhed to the slaugh- ter, to confum, because of the glittering.

29 Whiles they fe vanitie vnto thee, and prophecied a iye vnto thee to bring thee vpon the neckes of the wicked that are flaine, whose day is come when their in- iquitie shal have an end.

30 Shal I caufe it to returne into his fle- athe: I wil iudge thee in the place where thou waft created, euen in the land of thine habitation.

31 And I wil powre out mine indignacion vpo thee, & wil blowe against thee in the fyre of my wrath, & deliuer thee into the hand of beaftlie me, or thilful to defroy.

32 Thou shalt be in y fyre to be denoured: thy blood shalbe vn the middes of the lad and thou shalt be no more remembered: for I the Lord hauefpoken it.

CHAP. XXII.

1 Ierufalem is reprovéd for crueltie. 2 Of the wicked doctrine of the falfe prophets and priests, and of their vulgarable

croscruffies. 3 The tyrannie of rulers. 4 The wickedness of the people.

5 M Oreouer, the worde of the Lord ca- me vnto me, faying;

6 Now thou fonne of man, with thou iudge,

9 To know whether he shulde go a- gainst the Am- monites or the of Ierufalem. 10 He vfed con- string & for- cease.

f Because chu- te was a leag- ne between Ivers, and the Babylonites, they of Iera- fal shal thin- he nothig leffu than that this thing shulde come to puffe. That is, Ne- buchadne air wil remember the rebellion of Zedekiah, and fo come vpon them.

n Meaning, Ze- dekhiah, who practised with the Egyptians to make him self his, and able to refit the Babylonian.

x Some refer- to this to the Priels: attire; for I don said the Priels wiz into capitul- tie vnto the King

y That is, vo- to the coming of Melisla: for tho h ye was had some figo of goucreme fterns of wa- der the Per- liens, Greeks, and Romans, yet this re- lution was not til Christ's co- ming, and at fough shulde be accompli- fied, as was provided, Gen. 49,10

z Tho h the fawes and Am- monites wolde not believe, y thou, own it, the fworde, shul- des come vpó them and fald that the

Pro- phes, whirle threatened, the ke lies, yet y shale as I verily
come as tho h thou wereth al- ready vpon their neckes.

a Am y ready to execute thy charge, which I cheuen vnto thee
against he refalem, that merthereth y Prophets, and them that
are wilt gothier

Israel as droffe.

Ezekiel. A conspiracie.

b That is, the time of her de fraction e To her owne rndoug.

d Wboft very name all men hate.

e He meaneth hereby that there was no kinds of wic- hednes,
which was not com- mitted to Jeru faiem, & the- refore theple-
gues of God mulds spede- ly come upon her

Leni 20,11.

Iero.1,2.

f In token of my wrath and vengeance.

g Thus is, able to defend thy self.

h I wil thee make away g occado of thy wickedness i Thou
shalt be no more g inheritance of the Lord, but forfathen.

h Which be- fore was mo- ste precious.

wilt g iudge this bloody citie 3 wilt thou shewe her all her
abominacions?

3 Then fay, Thus faith the Lord God, The citie sheddeth blood
in the middes of it, that her b time may come, and maketh i-
doles c against her self to pollute her self.

4 Thou hast offended in thy blood, that thou hast shed, and
hast polluted thy self in thine idoles, which thou hast made,

and thou hast caused thy dayes to drawne nete, & art come vnto thy terme: therefore ha- ue I made thee a reproche to the heathé, & a mocking to all countreys.

5 Thofe that be nere, and thofe that be farre from thee, shal mocke thee, which art vile in d name qu fore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power, to shed blood.

7 In thee haue thei despised father & mo- ther: in the middes of thee e haue they op- pressed the stranger: in thee haue thei vex- ed the fatherles and the widowe.

8 Thou hast despised mine holy things, & hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee are they that eat vpon the mountaines: in the middes of thee they commit abomination.

10 * In thee haue thei discovered their fa- thers shame: in thee haue they vexed her that was polluted in her floutes.

11 And euery one e hathe committed abo- minacion with his neighbours wife, and e- uery one hath wickedly defiled his daugh- ter in law, & in thee hathe euery man for- ced his owne fist, & even his fathers daugh- ter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the encrease, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, faith the Lord God.

13 Beholde, therefore I haue f smitten mine hands vpo thy coueoufnes, that thou hast vsed, and vpon the blood, which hathe bene in the middes of thee.

14 Can thine heart endure, or can thine hands be strong, in the daies that I shal haue to do with thee? I the Lord haue spoken it, and wil do it.

15 And I wil scatter thee amog the heathé, and disperse thee in the countreis, and wil cause thy filthines to cease from thee.

16 And thou shalt take thine inheritance in thy self in the sight of the heathen, and thou shalt knowe, that I am the Lord.

17 And the worde of the Lord came vnto me, faying,

18 Sonne of man, the houe of Israel is vnto me as k droffe: all they are brafle, & tynne, and yron, and lead in the middes of the founace: thei are euen the droffe of siluer.

19 Therefore, thus faith the Lord God, Because ye are all as droffe, beholde, therefore I wil gather you in the middes of Ierusalem.

20 As they gather siluer and brafle, & yron, and lead, & tynne vnto the middes of the founace, to blowne the fyre vpon it to

melt it, so wil I gather you in mine angre and in my wrath, and wil put you there! & melt you.

21 I wil gather you, I fay, and blowne the fy- re of my wrath vpon you, and you shal be melted in the middes thereof.

22 As siluer is melted in the middes of the founace, so shal ye be melted in the mid- des thereof, and ye shal knowe, that I the Lord haue powredou: my wrath vpo you.

23 And the worde of the Lord came vnto me, faying,

24 Sonne of man, fay vnto her, Thou art the land, that is vncleane, * qu not rained vp- on in the day of wrath.

25 There is a conspiracie a of her Prophetes in the middes thereof like a roaring lyon, rauening the pray: thei haue deuoured fou- les: they haue taken the riches & precious thigs: thei haue made her many widdowes in the middes thereof.

26 Her Priests haue broken my Law, & haue defiled mine holy things: they haue put no difference bet: the holy & prophane, nether dispersed betwene the vncleane, and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in e the middes thereof are like wolues, rauening g pray to shed blood, and to destroye fouies for their owne cu- ueous lucre.

28 And her p Prophetes haue dawbed them with vnempered mortar, feing vanicies, & diuig lies vnto them, faying, Thus faith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, & ha- ue vexed the poore & the neady: yea, they haue oppressed the stranger against right.

30 And I foght for a man among them, that shulde s make vp the hedge, & stand in the gap before me for the land, that I shulde not destroy it, but I founde none.

31 Therefore haue I powred out mine in- dignacion vpon them, & confumed them with the fyre of my wrath: their owne wai- es haue I rendred vpon their heads, faith the Lord God.

CHAP. XXII.

Of the idolatria of Samaria and Ierufalina, under the na- mes of Abolib and Obelidib.

1 He worde of the Lord came againe vnto me, faying,

2 Sonne of man, there were two women, Qqq.i.

I Meaning be- reb, that the godlie should be tryed and the worked destroyed.

m Thou art li- ne abaren lsd which g Lord plagueh with
brought o The false prophetes ha- ue conspired together to
make their do drine more probable.

o They haue tegtered my scriere.

p They which should have repensed the threered it in their
vaces and coumed their doings & list, Chap 1, 20.

q Which wol- de shews haue self zealous in my caufe by
refitting vice, Ila 29,10 & 45 5 & also pray vnto me in
withholde my plagues, pfl. 20, 25.

Aholáh.

Ezekiel.

Aholibáh.

a Meaning, If- Iil & Iudáh, which came bothe one of our
fanatic b. This occame idolaters after the maner of the
Egyptiás

c Aholáh figui fieth a moniô or dwelling in her self, mon- ning
Samaria which was the royal case of lifedi; and A- holibáh,
figui- fieth my man- ism in her, whereby it met Ierusalém
where Gods Temple was "Rée vedre me dWhen the If- raelites
were named the pro- ple of God, they became idolaters and
forfols God, and put their truth in the Af- fyrians.

e The holy God vfeth thefs terence & feme ftrange to chaite
cares to cause this wicked vice of idolatms fo to be abhorred &
vouch any shulde abyde to hears & pa- me thereof mentioned.

f Meaning, the Affyrians.

g This decla reth f no wor- des are elde sufficiently to supree
the rage of idola- ters, & there fore the holy God here com
parish them to thole which in their regue to me & filthy in- fue
does vpon the images & paintings of the after who- me they
luf.

the daughters of one mother.

And they committed fornicacion in E- gypt, they committed
fornicacion in their youth: there were their breasts preffed, &
there thei bruised the teates of their virgi- nitie.

And the names of them were Aholáh, the elder, and Aholibáh
her sister: & thei were mine, and thei bare fennes and
daughters: thus were their names. Samaria u Aholáh, and
Ierusalém Aholibáh.

And Aholáh plaid the harlot "whé" she was mine, and she
was fet on fyre with her louers, to wit, with the Affyrians her
neigh- bours,

6 Which were clothed with blewe silke, bo- the captaines &
princes: thei were all plea- fant yong men, & horfemen riding

vpon horfes.

7 Thus she comitted her whoredome with them, euen with all them that were the cho- fen men of Afshúr, and with all on whome she doted, & defiled her self with all their idoles.

8 Nether left she her fornicaciós, learned of the Egyptians: for in her youth thei a laye with her, & thei bruised the breasts of her virginite, and powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Affyrians, vpon whome she doted.

10 These discouered her shame: thei toke a- way her fennes & her daughters, & flewe her with the fworde, & she had an emina- me among women: for thei had executed judgement vpon her.

11 And when her sister Aholibáh fawethis, she marred her self with inordinate loue, more then she, and with her fornicacions more then her sister with her fornicaciós.

12 She doted vpon the Affyrians her neigh- bours, bohe captaines and princes clothed with diueis futes, horfemen riding vpon horfes: thei were all pleafant yong men.

13 Then I faweth, that she was defiled, and that they were bothe after one forte,

14 And that she encreafed her fornicacions: for when she
faweth men & painted vpon the wall, the images of the
Caldeans painted with vermelon,

15 And girded with girdles vpon their loy- nes, and with dyed
artyre vpon their heads (loking all like princes after the maner
of the Babylonians in Caldea, & land of their natiutie)

16 Aifone, I fay, as she faweth them, she doted vpon them, &
fent mefengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of
loue, they defiled her with their fornicacion, & she was
polluted with them, and her luf departed from them.

18 So she discouered her fornicacion, & dif- closed her shame:
then mine heart forfoke her, like as mine heart had forfake her
sister

19 Yet she encreafed her whoredome more, & called to
remembrance the dayes of her youth, wherein she had plaid
the harlot in the land of Egypt.

20 For she doted vpo their feruants whose membres are as the
membres of affes, and whose yffue is like the yffue of horfes.

21 Thou called it to remembrance the wic- kednes of thy
youth, when thy teates were bruised by the Egyptians:
therefore & pap- pes of thy youth are thus.

22 Therefore, o Aholibáh, thus faith the Lord God, Beholde, I wil raise vp thy lo- vers against thee, from whome thine heart is departed, and I wil bring them against thee on euery fide,

23 To wit, the Babylonians, and all the Cal- deans, b Poked, and Shoah, and Kóa, & all the Affyrians with the: they were all plea- fant yong men, captaines and princes: all thei were valiant & renounced, riding vp- on horfes.

24 Euen these fhall come against thee with charettes, waggons, and wheles, and with a multitude of people, which fhall fet against thee, buckier & shield, and helmet rounde aboute: and "I wil leaue the puniftement vnto them, & they fhall iudge thee accor- ding to their 'judgements.

25 And I wil lay mine indignation vpon thee, and thei fhall deale cruelly with thee: they fhall cut of thy 'nofe and thine cares, and thy remnant fhall fall by the fworde: they fhall eary away thy fennes and thy da- ughters, and thy residue fhall be deuoued by the fyre.

26 They fhall alfo ftrippe thee out of thy clothes, and take away thy faire icwels.

27 Thus wil I make thy wickednes to cease from thee and thy fornicacion out of the land of Egypt: fo that thou fhalt not lift vp thine eyes vnto them, nor remember E- gypt any more.

28 For thus faith the Lord God, Beholde, I wil deliuer thee into the hand of them, whome thou hateft: euen into the hands of them fro whome thine heart is departed.

29 And they fhall handle thee difpitifully, and fhall take away all thy labour, & fhall leaue thee naked and bare, and the shame of thy fornicaciós fhall be difcouered, be- the thy wickednes, and thy whoredome.

30 I wil do these things vnto thee, becaufe thou haft gone a wfbbring after the heathé, & becaufe & ait polluted with thee: idoles.

31 Thou haft walked in & way of thy sister: therefore wil I giue her cup into thine had

32 Thus faith the Lord God, Thou fhalt drinke of thy sisters cup, depe and large: thou fhalt be laughed to fcone & had in derision,

h These were the names of certaine prin- ces & captés i nes
vodic Ne- buchad-nazair

"I wil giue lad grease before them "Or, faweth.

i They fhall def troy thy prin- ces and Priefs with the rest of thy people.

k All thy tren- fores & cirque which thou haft gotten by labour
I All the worl- de fhall fe thy fhametful for- fakig of God to

ferue ido- les.

m I wil ere- cute the fame indigencies & rengrance a- gainst
thee, & & with grea- ter fmeritate.

A cup of destruction.

Ezekiel.

a Meaning, if the afflictions shulde be so great that they shulde cause them to lose their senses, &c. section

derision, because it conteineth muche.

Thou shalt be filled with a drunkènes & forowe, euen with the cup of destruction, and defolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the drugges, & thou shalt breake the sherdes thereof, & teare thine owne breastes: for I haue spoke it, saith y Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, therefore thou shalt also beare thy wickednes & thy whoredome.

36 The Lord said moreover vnto me, Sonne of man, wilt thou iudge Aholiah & Aholibah? and wilt thou declare to them their abominacions?

37 For they haue played the whores, and blood in their hands, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe by the fyre to be their meat.

38 Moreover thus haue they done vnto me: they haue defiled my sanctuarie in the fame day, & haue prophaned my

Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue thei done in y middes of mine house.

40 And how much more n is that they sent for men to come from a farre vnto who- me a messenger was sent, & lo, they came for whome thou didest wash thy self, and painted thine eyes, & deckedst thee with ornaments,

41 And faresst it vpon a coftlie bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ca- fe, was with her: and with the men to make the companie great were brought men of Sabá from the wildernes, which put bra- celets vpon their hands, and beauciful crownes vpon their heads.

43 Then I said vnto her, that was olde in adulteries, Now shal she and her fornica- cians come to an end.

44 And they went in vnto her as they go to a comune harlot: so wét thei to Aholiah and Aholibah the wicked women.

45 And the righteous men they shal iudge them, after the maner of harlotes, and af- ter the maner of murtherers: so they are harlotes, and blood in their hands.

46 Wherefore thus saith the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumulte, and to the spayle,

47 And the multitude shal stone them with stones, and cut them with their swordes: they shal slay their sonnes, and their dau- ghters, & burne vp their houses with fyre.

48 Thus wil I cause wickednes to cease out of the lad, that all women may be taught not to do after your wickednes.

49 And they shal lay your wickednes vpo you, and ye shal beare the sinnes of your idoles, and ye shal knowe that I am the Lord God.

CHAP. XXIII.

He she met the destruction of Jerusalem by a parable of a soothing pot. 16 The parable of Ezekiel's wife being dead.

A Gaine in the ninth yere, in the tenth moneth, in the tenth day of the 3mo nith came the worde of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, euen of this same day: for the King of Babél set him felt against Ierusalém this same day.

3 Therefore speake a parable vnto y rebel- lious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it,

and also power wates into it.

4 Gather the pieces thereof into it, euen euerie good piece, as the thigh and the shuldee, & sl it with the chief bones.

5 Take one of the best shepe, and burne also the bones vnder it, & make it boy- le wel, and sethe the bones of it therein,

6 Because the Lord God saith thus, Wo to the bloodie citie, euen to the pot, whose skome is therein, and whose skome is not gone out of it: bring it out & piece by pie- ce: let no lot fall vpon it.

7 For her blood is in the middes of her: she set it vpon an high rocke, and powred it not vpon the grounde to couer it w dust,

8 That it might cause wrath to arise, & take vengeance: euen I haue set her blood vpon an high rocke y it shulde not be couered.

9 Therefore thus saith the Lord God, Wo to the bloodie citie, for I wil make the bur- ning great.

10 Heape on muche wood: kindle the fy- re, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coles the- roof, that the brasse of it may be hot, and may burne, and that the slithines of it may be molten in it, and that the skome of it may be consumed.

12 She hath wearied her self with lies, & her great skome went not out of her: the- refure her skome shalbe consumed with fyre.

13 Thou remainest in thy slithines & wicked- nes: because I wolde haue purged the and thou wast not purged, thou shalt not be purged fro thy slithines, till I haue cau- sed my wrath to light vpon thee.

14 I the Lord haue spoken it: it shal come to passe, and I wil do it: I wil not go bac- ke, nether wil I spate, nether wil I repent:

a Meaning, all other cities, &c. commends.

a Of Ireoulehs capimite, and of the region of Zedebiah, a King to, b Called To- bush, which ch tenteth pane of December and parts of Iamaries: in y which moneth and day Nith chad-ocazie b: seged Iem- saicm

c Whereby was ment Iern saidm

d That is, the citizens, & the chief men the- roof

Or, he ye e Meaning, of the innocents, whome they had slaine, who were the cen- se of the kan- deling of Gods wrath against them

f Whose ini- quities, & wic- ked citizens there yet re- mame

g Signifying, that they shal- de not be de- froyed all at once,
but by li tle & little h Spare none estate or con- dition.

The citie showed her cruelise to all the worde, & was not afla-
ned thereof, nether ye had it

N, 6, 1, 2, I, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16,
17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33,
34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50,
51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67,
68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84,
85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

k Meaning, y the citie shul- de be verily defroyed, and that he
wolde giue the euc- mies to spyte- rite thereunto. Or, for one

l The citie ha- the flattered her self in vas- ne

m I labored by sending my Prophetes to call thee to re-
armance, but thou wolde

Q qq. ii.

o That is, to be incristento their idoles, read Chap. 16, 20.

p They sent into other co- mercis to ha- ue fache as shulde
seache the sbruce of their idoles.

q He meaneth the altar, that was prepared for the idoles

r Which shal de seache the maner of wor- shiping their gods.

f That is, wor- thy death, read Chap 16, 21.

Ezekiel's wife a sign.

Ezekiél. Iudáh not like the heathen.

a That is, the Babylonian.

o Meaning, his wife in whom he delivered as yet.

p For in more thing they went bare has ded and bare found,
and also counted their lippes q That is, & the neighbour sent to
them & mourned r Meaning, the morning fol- lowing.

(By finding G. Idone to deltre in Chap 7,22. Whereas you
boast and de- lize.

"His lifting up, of these faults."

according to thy wayes, and according to thy workes shal a
they judge thee, saith the Lord God.

15 ¶ Also the worde of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away frô thee the p'pleasure
of thine eyes with a pla- gue: yet shalt thou nether mourne nor
wepe, nether shal thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, & bundle the tyre of thine head vpon thee, r and put on thy shoes vpon thy fete, & couer not thy lippes, and eat not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tel vs what these thigs meane toward vs, that thou doest so?

20 Then I answered them, The worde of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith § Lord God, Beholde, I wil 'pollu- te my Sanctuarie, eum the ' pride of your power, the pleasure of your eyes, and your hearts desire, & your sonnes, & your daughters whome ye haue left, shal fall by the sworde.

22 And ye shal do as I haue done: ye shal not couer your lippes, nether shal ye eat the bread of men.

23 And your tyre shall be vpon your heads, & your shoes vpon your fete: ye shal not mourne nor wepe, but ye shal pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a sign: according to all that he hath done, ye shal do: and when this cometh, ye shal knowe

that I am the Lord God.

25 Also, thou sonne of man, shal it not be in the day when I take from the their power, the ioye of their honour, the pleasure of their eyes, and the "desire of their heart, their sonnes and their daughters"

26 That he that escapeth in that day, shal come vnto thee to tel thee that which he ha- the heard with his eares?

27 In that day shal thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domme, and thou shalt be a sign vnto them, and they shal knowe that I am the Lord.

CHAP. XXV.

1 The worde of the Lord against Ammon, which reio- ced at the fall of Jerusalem. 2 Against Moth and Seir, Idones and the Philistims.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against § Am- monites, and prophecie against them,

3 And say vnto the Ammonites, Heare the

worde of the Lord God, Thus saith the Lord God, Because thou saydest, a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captuities,

4 Beholde, therefore I wil deliuer thee to be me of the East for a possession, and they shal set their palaces in thee, and make their dwellings in thee: they shal eat thy frute, and they shal drinke thy milke.

5 And I wil make Rabbah a dwelling place for camels, and the Ammonites a shepe-cote, & ye shal knowe that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the fete, and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I wil stretche out mine hand vpon thee, and wil deliuer thee to be spoiled of the heathen, & I wil roote thee out from the people, and I wil cause thee to be destroyed out of the countries & I wil destroye thee, & thou shalt knowe that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do say, Beholde, the house of Iudah is like vnto all the heathen,

9 Therefore, beholde, I wil open the side of Moab, euen of the cities a of his cities, a say, in his frontiers with the pleasant country, Beth-ieshimoth, Baal-meon, and Kariathaim.

10 I wil call the men of the East against the Ammonites, and wil giue them in possession, so that the Ammonites shal no more be remembered among the nations,

11 And I wil execute iudgements vpon Moab, & thei shal knowe § I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done evil by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged him self vpon them,

13 Therefore thus saith the Lord God, I wil also stretche out mine hand vpon Edom, and destroye man, and beast out of it, and I wil make it desolate fro Teman, and they of Dedán shal fall by § sworde.

14 And I wil execute my vengeance vpon Edom by the hand of my people Israel, & they shal do in Edom according to mine angre, and according to mine indignatio, and they shal knowe my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reueged the selues with a despueful heart, to destroye it for the olde hatred,

16 Therefore thus saith § Lord God, Beholde, I wil stretche out mine had vpon § Philistims, & I wil cut of the 'Cherethims, & destroye the remnant of the sea coast.

a Because ye reioyced wha the enemy de brought my ci- ne
and I eple.

b That is, to § Babylonian. c That shal chase thee a- man and
take thy gorgeous houses to dwell in d Called also
Philadelphia, which was § chief cities of § Ammonites and full
of con- ducts, 2 Sam. 12,27.

e So that no power or breigh should be able to re- fit the Baby-
lonians.

f Which were certains gari- sons of Phili- sims, where- by that
oft is men molested the Jews of § Cherethims Daniel also had
a guide. 2. Sam 8,6

27 And

Why Tyrus was destroyed. Ezekiel. Of Tyrus.

17 And I wil execute great vengeance vpon the with rebukes of mine indignation, & thei shal knowe that I am the Lord, when I shal laie my vengeance vpon them.

CHAP. XXVI.

He prophesieth that Tyrus shalbe merthorem becaus is reveyed at the destruction of Ierusalem. 1 The wondring and astonishment of the marchantes for the destruction of Tyrus.

a Beher of the expeditate of Ierusiam, or of the reque of Zedekiah

b That is, the famous citre Ierusalem, whereunto all people reformed c My riches & some shal increafe thus y nickered reuolte at their fell by whom that maie haue any prolife or admentage.

d The towers that belonged unto her.

a For Tyrus was much be buyit by are, and by labour of men was who out of y sea Some refer to this vna y images of the noble men & the had exadied vp for their glorie and renounce Iere 7,32.

And in the eleventh yere, in the first daie of the moneth, the worde of the Lord came vnto me, saying,

3 Sonne of man, becaufe that Tyrus hath faid againft Ierufalem, A ha, the gate of the people is broken: it turned vnto me: for feing the is defolate, I ſhalbe replenifhed,

Therefore thus faith the Lord God, Beholde, I come againft thee, & Tyrus, and I wil bring vp manie nations againft thee, as the ſea mounteh vp with his waues.

4 And thei ſhal deftroſe the walles of Ty-rus & breake downe her towers: I wil alſo ſcrape her duft from her, and make her like the toppe of a rocke.

5 Thou ſhalt be for the ſpreading of nettes in the middes of the ſea: for I haue ſpoken it, faith the Lord God, and it ſhalbe a ſpoyle to the nations.

6 And her daughters which are in the fiel-de, ſhalbe ſlaine by the fworde, and thei ſhal knowe that I am the Lord.

7 For thus faith the Lord God, beholde, I wil bring vpon Tyrus Nebuchad-nczar King of Babel, a King of Kings from the North, with horſes and with charets, and with horfemen, with a multitude and muche people.

8 He ſhal ſlaie with the fworde thy daughters in the field, and he ſhal make a forte againft thee, and caſt a mount againft thee, and lift vp the buckler againft thee.

9 He shal fet engines of warre before him againft thy walles,
and with his weapons breake downe thy towres.

10 The duft of his horfes shal couer thee, for their multitude:
thy walles shal shake at the noife of the horfemen, and of the
wheles, & of the charets, whe he shal entre into thy gares as
into the entrie of a citie that is broken downe.

11 With y houes of his horfes shal he tread downe all thy
ftretes: he shal slaie thy people by the fworde, and the pillars
of thy ftrength shal fall downe to the grounde.

12 And thei shal robbe thy riches and spoile thy marchandife,
and thei shal breake downe thy walles, and deftroie thy plasant
houfes, and thei shal caft thy ftonis and thy timbre and thy duft
into the mid-des of the water.

13 Thus wil I caufe y founde of thy fongs to ceafe, and the
founde of thine harpes

shalbe no more heard.

14 I wil laie thee like the toppe of a rocke: thou shalt be for a
spreading of nettes: thou shalt be buyle no more: for I the Lord
haue spoken it, faith the Lord God.

15 Thus faith the Lord God to Tyrus, Shal not the yles tremble
at the founde of thy fall: and at the clye of the wounded, when
thei shalbe slaine and murthered in the middes of thee?

16 Then all y princes of the sea shal come downe from their
thrones: thei shal laie a-waie their robes, & put of their
broydred garments, and shal clohe them selues with
astonishment: thei shal fit vpon the grounde, and be astonifhed
at euerie mo-ment, and be amafed at thee.

17 And thei shal take vp a lamentation for thee, and faie to
thee, How art thou de-ftroyed, that waft inhabited of y sea
men, the: enounced citie which was thog in the sea, bathe the
& her inhabitants, which cau-fe their feare to be on all y haunt
therein!

18 Now shal the yles be astonifhed in the daie of thy fall: yea,
the yles that are in the sea, shalbe troubled at thy departure.

19 For thus faith the Lord God, Whe I shal make thee a
defolate citie, like the cities that are not inhabited, & whe I
shal bring the deape vpon thee, and great waters shal
couerthee,

20 When I shal caft thee downe with them that defceinde into
the pit, with the people of olde time, and shal fet thee in the
lowe partes of the earth, like the olde ruines, if them, I sey,
which go downe to the pit, so that thou shalt not be inhabited,
and I shal fhewe my glorie in the lad of the liuing,

21 I wil bring thee to nothing, and thou shalt be no more:
thogh thou be foght for, yet shalt thou neur be founde againe,
faith the Lord God.

CHAP. XXVII.

The Prophet be maileth the defalath of Tyrus, fleming what were the riches, power and autoritie thereof in time past.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And fay vnto Tyrus, y is firuat at the en-trie of the sea, which is the marte of the people for manie yles, Thus faith y Lord God, O Tyrus, thou haft faid, I am of per-fite beautie.

4 Thy bord is are in the middes of y sea, thy buylders haue made thee of perfite beautie.

5 Thei haue made all thy ship boides of fyr-re trees of Siens: they haue brought ce-dres fro Lebanon, to make mafts for thee.

6 Of y les of Bashan haue they made thine ores: the companie of the Assyrians

f I wil make thee fo bare y thou shalt haue nothing to couer thee.

g The gener-hours and re-ters of other countryers y dwell by the sea: whereby he fignifeth y her defton-thion fholde be fotherthle, y all y worl-de fholde bee-re thereof and be afraid

h Meaning, marchantes & by their craft que did enri-che her woo-derfully and mercate her power.

i Which are dead tig-ign.

k Meaning, in index, when it shal be refo-red.

a Which fce-neth all the a while & thy march addle.

"Eis bear.

b This morn-cause was cal-led Hermon, but the Am-utes called
it Shum, Deu is 9.

Qqq iii.

The riches of Tyrus.

Ezekiel. Tyrus no God.

e Which is to hen for Gre- cia and Italie

have made thy banks of youries' bright out of the yles of
Chittim.

Fine linen with broydred woke, broght from Egypt, was spred,
our thee to be thy faille, blewe silke & purple, broght from the
yles of Elishah, was thy covering.

8 The inhabitants of Zidán, and Amád were thy mariners, &
Tyrus, thy wife men that were in thee, they were thy pilotes.

9 The ancients of Gebál, and the wife me thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupie thy marchandise.

10 Thei of Brúia, and of Lud and of Phut were in thine armies: thy men of war; thei handed & shield & helmet in thee: thei set for the thy beautie.

11 The me of Amád with thine armie we w vpon thy walles: ounde about, and the Gammadims were in thy towers: thei haged their shields vpon thy walles: ounde about: thei haue made thy beautie perfue.

12 They of Tafshíh were thy marchants for the multitude of all riches, for silver, y- lon, tynne, and lead, which thei broght to thy faires.

13 Thei of Iauán, Tubál and Mechéch we re thy marchants, & concerning the liues of men, and thei broght vessels of bráse for thy marchandise.

14 Thei of y houfe of Tógarmáh broght to thy faires horses, & horsmen, & mules.

15 The men of Dedán were thy marchants: and the marchandise of manie yles were in thine hands: thei broght thee for a pre- sent hornes, bones, teeth, and peacockes.

16 Thei of Arám were thy marchants for the multitude of thy wares: thei occupi- ed in thy faires with emeraudes, purple, and broydred woke, and fine linen, and coral, and perle.

17 They of Iudáh and of the land of Ifra- él were thy marchants: thei broght for thy marchandise wheat of Minnith, and Pannág, and hony and oyla, and balmé.

18 Thei of Damaécus were thy marchants in y multitude of thy wares, for the mul- titude of all riches, as in the wine of Hel- bon and white wolle.

19 Thei of Dan also and of Iauán, going to and fro, occupied in thy faires: vpon woke, cassia and calamus were among thy marchandise.

20 Thei of Dedán were thy marchants in precious clothes for the charets.

21 Thei of Arabia, & all the princes of Ke- dár occupied with thee, in lambes, & rams & goats: in these were thei thy marchats.

22 The marchants of Shebá, and Raamáh were thy marchants: thei occupied in thy faires with the chief of all spices, and with all precious stones and goide.

23 Thei of Harám and Cannéh and Edén, the marchants of Shebá, Ashúr & Chil-

mád were thy marchants.

24 These were thy marchants in all sortes of things, in raiment of blewe silke, and of broydred woke, and in coffers for the riche apparel, which were bounde w cor des: chaines also were among thy marchandise.

25 The shippes of Tafshíh were thy chief in thy marchandise, and thou waft repleni- shed and made very glorious in the middes of the sea.

26 Thy robbers haue broght thee into great waters: the East winde hathe broken thee in the middes of the sea.

27 Thy riches and thy faires, thy marchan- dise, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warie that are in thee, & all thy multitude which is in the middes of thee, shal fall in the middes of the sea in the daie of thy ruine.

28 The suburbes shal shake at the founde of the crye of the pilotes.

29 And all that handle the ore, the mari- ners & all the pilotes of the sea shal come downe from thee: ships, & shal stand vp- on the land.

30 And shal cause their voice to be heard a- gainst thee, and shal crye bitterly, and shal cast dust vpon their heads, and

wallowe them selues in the asshes.

31 Thei shal plucke of their heere for thee and gyro them with a sackcloth, and thei shal wepe for thee with so owe of heart & bitter mourning.

32 And in their mourning thei shal take vp a lametació for thee, saying, What one is like Tyrus, so destroyed in y middes of y seal

33 Whe thy wares went for the of the seas, thou sillede manie people & y dideft en- riche the Kings of the earth with the mul- titude of thy riches & of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude, which was in the middes of thee, shal fall.

35 All the inhabitants of the yles shalbe aflo- nished at thee, & all their Kigs shal be fore afraied & troubled in their countenance.

36 The marchants among the people shal hisse at thee: thou shalt be a terrour, and ne uer shalt be a anie more.

CHAP. XXVIII.

2 The words of God against the King of Tyrus for his prede. 3 The words of the Lord against Zidán. 2 The Lord promises that

he will gather together the children of Israel.

1 He words of the Lord came against vnto me, saying,

2 Sone of mi, say vnto y prince of Tyrus, Thus faith the Lord
God, Because thine heart is exalted, and thou hast said, "I am a
god, I sit in the seat of God in the mid- des of the sea, yet thou
art but a man and not God, & "thogh thou didest thinke in
thine

Or, some loam y our towards them

Or, more. 1 That is, Re- buthed with Lair.

m That is, the cities were a- bout thee, as was Zidán, Arnád
and o- thers.

6 Whereby is- ment a long ti men for it was prophecied to be
destroyed but seventy years, as I say Holy.

a I am safe y none can come to hurt me, as God is in the hearts
"Thogh thou for thou heart in the heart of God.

We, were mar- chants which marchandise passed through
those hands.

Or, shipmasses.

d Meaning, y thei broght the walles of the cities, which to here
mean by the ship: and of these were y boylders of Salomás

Tem- phí, Kináth.

e That is, thei of Cappadocia or Pigmes and dewes: which were
so called because that out of the his towers thei famed him.

f Of Grecia, I- talia and Cap- padocia g By filling sclaves.

h Which are take for ap- ople of Asa mi not.

i Meaning, vni- cornes homes, and elephants teeth Or, where.
Or, carbanel Or, king.

h Where y beft whest growed Or, impression, out, made.

We, were mar- chants which marchandise passed through
those hands.

Witer then Daniël.

Ezekiél. Zidón a thorne.

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6 Thus he speaketh by derfion : for Daniel had declared non-
ble figures of his wisdom in Babylon, when Ezekiél wrote this

thine heart, y thou wast equal with God, Beholde, thou art
wifer the Daniël: there is no secret, that they can hide from
thee.

4 With thy wisdom and thine vndes stan- ding thou hast gotten
thee riches, and hast gotten gold and siluer into thy treasures.

5 By thy great wisdom and by thine occu- pying hast y
increased thy riches, and thi- ne heart is lifted vp because of
thy riches.

6 Therefore thus faith the Lord God, Be- cause thou didest
thike in thine heart, that thou wast equal with God,

7 Beholde, therefore I wil bring strangers vpon thee, even the
terrible nations : and they shal diave their swordes against the
beautie of thy wisdom, and they shal de- sile thy brightnes.

8 Thei shal cast thee downe to the pit, and thou shalt dye the
death of them, that are slaine in the middes of the sea.

9 Wilt thou say thee before him, y slaieth thee, I am a god but
thou shalt be a man, and no God, in the hands of him that
slaieth thee.

10 Thou shalt dye the death of the vncir- cumcised by the
hands of strangers: for I haue spoken it, faith the Lord God.

11 Moreover the words of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentacion vp- on the King of
Tyros, and say vnto him, Thus faith the Lord God, Thou
sealest vp the sunnæ, or artful of wisdom and perfect in
beautie.

13 Thou hast bene in Eden y garde of God: euerie precious
stone was in thy garment: y rubie, y topize & the diamond, y

chrysolite, y onix, & the asper, y saphir, emeraud, & the carbacle & golde : y worke manship of thy timbrels, & of thy pipes was prepared in thee in the day that y wast created.

14 Thou art the anointed Cherub, that covereth, and I have set thee in honour : thou wast vpon y holy mountaine of God: y hast walked in y middes of the stones of fyre.

15 Thou wast perfect in thy waies from the day that thou wast created, till iniquity was founde in thee.

16 By the multitude of thy merchandise, they have filled the middes of thee with crueltye, and thou hast sinned : therefore I wil cast thee as prophane out of y mountaine of God: & I wil destroy thee, & covering Cherub from the middes of the stones of fyre.

17 Thine heart was lifted vp because of thy beautie, or thou hast corrupted thy wisdom by reason of thy brightness : I wil cast thee to the grounds : I wil lay thee before Kings that they may beholde thee.

18 Thou hast defiled thy sanctification by y multitude of thine iniquities, or by the iniquity of thy merchandise: therefore wil I bring for thee a fyre fro y middes of thee,

which shal deuoure thee: & I wil bring thee to ashes vpon the earth, in the sight of all them that beholde thee.

19 All thei y knowe thee among the people, shalbe astonished at thee : thou shalt be a terrour, & neuer shalt thou be any more.

20 ¶ Against, the words of the Lord came vnto me, saying,

21 Sonne of man, set thy face against Zi- dón, and prophecie against it,

22 And say, Thus faith y Lord God, Behol- de, I come against thee, & Zidón, & I wil be y glorified in y middes of thee: & thei shal knowe that I am the Lord, when I shal ha- ue executed judgements in her, and shal- be sanctified in her.

23 For I wil send into her pestilace & blood into her stretes, and the slaine shal fall in y middes of her: the enemies shal come against her with the sword on euerie side, & thei shal knowe that I am the Lord.

24 And thei shalbe no more a pricking thor- ne vnto y house of Israel, nor any grievous thorne of all that are rounde about them, and despised the, and thei shal knowe that I am the Lord God.

25 Thus faith y Lord God, Whe I shal ha- ue gathered y house of Israel fro y people where thei are scattered, & shal be sancti- fied in the in the sight of the heathen, then shal thei dwell in the land, that I haue gi- uen to my seruant laakob.

26 And thei shal dwell safely therein, & shal buyld houses, & plant vineyards: yea, thei shal dwell safely, whe I haue executed iud- gemets vpo all rounde about the y despise the, & thei shal knowe y I am y Lord their God. CHAP. XIX.

He prophacieth against Pharaoh and Egypt. 17 The Lord premiseth that he will restore Egypt after seuerie yere. 18 Egypt is the rewards of King's obnohod- nes, & for the labour, which he may against Tyros.

1 IN the teth yere, or in y tenth moneth in the twelfth day of the moneth, the words of the Lord came vnto me, saying,

2 Sone of ma, set thy face against Pharaoh the King of Egypt, and prophecie against him, and against all Egypt.

3 Speake, & say, Thus faith the Lord God, Beholde, I come against thee, Pharaoh King of Egypt, y great dragô, that lieth in the middes of his riuers, whathe said, The ri- uer is mine, & I haue made it for my self.

4 But I wil put hokes in thy chawes, & I wil cause y fish of thy riuers to sticke vnto thy scales, & I wil drawe thee out of the mid- des of thy riuers, & all the fish of thy riuers shal sticke vnto thy scales.

5 And I wil leaue thee in y wilderness, bathe thee & all the fish of thy riuers: y shalt fall vpon the open field : y shalt not be

brought together, nor gathered : for I haue guen- the, for meat
to y beafies of the field, and to the foules of the heaven.

Q. qq. iii.

1 By execu- ting my ind- gruness against thy wicked- ness.

in That is, No much adnoxious

2 He sheweth for what cause God wil al- sumble his Church,
and preserve it all though he de- stroy his em- piens: to wit, y
they should proish him, & give than- less for his great mercies.

3 To wit, of y capturine of leconidion of the reigns of Z.
deniah Of the order of these pro- phesies and how the for ther
some ri- uer Saudeth after the let- ter, read Iere. 17 a b He
compa- reth Pharaoh to drag on & heldeth him self to the ri-
uer Mibis, as Isa 11:9 c I wil send em悟到 again thee, whal
plucke thee & thy people & truth in thee out of thy late places.

Egypt a staffe of reed.

Ezekiel.

Nebuchad. wages.

d. Read. King 16, 21. 1st 36, 6.

Mr. Reign. When the falscher hurt, thei wolde flay no more upon thee, but frode upon their feet and put their trust in others. Thus God can not suffer that man shall- de arrogat a-ny thing to him self, or put his trust in any thing fame in him alone. "Sir Cuffe, or Ethiopia.

Loren. 46, 20

g. Meaning, if then shall not have fail do- minion, but be under the Per- fiat, Greece and Romania, and the com- monies, that the li- recipes shall- de no more put their trust in them, but learne so de- pend on God. h. Let I shall- de by this manner po- nish their fo- nees. i. Coming to the capricious of Seconiah.

h. He who great pains at the siege of Tyrus and his armie was fo- re handled. i. Exploiting Nebuchadnezzar had more pains than protive, by the taking of Ty- rus.

6 And all & inhabit as of Egypt shall knowe that I am the Lord, because thei haue be- ne a staffe of reed to the house of Israel.

7 When thei toke holde of thee with their hand, thou didest breake, and rent all their shulder: and when thei leased vpon thee, thou brakest and madest all their loines to stand upright.

8 Therefore thus faith the Lord God, Be- holde, I wil bring a fworde vpon thee, and destroy man and beast out of thee,

9 And the land of Egypt shalbe desolate, & waite, and thei shal knowe that I am the Lord: because he hathe said, "The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I wil make the land of Egypt veterly waite and desolate from the toware of Seuena, euen vnto the borders of the blacke Mores.

11 No foote of man shal passe by it, nor foot of beast shal passe by it, nether shal it be inhabited fourtie yeres.

12 And I wil make the land of Egypt desolate in the middes of the countreys, that are desolate, and her cities shalbe desolate among the cities that are desolate, for fourtie yeres: and I wil scatre the Egyptians among the nations, and wil disperse them through the countreys.

13 Yet thus faith & Lord God, "At the end of fourtie yeres wil I gather the Egyptians from the people, where they were scattered,

14 And I wil bring againe the captiuitie of Egypt, and wil cause them to returne into the land of Pathros, into the land of their habitation, and they shal be there a small kingdome.

15 It shalbe the smallest of the kingdomes, nether shal it exalt it self any more aboute the nacions: for I wil diminish them, that thei shal no more rule the nacions.

16 And it shal be no more the confidence of the house of Israel, to bring their iniqui- tie to remembrance by loking after them, so shal thei knowe, that I am & Lord God.

17 In the seuen and twentieth yere also in the first moneth, & in & first day of the mo- neth came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great seruice against Tyrus: euerie head was ma de balde, and euerie shulder was made ba- re: yet had he no wages, nor his armie for Tyrus, for the seruice that he serued against it.

19 Therefore thus faith the Lord God, Be- holde, I wil giue the land of Egypt vnto Nebuchad-nezzar the King of Babel, and he shal take her multitude, and spoile her spoile, and take her pray, and it shal be the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that he serued against it, becau- se thei wrought for me.

21 In that day wil I cause the horne of the house of Israel to grove, and I wil giue thee an open mouth in the middes of the, and thei shal knowe that I am the Lord.

CHAP. XXX.

The destruction of Egypt & the cities thereof.

1 The worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophecie, and say, Thus faith the Lord God,
Houle & eye, Wo be vnto this day.

3 For the day is nere, and the day of & Lord is at hand, a
cloudie day, and it shalbe the time of the heathen.

4 And the fworde shal come vpon Egypt, and feare shalbe in
Ethiopia, whie the slai- ne shal fall in Egypt, when thei shal
take away her multitude, and when her funda- cion: shalbe
broken downe.

5 "Ethiopia, and Phut, & Lud, and all the commune people,
and Cub, and the me of the land, that is in league, shal fall
with them by the fworde.

6 Thus faith & Lord, Thei also that main- teine Egypt, shal
fall, and the pride of her power shal come downe from the
toware of Seuena shal thei fall by & fworde, faith the Lord
God.

7 And thei shalbe desolate in the middes of the countreis that
are desolate, and her cities shalbe in & middes of the cities that
are wafted.

8 And thei shal knowe that I am the Lord, when I haue set a fyre in Egypt, and when all her helpers shalbe destroyed.

9 In that day shal their messenger go for- the from me in shippes, to make the care- les Mores afraied, and feare shal come vpo them, as in the day of Egypt: for lo, it co- meth.

10 Thus faith the Lord God, I wil also ma- ke the multitude of Egypt to cease by the had of Nebuchad-nezzar King of Babel.

11 For he and his people with him, even the terrible nacions shal be broght to destroy the land: and thei shal drawe their fwordes against Egypt, & fil the land with & slaine.

12 And I wil make the riuers drye, and sel the land into the hands of the wicked, and I wil make the land waite, and all that the- rein is by the hands of strangers: I thy Lord haue spoken it.

13 Thus faith the Lord God, I wil also de- stroy the idoles, and I wil cause their ido- les to cease out of 'Noph, and there shal be no more a prince of the land of Egypt, & I wil send a feare in the land of Egypt.

14 And I wil make Pathros desolate, & wil set fyre in 'Zóan, and I wil execute iudge- ment in No.

By Phut and Lno. are ment Aphrion and Libya.

Which was a strong exile of Egypt, cha. 29. 10.

Mr. M. M. M.

25 And

Pharaohs arme.

Ezekiel. Affhursfall.

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Or, Pelafam 15 And I wil powre my wrath vpon 'Sin, which is the strength of Egypt: and I wil destroy the multitude of 'No.

Or, Aicnidria 16 And I wil fer fyre in Egypt: Sin fhal haue great forow, and No fhalbe destroyed, and Noph fhal haue forowes daely.

Or, Helipolir. 17 The yong men of 'Auen, and of 'Phibé-feth fhal fall by the fworde: and thefe ones fhal go into captiutie.

cManning, that 18 At Tehaphnehes the day c fhal reftreine his light, when I fhal breake there the d barres of Egypt: and when the pompe of her power fhal ceafe in her, the cloude fhal couer her, & her daughters fhal go into captiutie.

19 Thus wil I execute iudgeméts in Egypt, and they fhal knowe, that I am the Lord.

e Of the capti- 20 And in the eleuenth yere, in the firft moneth, or in the feuéth day of the moneth, the worde of the Lord came vnto me, faying,

f For Nebu- 21 Sonne of man, f I haue broken the arme of
Pharaóh King of Egypt: and lo, it fhal not be bounde vp to be
healed, nether fhal they put a roole to binde it, and f make it
ftrong, to holde the fworde.

g His force & 22 Therefore thus faith the Lord God, Beholde, I
came againft Pharaóh King of Egypt, and wil breake s his
arme, that was ftrong, but is broken, and I wil caufe the fworde
to fall out of his hand.

23 And I wil fcarter the Egyptians among the nacions, and wil
difperfe the through the countreis.

24 And I wil ftrenghen the arme of the King of Babél, and put
my fworde in his hand, but I wil breake Pharaohs armes, & he
fhal caft out fighings as the fighings of him, that is wounded
before him.

hWhereby we 25 But I wil ftrenghen the armes of the King of
Babél, and the armes of Pharaóh fhal fall downe, and they fhal
knowe, that I am the Lord, b when I fhal put my fworde into
the hand of the King of Babél, & he fhal ftretch it out vpon the
land of Egypt.

h6 And I wil fcarter the Egyptians among the nacions, and
difperfe them among the countreys, and they fhal knowe, that I
am the Lord.

CHAP. XXXI.

2 A comparifén of the profteritie of 'Pharaóh with the profteritie of the Affyrians so He propheseth a like deftrullion to them bethe.

aOfZidehlaite 1 And in the eleuenth yere, in f third moneth, or in the firft day of the moneth the worde of the Lord came vnto me, faying,

2 Sonne of man, fpeake vnto Pharaóh Kig of Egypt, and to his multitude, Whome art thou b like in thy greatnes?

bMeaning, that 3 Beholde, Affhúr was like a codre in Lebanon with faire branches, and with thicke fhadowing boughes, and fhot vp verie hie,

and his top was amóg the thicke boughes.

4 The waters nourifhed him, and the depe exalted him on hie with her i uersrüning rounde about his plants, and fent out her c litle: i uers vnto all the trees of the field.

5 Therefore his height was exalted about all the trees of the field, & his boughes were multiplied, and his branches were long, becaufe of the multitude of the waters, which the depe fent out.

6 All the foules of the heauen made their nefts in his boughes, and vnder his branches did all the beafts of the field brng

forthe theis yong, and vnder his fhadow dwelt all mightie
nacions.

7 Thus was he faire in his greatnes, and in the length of his
branches: for his roote was neie great waters.

8 The cedies in the garden d of God colde not hide him: no
fine tre was like his branches, and the cheflent trees were not
like his boughes: all the trees in the garden of God were not
like vnto him in his beautie.

9 I made him fane by the multitude of his branches: fo that all
the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus faith the Lord God, Becaufe he is lift vp on
high, and hathe fhot vp his toppe among the thicke boughes, &
his heart is lift vp in his heighte,

11 I haue therefore deliuered him into the hands of the c
mightieft among the heathen: he fhall handle him, for I haue
caft him away for his wickednes.

12 And the ftrangers haue destroyed him, even the terrible
nacions, and thee haue left him vpon the mountaines, and in
the valleis his branches are fallen, & his boughes are f broken
by all the riuers of the land: and all the people of the earth are
departed from his fhaddowe, and haue forfaken him.

13 Vpon his ruine fhall all the foules of the heauen iemaine,
and all the beafts of the field fhall be vpon his branches,

14 So that none of all the trees by the waters fhall be exalted by
their height, nether fhall fhoot vp their toppes among the thicke
boughes, nether fhall their leaues fland vp in their height,
which drinke fo much water: for they are all deliuered vnto
death in the nether partes of the earth in the middes of the
children of men among them that go downe to the pit.

15 Thus faith the Lord God, In the daye when he went downe
to hel, I caufed them to mourne, or I sought for him,
and I did refreine the floods thereof, and the great waters were
ftayed: I caufed Lebanon to mourne for him, and all the trees of
the field fainted.

16 I made the nations to fhake at the founde of his fall, when I
caft him downe to hell, Rtr.i.

e Many other nations were vnder their dominion 10, routry.

d Signifying, that there was no greater power in the worde
then his was.

rpr, then weft lift vp.

e That is, of Nebuchad-neziir, who afterward was the
monarche and chief ruler of the worde.

f Hereby is fgnified the deftrullion of f power of the Affyrians by the Babylonians.

g The depe waters f caufed hi to munn te fo hie (meaning his great abundance & pompe) fhal now lamene is thogh they were coueted f fackecloth.

Pharaohs fall.

Ezekiel. The end of tyrants.

b To cause this defturation of the king of Affyres to fe- me more horri- ble, he liamth forthe other Kings and prin- ces which are dead, as though they reupyed at the full of fische a tyrant. Meaning, that Pharaohs power was no thing to great as his was. b Read Chap. 28,10.

with them that defcend into the pit, & all the excellent trees of Eden, and the best of Lebanon: even all that are nourished with waters, shal b be comforted in the nether partes of the earth.

They also went downe to hel with him vnto them that be slaine with the fworde, and his arme, & they that dwelt vnder his shaddowe in the middes of the heathen.

To whome art thou thus like in glorie & in greatnes amog the trees of Eden yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt slepe in y

middles of the b vncir- cumcised, with them that be slaine by the fworde: this is Pharaoh & all his multitu- de, faith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to be wails Pharaoh King of Egypt. 13 He propheseth that defturation shal co- me vnto Egypt through the King of Babylon.

a Which was the first yere of the general experiunt vnder Zedekiah. b Thus the fesspenses co- pare tyrants to cruel and bu- ge beafes & demote all theche weaker then they, and fische at they may outeco- me. Or, whale. c Thou prepa- redh great ar- mies Chap. 12,13. & 17,20.

d Which heapes of the carker- fee of abne armu. e As Milus o- neffloweth E- gypt, fo wil I make y blood of thine hote to oneflowe it. f The worde signifeth robe put out as a candel is put out. If 2,13,20,def 2,31,6,3,11. maty. 24,19. g By this mi- nered, fpeache at them the great fore we y shalbe for the fougher of the King & his people.

And in y twelfth yere in the twelfth moneth, & in the first day of the mo- neth, the worde of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentacion for Pharaoh King of Egypt, & say vnto him, Thou art like a b lyon of the nations &

art as a dragon in the fea: thou castest out thy riuers c and troublest the waters with thy fete, and stampeft in their riuers.

3 Thus faith the Lord God, I wil therefore spread my net ouer thee with a great multitude of people, & thei shal make thee come vp into my net.

4 Then wil I leaue thee vpon the land, & I wil cast thee vpon the open field, & I wil cause all the foules of the heauē to remaine vpon thee, and I wil fill all the beasts of the field with thee.

5 And I wil laye thy flesh vpon the mountaines, & fill the valleys with thine height. 6 I wil also water with thy blood the land, wherein thou shalt dwell, even to the mountaines, and the riuers shall be full of thee.

7 And when I shall put thee out, I wil cover the heauen, and make the stars the roof darke: y I wil cover the finne with a cloude, and the moone shall not give her light.

8 All the lights of heauen wil I make darke for thee, and bring darkness vpon thy land, faith the Lord God.

9 I wil also trouble the hearts of many people, when I shall bring thy desolation among the nations, and vpon the countries which thou hast not knownen.

10 Yea, I wil make many people amafed at thee, & their Kings
shalbe ahtonifhed with feare for thee, when I shal make my
fwor- de to glitter againft their faces, & thei shal be afraied at
euery moment: euery man for his owne life in the day of thy
fall.

11 For thus faith the Lord God, The fworde of the King of
Babél shal come vpo thee. 12 By the fwordes of the mightie
wil I cau- fe thy multitude to fall: they all shalbe ter- rible
nations, and they shal deftroie the b pompe of Egypt, and all
the multitude thereof shalbe confumed.

13 I wil deftroie also all the beafts thereof from the great
waterfides, nether shal the fote of man trouble them any more,
nor the houes of beaft trouble them.

14 Then wil I make their waters depe, and cause their riuers to
runne like oyle, faith the Lord God.

15 When I shal make the land of Egypt de- folate, and the
country with all that is therein, shalbe laied waft: when I shal
fmi- te all them, which dwell therein, then shal thei knowe,
that I am the Lord.

16 This is the mourning wherewith they shal lament her: the
daughters of the na- cians shal lament her: thei shal lament for
Egypt, and for all her multitude, faith the Lord God.

17 In the twelfth yere also in the fifenth day of the moneth,
came the worde of the Lord vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and b cast
them downe, even the and the daughters of the mightie nations
vnto the nether partes of the earth, with them that go downe
into the pit.

19 Whome doeft thou paffe in beautie: go downe and slepe
with the vncircumcised. 20 Thei shal fall in the middes of
them that are flayne by y fworde: b she is deliuered to the
fworde: drawe her downe, & all her multitude.

21 The mofte n mighty & ftró g shal fpeake to her out of the
middes of hel with them y helpe her: they are gone downe and
slepe with the vncircumcised that be slaine by y fworde.

22 Afthür is there & all his companie: their graues are about
him: all they are flayne and fallen by the fworde.

23 Whofe graues are made in the fide of the pit, & his
multitude are rounde about his graue: all they are slaine and
fall: b by the fworde, which caused feare to be in the land of
the liuing.

24 There u o Elám and all his multitude rounde about his
graue: all they are slaine and fallen by the fworde w are gone
dow- ne with the vncircumcised into the n: ther partes of the
earth, which caused the fel- ues to be feared in the land of the

y liuing, yet haue they borne their shame with the that are gone
downe to the pit.

25 Thei haue made his bed in the middes of the slaine with all
his multitude: their graues are rounde about him: all thefe vn-
circucised are slaine by the fworde: thogh thei

b This came to paff: in leffe then foure yea- res after this
prophecia.

1 To wit, of y Caldeans the ne enemies, which shal quately
envy all thy com- dities.

b That is, pro- phecia, that they shal be cast downe: thus the
Lord guteth his Prophecies power bothe to plant and to deftroy
by his worde, read here 1, to I Haue not o- ther kigdom, more
beauti- ful then thou, perished? m That is, E- gypt. n To make
the mortar more fendible, he bringeth in Pharaoh, whome the
dead shal mo- te & marneile at him, read Ila. 14,9.

o Meaning, y Perfons.

p Whome in this life all y worde fafed

Of the watchman.

Ezekiel. Blood required.

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q That Is the Cappadocians & Italian, or Spanyolus, as
Infephus writeth

e Which dyed not by cruel death, but by the course of nature
and are honorably buried with their core or- mour and fig- nes
of hoo- ne.

f The Kings of Babylon.

g As the wie- ked retoryce when they fe others parva- kers of
their miseries w I will make the Egyptians afraid of me, as that
caused others to fea- ce them.

We, of the is one for n He sheweth that people ought to have
continually generous & 3 teachers, & may have a ca to our
them, and to warne them ever of the dangers which are at
hand.

thei haue causted their feare in the land of the liuing, yet haue
thei borne their sha- me with them that go downe to the pit:
thei are laide in the middes of them, that be slaine.

26 There is a Mêshech, Tubâl, & all their multitude: their
graues are rounde about them: all thefe vncircumcised were
slai- ne by the fworde, thogh thei caused their feare to be in
the land of the liuing.

27 And thei shal not lye with the valiant of the vncircumcised,
that are fallen, which are gone downe to the graue, with their

weapons of warre, and haue layed their fwordes under their heads, but their iniquitie shalbe vpo their bones: becaufe they were ye feare of the mightie in the land of the liuing.

28 Yea, thou shalt be broken in the middes of the vncircumcised, and lye with them that are slaine by the fworde.

29 There is Edom, his Kings, and all his princes, which with their strength are lated by them that were slaine by the fworde: they shal flepe with the vncircumcised, and with them that go downe to the pit.

30 There be all the princes of the North, with all the Zidonians, which are gone downe with the slaine, with their feare: they are ashamed of their strength, and the vncircumcised flepe with them that be slaine by the fworde, and beare their shame with them that go downe to the pit.

31 Pharaoh shal fe the, and he shalbe comforted ouer all his multitude: Pharaoh, & all his armie shalbe slaine by the fworde, faith the Lord God.

32 For I haue caused my feare to be in the land of the liuing: and he shalbe laid in the middes of the vncircumcised with them, that are slaine by the fworde, even Pharaoh and all his multitude, faith the Lord God.

CHAP. XXXIII.

a The office of the generiours and ministers. 14 He firing
thuneth them that dispare, and oilduneth them with the
promise of mercy. 30 The words of the Lord against the
mockers of the Prophet.

a A Gaine, the woide of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and fay
vnto them, When I bring the fworde vpon a land, if the peo-
ple of the land take a man from among them, and make him
their watchman,

3 If when he feeth the fworde come vpon the land, he blow the
trumpet and war- ne the people,

4 Then he that heareth the founde of the trumpet, and wil not
be warned, if the fworde come, & take him away, his blood
shalbe vpon his owne head.

5 For he heard the founde of the trumpet, and wolde not be
admonished: therefore his blood shalbe vpon him: but he that
recei- neeth warning, shal faue his life.

6 But if the watchman fe the fworde co- me, and blowe not the
trumpet, and the people be not warned: if the fworde co- me,
and take any persone from among them, he is taken away for

his iniquitie, but his blood wil I require at the watch- mans hand.

7 So thou, ô sonne of man, I haue made thee a watchman vnto the houfe of Israel: therefore thou shalt heare the worde at my mouth, and admonishe them from me.

8 When I shal fay vnto the wicked, O wic- ked man, thou shalt dye the death, if thou doesst not speake, and admonish the wic- ked of his way, that wicked man shal dye for his iniquitie, but his blood wil I require at thine hand.

9 Neuertheles, if thou warne the wicked of his way, to turne from it, if he do not turne from his way, he shal dye for his iniquitie, but thou hast deliuered thy foule.

10 Therefore, ô thou sonne of man, spea- ke vnto the houfe of Israel, Thus ye spea- ke and fay, If our transfresions and our sinnes be vpon vs, and we are consumed becaufe of them, how shulde we then liue?

11 Say vnto them, as I liue, faith the Lord God, I desire not the death of the wic- ked, but that the wicked turne from his way and liue: turne you, turne you from your euil wayes, for why wil ye dye, ô ye houfe of Israel?

12 Therefore thou sonne of man, fay vn- to the children of thy people, The eigh- teousnes of the righteous shal not deliuer him in the day of his transfresion, nor the wickednes of the

wicked shal cause him to fall therein, in the day that he returneth from his wickednes, nether shal the righteous liue for his vighteousnes in the day that he sinneeth.

13 When I shal fay vnto the righteous, that he shal surely liue, if he trust to his ow- ne righteousness, and commit iniquitie, all his righteousness shalbe no more re- membered, but for his iniquitie that he har he comitted, he shal dye for the same.

14 Againe when I shal fay vnto the wic- ked, Thou shalt dye the death, if he tur- ne from his sinne, & do that which is law- ful and right,

15 To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without com- mitting iniquitie, he shal surely liue, and

Rtt. ii.

b Signifying the wicked shal not vice- penishment though I watch man be neg- ligent, but if the watchman blows I trum- pet, and then he wil not o- bey, he shal de- serus double punishment. Chap. 3.17. e Which rea- cheth that he I received not her charge at I Lordmouth, as a spit, and not a true wat- chean. d The watch- man must au- fwer for the blood of all I perish through his negligence.

e Thou I wic- ked whf they heare Gods- mugments for their sin- nes, dispare of his mercies and murmur f Read Chap.

18.21.

g Read of this righteousnes Chap. 18.21.

h Hereby he condemneth all their of hypocrisies, & prides to
for face wicked- nes & ye de- clare not the felizes since he
their fur- res, that is, in obeying Gods com- monden me and by
godin life.

Hypocrites boastings.

Ezekiel. A iefing fong.

not dye.

16 None of his finnes that he hathe committed, fhall be mencioned vnto him: because he hathe done that, which is lawful, & right, he fhall surely liue.

17 Yet the children of thy people fay, "The way of the Lord is not equal: but their owne way is vnequal.

18 When the righteous turneth from his righteousness, and committeth iniquities, he fhall euendye thereby.

19 But if the wicked returne from his wickednes, and do that which is lawful, and right, he fhall liue thereby.

20 Yet ye fay, The way of the Lord is not equal. O ye house of Ifraél, I wil iudge you euerie one after his wayes.

Chap. 18, 22.

I Whom I prophesied was fed away captive wicketoniah

& I was induced with the Spirit of prophesie, Chap. 8, 2.

I Whereby is Eguiled that the ministers of God sit not speake till God give them courage and open their mouths, Chap. 24, 27, & 29, 21 epha 6. 19 20 Thus I wicked shunke the fifters more worthie to enoye Gods prizes then I lefts of God, to whome they were made: and wolde binde God to be fubied to

them, though they wolde not be bunde to him a Contrary to the Law, Lent 17, 24. 21 As thei thie are ready fill to fhed blood.

Chap. 7, 24. & 24, 25. & 30, 6.

In derision.

21 Also in the twelfth yere of our captiui-tye, in the tenth moneth, and in the fift day of the moneth, one that had efcaped out of Ierufalém, came vnto me, and faid, The citre is fmitten.

22 Now the hand of the Lord had bene vpon me in the euening afore he that had efcaped, came, and had opened my mouth, vntil he came to me in the morning: and when he had opened my mouth, I was no more domme.

23 Again the worde of the Lord came vnto me, and faid,

24 Sonne of man, thefe that dwell in the defolate places of the land of Ifraél, talke and fay, Abraham was but one, and he poffeffed & land: but we are many, therefore the land fhall be giuen vs in poffeffion.

25 Wherefore fay vnto them, Thus faith the Lord God, Ye eat with the blood, and lift vp your eyes towarde your idoles, and fhead blood: fhulde ye then poffeffe the land?

26 Ye leane vpon your fwordes: ye wor-ke abominacion, and ye defile euerie o-ne his neighbours wife: fhulde ye then poffeffe the land?

27 Say thus vnto them, Thus faith & Lord God, As I liue, fo
surely thei that are in the defolate places, fhall fall by the
fworde: and him that is in the open field, wil I gi-ue vnto the
beaftes to be deuoured: and thei that be in the fortes and in the
caues, fhall dye of the peftilence.

28 For I wil lay the land defolate and wa-fte, and the pompe of
her ftrengh fhall ceafe: and the mountaines of Ifraél fhall-be
defolate, and none fhall paffe through.

29 Then fhall thei knowe that I am & Lord, when I haue laide
the land defolate and wafte, becaufe of all their abominacions,
that thei haue committed.

30 Also thou fonne of man, the children of thy people that r
talke of thee by the wal-les and in the doores of houfes, and
fpea-ke one to another, euerie one to his bro-

ther, faying, Come, I pray you, and heare what is the worde
that commeth from the Lord.

31 For thei come vnto thee, as the people vfeith to come: and
my people fit before thee, and heare thy wordes, but thei wil
not do them: for with their mouthes thei make iteftes, and their
heart goeth after their couetoufnes.

32 And lo, thou art vnto them, as a iefting fong of one that
hathe a pleafant voice, and can fing wel: for thei heare thy
wor-des, but thei do them not.

33 And when this commeth to paffe (for lo, it wil come) then
fhall thei knowe, that a Prophet hathe bene among them.

CHAP. XXXIII.

2 Against the fhepherdes that defiied the flock of Christ, &
feke their owne gain 7 The Lord faith that he wil vifite his
difperfed flock, and gather them to-gather. 23 He promifeth
the true fhepherd Christ, and wish him peace.

1 And the worde of the Lord came vn to me, faying,

2 Sonne of man, prophecie againft the fhepherdes of Ifraél,
prophecie and fay vnto them, Thus faith the Lord God vn-to
the fhepherdes, "Wo be vnto the fhepherdes of Ifraél, that fede
thiem fel-ues: fhulde not the fhepherdes fede the flockes?

3 Ye eat the fat, and ye clothe you with the woll: ye kil them
that are fed, but ye fed not the fhepc.

4 The weake haue ye not ftrenghened: the ficke haue ye not
healed, nether haue ye bounde vp the broken, nor broght
again that which was driuē away, netht haue ye foght that
which was loft, but with crueltie, & with rigour haue ye ruled
the.

5 And they were fcattered without a fhep-herde: and when thei
were difperfed, thei were deuoured of all the beafts of the
field.

6 My fhepe wädred through all the moun-taines, and vpon euerie hye hil: yea, my flocke was fcattered through all the earth, and none did feke or ferche afim them.

7 Therefore ye fhepherdes, heare the wor-de of the Lord.

8 As I liue, faith the Lord God, surely be-cause my flocke was fpoiled, and my fhepe were deuoured of all beaftes of the field, hauing no fhepherd, nether did my fhepherdes feke my fhepe, but the fhepherdes fed them felues, and fed not my fhepe,

9 Therefore, heare ye the worde of Lord, & ye fhepherdes.

10 Thus faith the Lord God, Beholde, I come againft the fhepherdes, and wil re-quire my fhepe at their hands, and cau-fe themzo ceafe from feding the fhepe: nether fhall the fhepherds fede them felues

q This deela reth that we oght to heare Gods worde with fuchu ceafe and affa- ction that we fhulde in all points obey to, els we abnife the worde in our owne con demonion, and make of his munifere as thogh they were ieftes to ferne, mens foolish fanta- fies "Or, pleafant, & loue fong.

Lerem. 23, 2. a by the fhép-heres be not neth che King, the magifra-ter, Prieth, & Prophecer b Ye feke to meiche your felues by their comodities, & fo fpoile their riches & fub-fience. c He defers-heth the offi-ce and durcie of a good pa-fior, who oght to loue and fa cor his flocke and not to be cruel

toward them. d For lacke of good gouet nemme & do-firme
they pe-rished.

The good shepherd.

Ezekiel. The noble plant.

By destroying the country's hirelings and restoring true
shepherds whereof we have a figure so oft as God fendeth true
preachers who both by doctrine and life labour to fede his
shepe in the pleasure pastures of his words. In the dais of their
affliction and misery and this promise is to comfort the Church
in all dangers.

g Meaning such as life vp them selues about their brethren, &
think that have no need to be governed by me. h That it, by
putting difference between the good and the bad, and so give
to either as the defence I by good pasture and depe waters is
not the pure word of God and g administration of inflict, if the
did not distribute to g power of the bad corrupt it.

k Meaning, Christ, of who me David was a figure, Iere pop
hufus 1,9. I this declares, that under Christ the fuchu shulde be
truly deit uered fufione, and 1,1, and so be fairly preferred in
the Church, where the shulde oruer perth.

any more for I wil deliuer my shepe from their mouches, and
thei shal nomore deuoure them.

11 For thus faith the Lord God, Beholde, I wil ferche my
shepe, and feke them out.

12 As a shepherd fercheth out his flocke, when he hathe bene
among his shepe that are fcartered, so wil I feke out my shepe
& wil deliuer them out of all places, where thei haue bene
fcartered in the cloudie & daike daie,

13 And I wil bring them out from the people, and gather them
from the countreis, and wil bring them to thei owne land, and
fede them vpon the mountaines of Ifrael, by the riuers, and in
all the inhabited places of the country.

14 I wil fede the in a good pasture, and vp on the hie
mountaines of Ifrael shal their folde be: there shal thei lie in a
good folde and in fat pasture shal thei fede vpon the
mountaines of Ifrael.

15 I wil fede my shepe, and bring them to thei rest, faith the
Lord God.

16 I wil feke that which was loft, and bring againe that which
was driuen awaie, and wil binde vp that which was broken,
and wil ftrengthen the weake, but I wil deftroy the fat and the
fstrong, & I wil fede them with h judgement.

17 Also you my shepe, thus faith the Lord God, Beholde, I iudge betwene shepe, and shepe, betwene the rams & the goates.

18 Semeth it a finale thing vnto you to haue eaten vp the good pasture, but ye must tread downe with your fete the residue of your pasture & to haue dronke of the depe waters, but ye must trouble the residue with your fete?

19 And my shepe eat that which ye haue troden with your fete, and drinke that w ye haue troubled with your fete.

20 Therefore thus faith the Lord God vnto them, Beholde, I, euen I wil iudge betwene the fat shepe and the leane shepe.

21 Because ye haue thrust with fide & with shulder, and pufst all the weake with your hornes, eil ye haue fcartered them abioade,

22 Therefore wil I helpe my shepe, and thei shal nomore be spoiled, and I wil iudge betwene shepe and shepe.

23 And I wil fet vp a shepherd ouer them, and he shal fede them, euen my feruant. Daudid, he shal fede them, and he shalbe their shepherd.

24 And I the Lord wil betheir God, and my feruant Daudid shalbe the prince amog them. I the Lord haue spoken it.

25 And I wil make with them a couenane of peace, and wil cause the euil beaftes to cease out of the land: and thei shal dwell safely in the wilderness, and stepe in the woods.

26 And I wil feke them, as a blefising, euen rounde about my mountaine: & I wil cause aine to come downe in due frafon, and there shalbe raine of blefising.

27 And the m tre of the field shal yelde her fiute, & the earth shal giue her frute, and thei shalbe safe in their land, and shal knowe that I am the Lord, when I haue broken the cordes of their yoke, and deliuered them out of the hands of those that ferued them selues of them.

28 And thei shal nomore be spoiled of the heathen, nether shal the beafts of the land deuoure them, but thei shal dwell safely and none shal make them afiaied.

29 And I wil raise vp for them a plant of renoume, and they shalbe no more consumed with hungre in the land, nether beare the reproche of the heathen anie more.

30 Thus shal thei vnderftand, that I the Lord their God am with them, and that thei, eue the houfe of Ifrael, are my people, faith the Lord God.

31 And ye my shepe, the shepe of my pasture are inen, & I am your God, faith g Lord God.

CHAP. XXXV.

2 The defruition that shal come on mount Seir, because the troubled the people of the Lord.

1 Moreover the worde of the Lord came vnto me, saying,

2 Sonne of man, fet thy face against mount Seir, and prophecie against it,

3 And faie vnto it, Thus faith the Lord God, Beholde, o mount Seir, I come against thee, and I wil ftrethe out mine hand against thee, and I wil make thee defolate and wafte.

4 I wil laie thy cities wafte, and thou shalt be defolate, and thou shalt knowe that I am the Lord.

5 Because thou haft had a perpetual hatred & haft put the children of Ifrael to flight by the force of the fworde in the time of their calamitie, when their iniquitie had an end,

6 Therefore as I liue, faith the Lord God, I wil prepare thee vnto blood, and blood shal pursue thee: except thou hate blood, euen blood shal pursue thee.

7 Thus wil I make mount Seir defolate and wafte, and cut of from it him that passeth out and him that returneth.

8 And I wil fil his mountaines with his flaine me: in thine hils, and in thy valleis and in all thy rims shal thei fall, that are

flaine with the fworde.

9 I wil make thee perpetual defolatio, and thy cities shal not
returne, and ye shal knowe that I am the Lord.

10 Because thou haft faid, e These twona-

m The fures of Gods graces shal apper a in great abundance in
his Church.

n That is, the rod that shal come out of g route of Ithal, the 1st.

a Where the Idumeans dwit.

b When by their punishment I exiled them fro their iniquitie

c Except thou repent thy former crueltie.

d To wit, to their former estate e Meaning, If-rail & Iudab.

The enemie punifhed.

Ezekiel. Comfort to Israel.

f And fo by fighting again Gods people, then thalde go about to put him out of his owne po- ffession g As thou hast done cruelly, fo shalt thou be cruelly handled h Shewing, y when God pu- nished the e- nemies, the godlie oglet to consider that he harhe a ce- ro ouer them and fo prave his Name, and alfe that the wicked rage as though the- re were no God, till they fell his hand to their de- fraction.

cions, and these two countries shalbe mine, and we wil possesse them (feing the Lord was there)

11 Therefore as I liue, faith the Lord God, I wil euen do according to thy swath, & according to thine indignatio which thou hast vsed in thine hatred against them: & I wil make my self knowen among them when I haue udged thee.

12 And thou shalt knowe, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, Theil ye waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard them.

14 Thus faith the Lord God, So shal all the worlde reoyce when I shal make thee desolate.

15 As thou didest reoyce at the inheritance of the house of Israel, because it was desolate, so wil I do vnto thee: thou shalt

be desolate, do mount Seir, & all Idumea wholly, and thei shal knowe, that I am the Lord.

CHAP. XXXVI.

2 He premifeth to defiuer Israel from the Gentiles. 21 The benefited done vnto the Jews, are to be ascribed to the mercie of God, and not vnto their desernings. 26 God remeth our hearts, that we make walks in his commandments.

Chap 6.2.

a That is, the Idumean b That is, Iru falem, which for Gods pre-mises was y chafed at all the worlde.

e Ye are made a merter of talle and de- zition to all the worlde

d Thei appea- ted with them selues to haue it, and there-fore deue & stebuchad-ors adv against le-rufalem for abet purpofe.

1 A Lso thou sonne of man, prophecie vnto the mountaines of Israel, and faie, Ye mountaines of Israel, heave y wor-de of the Lord.

2 Thus faith the Lord God, Because the enemy harhe said against you, Aha, euen the hie places of the worlde are ours in possession,

3 Therefore prophecie, and faie, Thus faith the Lord God,
Because that they haue made you desolate, and swallowed you
vp on uterie fyde, that ye might be a possession vnto the
residue of the heathen, and ye are come vnto the lipper &
tong-ues of men, and vnto the reproche of the people,

4 Therefore ye mountaines of Israel, heare the worde of the
Lord God, Thus faith y Lord God to the mountaines and to the
hilles, to the iuers, and to the valleys, and to the waste,
desolate places, and to the cities that are forsaken: which are
spoiled and had in derision of the residue of the heathen that
are rounde about.

5 Therefore thus faith the Lord God, Su-rely in the fyie of
mine indignation haue I spoken against the residue of the
heathé, and against all Idumea, which haue ta-ken my land for
their possession, with the ioye of all their heart, with
despireful mundes to cast it out for a praie.

6 Prophecie therefore vpon the land of

Israel, and faie vnto the mountaines, and to the hilles, to the
riuers, and to the val-leis, Thus faith the Lord God, Beholde, I
liue spoken in mine indignation, and in my wrath, because ye
haue suffered the shame of the heathen,

7 Therefore thus faith the Lord God, I haue lifted vp mine
hand, surely the hea-then that are about you, shal beare their
shame.

8 But you, do mountaines of Israel, ye shall s fnoote for the
your branches, and bring for the your frute to my people of
Israel: for thei are ready to come.

9 For beholde, I come vnto you, and I wil turne vnto you, and
ye shall be tilled and fowen.

10 And I wil multiplie the men vpon you, euen all the house of
Israel wholly, & the cities shall be inhabited, & the desolate pla-
ces shall be buyled.

11 And I wil multiplie vpon you man and beast, and thei shall
encrease, and bring frute, and I wil cause you to dwell after
your olde estate, & I wil be ftoue benefites vpon you more
then h at the first, and ye shall knowe that I am the Lord.

12 Yea, I wil cause men to walke vpon you, 'end my people
Israel, & thei shall possess you, and ye shall be their
inheritance, and ye shall nomore hence for the deprive the of
men.

13 Thus faith the Lord God, Because thei faie vnto you, Thou
vland deuourest vp men, and hast be ne a waftor of thy people,

14 Therefore thou shalt deuoure men no-more, nether wafle
thy people hece for the, faith the Lord God,

15 Nether wil I cause men to heare in thee the shame of the
heathen any more, ne-ther shalt thou beare the reproche of the

people any more, nether shalt cause thy folke to fall any more,
faith y Lord God.

16 Moreover the worde of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne
land, thei defiled it by their owne waies, & by their dedes:
their wale was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood
that thei had shed in the land, and for their idoles, where with
thei had polluted it.

19 And I scattered them among the heathen, and thei were
dispersed through the coun-treis: for according to their waies,
and ac-cording to their dedes, I judged them.

20 And when thei entred vnto the heathé, whether thei wés,
thei polluted mine holy Name, when they said of them, These
are the people of the Lord, and are gone out of his land.

e Because you haue haue a laughig Roche vnto them f By
making a folienne oche, read chap 20,5

g God desla-reth his mer-ciers and good-ner toward his
Church who still preferneth his, euen when he desirouch his
enemies.

h Which was accomplished under Christ, to whome all these
tempo-ral delineated did direct the i That is, vpon the

mountaines of Israel-lem

k Thus the enemies impu- ted as the re-proche of the land
which God did for g fones of the people accor- ding to his wife
indig-moors.

21 But

The ſtonie heart.

Ezekiél. Drye bones.

35003/1224

1 And there- fore wolded not fuffie my Ma- me to be had in
contempt, as the heathen wolded haue reproched me, if I had
fuffied my Church to perith. 2 This exche- deeth from mi all
diguiti, & means to defur ne ante thing by, feing that God
refereth the whole to him felf, and that only for the glorie of
his holy Na- me Cor. year.

a That is, his Spirit where- by he refer- meth the heart and
regenera- eth his, Ifa 44:1 Leviem 32, 19. chagr. 11, 19.

a Vader the abundance of temporal be- nefhes he con- cludeth
the ſpiritual gra- des.

p Ye ſhal co- me to true re- pentance, and thinks your felves
vnuor- ther to be of nither of Gods creatures for your ingrau-

tude against him

qHe declareth q' it oghe one to be referred to the feyle or
plentifules of the earth that one country or riche, as I abundant,
but only to Gods mercies, as his pleguer, and curies declare
when he ma- keeth it haze

21 But I fauoured mine holy! Name which the houle of Ifiaél
had polluted amóg the heathen, whether they went.

22 Therefore say vnto the houle of Ifiaél, Thus faith y Lord
God, I do not this for your fakes, ó houle of Ifiaél, but for mine
= holie Names fake, which ye polluted a- mong the heathen
whether ye went.

23 And I wil sanctifie my great Name, y was polluted among
the heathen, among whome you haue polluted it, & the heathé
shal knowe that I am the Lord, faith the Lord God, when I
shalbe sanctified in you before' there eyes.

24 For I wil take you from among the hea- then, and gather
you out of all countruis, and wil bring you into your owne
land.

25 Then wil I powre cleane a water vpon you, and ye shalbe
cleane: yea, fto all your filthines, and fto all your idoles wil I
clé- fe you.

26 A new heart also wil I giue you, and a new spirit wil I put within you, and I wil take away the stonie heart out of your bodye, & I wil giue you an heart of flefh.

27 And I wil put my Spirit within you, & canfe you to waile in my statutes, & ye fhall kepe my iudgements and do them.

28 And ye fhall dwell in the lād, that I gaue to your fathers, and ye fhall be my people and I wil be your God.

29 I wil also deliuer you from all your fil- thines, and I wil call for o corne, and wil increafe it, and lay no famine vpon you.

30 For I wil multiplie the frute of the trees, and the encrease of the field, that ye fhall beare no more the reproche of famine among the heathen.

31 The fhall ye reméber your owne wicked wayes, & your dedes that were not good, & fhall iudge your felues worthie to haue bene destroyed for your iniquities, and for your abominacions.

32 Be it knowen vnto you that I do not this for your sakes, faith the Lord God: therefore, ó ye houle of Ifraél, be afhamed, and confounded for your owne wayes.

33 Thus faith the Lord God, What time as I fhall haue clenfed you from all your iniquities, I wil caufe you to dwell in the cities, and the defolate places fhall be buylded.

34 And the defolate lād ſhalbe tilled, whe- re as it lay waſte in the fight of all that paſ- ſed by.

35 For they ſaid, This waſte lād was like the garden of Eden, and theſe waſte and deſolate and iunous cities were ſtrong, and were inhabited.

36 Then the reſidue of the heathen that are left round about you, ſhal q knowe that I the Lord buyld the ruinous places, and plant the defolate places: I th: Lord haue

ſpoken it, and wil do it.

37 Thus faith the Lord God, I wil yet for this be fought of the houſe of Iſraél, to pr- forme it vnto them: I wil encreaſe them with men like a flocke.

38 As the holie flocke, as the flocke of Ieru- ſalém in their ſolemne feaſtes, ſo ſhal the defolate cities be filled with flockes of men, and they ſhal knowe, that I am the Lord.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people, be- ing an capuiſe to Heſhermeth the vnuor of the ten tribes with the true.

2 The hand of the Lord was vpon me, & caryed me out in the Spirit of the Lord, and ſet me downe in the middes of the field,

which was ful of a bones.

3 And he led me round about by them, and beholde, there were very manic in the opf- field, and lo, they were verie drye.

4 And he laid vnto me, Sonne of man, can thefe bones liue:
And I answered, ó Lord God, thou know. ft.

5 Againe he laid vnto me, Prophecie vpon thefe bones and fay vnto them, O ye ot ye bones, heare the worde of the Lord.

6 Thus faith the Lord God vnto thefe bones, Beholde, I wil caufe breath to entre in- to you, and ye fhall liue.

7 And I wil lay finewes vpo you, and make flefh growe vpon you, and couet you with fkin, and put breath in you, that ye may liue, and ye fhall knowe that I am the Lord.

8 So I prophecied, as I was commanded: and as I prophecied, there was a noife, and beholde, there was a fhaking, and the bones came together, bone to his bone.

9 And when I behelde, lo, the finewes, and the flefh gr. we vpon them, and abouē, the fkin couered the, but there was no breath in them.

10 Then laid he vnto me, Prophecie vn- to the winde:
prophecie, fonne of man, and fay to the windi, Thus faith the Lord God, Come from the foure b windis, ó breath, and breathe vpon thefe flame, that they may liue.

11 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stode vp vpon their fete, an exceeding great armie.

12 Then he laide vnto me, Sonne of man, these bones are the whole house of Ifraél. Beholde, they say, Our bones are dried, and our hope is gone, & we are cleane cut of.

13 Therefore prophesie, and say vnto the, thus saith the Lord God, Beholde, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Ifraél,

Krt.iiii.

Or, wafte. a He stieweth by a grauer metall, that God hache power, and al- lo wil ocliner his people fch their capti- uity in afouche as he is alien gine life to y and bones, & bodyes & ma- ke them vp a- gaine.

b Signifying, &ly vnuse- re as the Isra- elles were scatered: that is, the fat h- ful shal be brought to the same vnuse of Spirit, and do- dr at, where- fomer they a- ve scatered through the wilde.

Deliverance by Chryft.

Ezekiél. Of Gog and Magóg.

e That is, whé I haue broght you out of those places, and
cownes where you a- re capines.

13 And ye shal knowe that I am the Lord, when I haue opened
your graues, ô my people, and broght you vp out of your
sepulchres,

14 And shal put my Spirit in you, and ye shal liue, & I shal
place you in your owne land: then ye shal knowe that I the
Lord haue spoken it, and performed it, faith the Lord.

15 ¶ The worde of the Lord came againe vnto me, saying,

16 Moreouer thou sonne of man, take thee a piece of wood,
and write vpon it, Vnto Iu- dáh, and to the children of Ifraél his
com- panions: then take another piece of wood and write vpon
it, Vnto Ioséph the tre of Ephráim, and to all the house of Ifraél
his companions.

17 And thou shalt ioyne them one to an- other into one tre, and
they shalbe as one in thine hand.

18 And whé the children of thy people shal speake vnto thee,
saying, Wilt thou not shewe vs what thou meanst by these?

19 Thou shalt answer them, Thus faith the Lord God, Beholde,
I wil take the tre of Ioséph, which is in the hand of Ephráim,
and the tribes of Ifraél his fellowes, and wil put them with him,

enen with the tre of Iudáh, and make them one tre, and they shalbe one in mine hand.

20 And the pieces of wood, whereon thou writest, shal be in thine hand, in their fight.

21 And say vnto them, Thus faith the Lord God, Beholde, I wil take the children of Ifraél from among the heathen, whether they be gone, and wil gather them on eue- riefide, and bring them into their owne land.

22 And I wil make them one people in the land, vpon the mountaines of Ifraél, and one King shalbe King to them all: & they shalbe no more two peoples, nether be de- uided anie more hence for the into two kingdomes.

23 Nether shal they be polluted anie more with their idoles, not with their abomina- tions, nor with anie of their trálgrefaiós: but I wil faue them out of all their dwel- ling places, wherein they haue sinned, and wil clense them: so shal they be my people, and I wilbe their God.

24 And Dauíd my seruát shalbe King ouer them, and they all shal haue one shepherd: they shal also walke in my iudgementes, and obserue any statutes, and do them.

25 And they shal dwell in the land, that I haue gfuén vnto Iakóh my seruát, where your fathers haue dwelt, & they shal dwell these in, enen they, and their sonnes, & their sonnes

fonnes for euer, and my seruát Da- uid shalbe their prince for euer.

26 Moreouer, I wil make a couenant of pea ce with them: it shal be an euerlasting co- uenant with them, and I wil place them, & multiplie them, and wil fet my Sanctuarie among them for euer more.

27 My tabernacle also shalbe with the yea, I wil be their God, and they shalbe my people.

28 Thus the heathen shal knowe, that I the Lord do sanctifie Ifraél, when my Sáctua- rie shalbe among them for euer more.

CHAP. XXXVIII.

1 He prophesieth that Gog and Magóg shal fight with great power against the people of God. 22 Their de- struision.

1 And the worde of y Lord came vnto me, saying,

2 Sonne of man, set thy face against a Gog and against the land of Magóg, the chief prince of Méftech and Tubál, & prophe- cie against him,

3 And say, Thus saith the Lord God, Be- holde, I come against thee, ô Gog the chief prince of Méftech and Tubál.

4 And I wil deftroie thee, and put hokes in thy chawes, and I wil bring thee for the, and all thine hofte bofhe horfes, and horfe- men, all clothed with all fortes of armour, enen a great multitude with buckelers, and fhields, all handling fwordes.

5 They of Parás, of Cufh, and Phut with them, enen all they that heare fhield and helmet.

6 a Goméi and all his bandes, and the hou- fe of Togarmáh of the North efortets, and all his bandes, and muche people with thee.

7 Prepare thy felf, and a make thee ready, bofhe thou, and all thy multitude, that are affembled vnto thee, and be their fauegarde.

8 After manie dayes thou fha vifited: for in the latter yeres thou fha bme into the land, that hahe bene deftousyed with the fworde, and is gathered out of manie people vpon the moutaines of Ifraél, which haue long lien wafte: yet they haue bene broght out of the people, and they fhall dwell all fafe.

9 Thou fhalt afcend and come vp like a re- peft, & fhalt be like a cloude to couer the land, bofhe thou, and all thy bandes, & manie people with thee.

10 Thus faith the Lord God, Euen at the fame time fhall manie things come into thy minde, and thou fhalt thinke e euil thoughts.

11 And thou shalt say, I wil go vp to the lād that haue no walled towere: I wil go to them that are at rest, and dwell in safetic, which dwell all without walles, and haue nether barres nor gates,

12 Thinking to spoile the pray, and to take a bootie,

Pfai 109,4. G 116,4.

a Which was a people that came of Ma- gog the sonne of Iaphet, Gen 10,2 Ma- gog also have inhabited a certain country, so that by these two countries, so had the government of Grece & Italy, the meaneth the principals encreasement of the Church, Reuel 20,8

b He sheweth that the encreasement shulde bend them fel- lous against the Church, but it shulde be to their owne destruction

c The Perissians, Ethiopians and men of Aphri- ca

d Gomér was Iaphets sonne, and Togarmáh the sonne of Gomér, and are thought to be they that inhabited Asia- minor.

e Iguifying, y all the people of the worde shulde assemble them fel- lous against the Church and Christ their head the, meaning, the land of Israel

f That is, to molest, and to destroy the Church

g Meaning, If- raél ſchich had now ſome de- ſtroyed, it was one yet hupli againſt de- ſtiring hereby y ſimplerate of the godſſe, who ſefe not ſo much to fortifie them ſtales by outward force, i to depend on the proudſe & goodnes of God.

d Which ſigni fech the roy- ning together of the two houſes of If- raél, and Iu- dáh.

e That is, the houſe of Ifraél

Ioh.10,16.

Iſa 40,11. Ier 23,5. chap.54,23. dan.9,24.

f Meaning, y the cleft by Cheſit ſhal dwell in the brunerifis le- refalion, which is men by the land of Co- aben.

The Church defended.

Ezekiel.

Gogs deſtruction

h One enemies shal cause an- other because everyone shal
thlike to have the spoils of the Church

I Shalt not Spire thine oc- calions to co- ner against my
Church, when they suspect nothing

k Meaning, in the last age, and from the comming of Christ
unto end of the world. I Signifying God, will be fancified by
maintaining his Church, and destroying his enemies, as Chap
16, 23 & 37, 38 m Hereby he declared that most affliction can
come to Church, whe- roof they he- ne not been advertised a-
fore time, to teach the to induce all things with more param- ce
when they knows God haste to or- dered.

6 All moneys whereby man shulde thunke to four him self shal
fails, the affliction in those dause shalbe to great & the
enemies deft until shal be to terrible. 6 Against the people of
Gog and Magog.

Chap 16, 23. & 37, 38.

bootie, to turne thine hand vpon the de- folate places that are
now inhabited, and vpon the people, that are gathered out of
the nations which haue gotten cattel and goods & dwell in the
middles of the land.

13 Sheba and Dedán, and the marchantes of Tarthihf with all the lions thereof fhall fay vnto thee, b Art thou come to fpoile fy pray haft thou gathered thy multitude to take a bootie to cary away filuer and gol- de, to take away cattel & goods, & to fpoil- le a great pray

14 Therefore, fonne of man, prophecie, and fay vnto Gog, Thus faith the Lord God, In fy day when my people of Ifrael dwel- leth fafe, fhalt thou not knowe it

15 And come from thy place out of the North partes, thou & muche people with thee all fhall tide vpon hofes, tuen a great multitude and a mightie aimie.

16 And thou fhalt come vp against my peo- ple of Ifrael, as a cloude to couer the land: thou fhalt be in the latter daies, and I wil bring thee vpon my land that the heathen may knowe me, when I fhallbe fancified in thee, & Gog, before their eyes.

17 Thus faith the Lord God, Art not thou he, of whome I haue fpoken in olde time m by the hand of my fequants the Prophe- tes of Ifrael which prophecied in those dayes and yeres, that I wold: bring thee vpon them

18 At the fame time alfo whe Gog fhall co- ner against the land of Ifrael, faith fy Lord God: my wrath fhall arife in mine angre.

19 For in mine indignation & in the fyre of my wrath haue I fpoké it: surely at that ti- me there fhallbe a great fhaking in the

lad of

20 The fishes of the sea, & the foules then, and the beastes of the field all: it moue & crrpe vpon the earth, and all: men that are vpon the earth, shal tremble at my prefence, & the mountaines shalbe ouerthrowen, & the staites shal fall, and euery wall shal fall to the grounds.

21 For I wil call for a sworde against him & through out all my mountaines, faith the Lord God: euery mans sworde shal be againft his brother.

22 And I wil pleade againft him with pestilence, and with blood, and I wil cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a fore raine, and haile stones, fyre, & brimstone.

23 Thus wil I be magnified, and sanctified, and knowen in the eyes of many nacions, and thei shal knowe, that I am the Lord.

CHAP. XXXIX.

1 He shalveth the destrudition of Gog and Magog 11 The granes of Gog and his bolte. 12 Thei shalbe denoured of

birdes and beafts 13 Wherefore the houft of Israel is capture 14 Their bringing againe from captuities is premised.

1 Therefore, thou sonne of man, prophesie againft Gog, & say, Thus faith the Lord God, Beholde, I come againft thee, &

Gog, the chief: prince of Meshech and Tubál.

2 And I wil destroy thee a & leaue but the fixt part of thee, & wil caufe thee to come vp from the North partes and wil bring thee vpon the mountaines of Ifrael:

3 And I wil smite thy bowe out of thy left hand, and I wil caufe thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Ifrael, and all thy bāds and the people, that is with thee: for I wil giue thee vnto the birdes and to euery feathered foule & beaft of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, faith the Lord God.

6 And I wil fend a fyre on Magóg, and among them that dwell safely in the eyles, and thei shall knowe, that I am the Lord.

7 So wil I make mine holy Name knowe in the middes of my people Ifrael, and I wil not suffer them to pollute mine holy Name anie more, and the heathen shall knowe that I am the Lord, the holie one of Ifrael.

8 Beholde, d it is come, and it is done, faith the Lord God: this is the day whereof I haue spoken.

9 And thei that dwell in the cities of Ifra-él, shall e go forthe, and shall burne and set fyre vpon the weapons, and on the

shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and thei shal burne them with fyre feuen yeres.

10 So that thy shal bring no wood out of the field, nether cut downe any out of the forefts: for they shal burne the weapons with fyre, and they shal robbe those, that robbed them, and spoyle those that spoy- led them, faith the Lord God.

11 And at fy fame time wil I giue vnto Gog a place there for buryal in Ifrael, euen thy valley whereby men go toward fy East part of the Sea: and it shal cause the that passc by, to stop their s noses, and there shal they burye Gog with all his multitude: & they shal call it the valley of Hamón-Gog.

12 b And feuen moneths long shal the house of Ifrael be burying of the, that they may clenfe the land.

13 Yea, all the people of the land shal bury them, and they shal haue a name when I shalbe glorified, faith the Lord God.

14 And they shal chuse out men to go con- tinually through the land with them that trauail, to burye those that remaine vp-

a Or, deftroy thee with six plagues, as Chap 16, 23.

b Meaning, fy by the verene of God: wor- de the enemies shalbe duftrol ed where fo- cer he afla- leth his Church.

c That is, a- mong all na- tions where fy enemies of my people
duell, I me they ne- wer to larre fuprare.

d That in his plague is fully determined in my counfel & can
not be changed

e Afci: this deftrudition Church fhall have grane prace and tra-
guillitie, and worn all their weapons be- cause they

fhall be more have the con- mitant this is chiefly neft of the
accom- plishment of Christ king- doms, when by their head.
Christ all e- nences fhallbe overcome

f Which defta- ren that the enemies fhall have an horri- ble tall.

g For the kike of fy carkeftes Or, of the ma- tered of Gog h
Meaning, a long time.

i Partely that the holy lad fhulde not be polluted, and partly for
the compafsion fy the children of God have men on their
enemies.

SII.

A great sacrifice.

Ezekiel. The temple.

Or, and elinde

k Whereby he signifieth the horrible defi- trition that shalde come vpon the em- mies of his Church.

l The heathen shal knowe f they enterta- me not my peo- ple by their breeugh, ne- ther yet by f weaknes of ad on arms, but f this was for my peoples finnes

Chap. 21, 25.

on the grounds, and clense it: they shal fear the to the end of feuen monerhs.

15 And the trauailers that paffe through the land, if anyfea'mans bone, then shal he fet vp a figue by it, til the buryers haue buried it, in the valley of Hamon-Gog.

16 And alfo the name of the citie shal be 'Hamonah: thus shal they clense the land.

17 And thou fonne of man, thus faith the Lord God, Speake vnto euerie feathered foule, and to all the beaftes of the field, Assemble your felues, and come: h ga- ther your felues on euerie fide to my facri- fice: for I do facrifice a great facrifice for you vpon the mountaines of Ifraél, that ye may eat fleth, and drinke blood.

18 Ye shal eat the fleth of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, and of bullockes, enen of all fat beafts of Baſhán.

19 And ye shal eat fat til you be full, and drinke blood, til ye be drunken of my fa- crifice, which I haue sacrificed for you.

20 Thus you shal be filled at my table with horfes and chariots, with valiant men, and with all men of warte, faith the Lord God.

21 And I wil fet my glorie among the hea- then, and all the heathen shal fe my iud- gement, that I haue executed, and mine hand, which I haue layed vpon them.

22 So the houfe of Ifraél shal knowe, that I am the Lord their God from that day and fo forthe.

23 And the heathen shal knowe, that the houfe of Ifraél went into captiuitie for their iniquitie, becaufe they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: fo fel they all by the fworde.

24 According to their vnclennes, and ac- cording to their transgrefions haue I done vnto them, and hid my face from them.

25 Therefore thus faith the Lord God, Now wil I bring againe the captiuitie of Iaakób, and haue compaftion vpon the whole houfe of Ifraél, and wil be ielous for mine holy Name,

26 After that they haue borne their fname, and all their transgrefion, whereby they haue transgrefied against me, when

they dwelt safely in their land, and without feare of any.

27 When I haue broght them againe from the people, and gathered them out of their enemies lands, and am v fanctified in them in the fight of manie nacions,

28 Then shal they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but

I haue gathered them vnto their owne land, and haue left none of them any mo- re there,

29 Nether wil I hide my face anie more from them: for I haue powred out my Bpí- rit vpon the houfe of Ifraél, faith the Lord God.

CHAP. XI.

The refaring of the citie and the Temple.

1 IN the fiue and twentieth yere of our being in captiuitie in the a beginning of the yere, in the tenth day of the mo- neth, in the fourteft yere after that the ci- tie was fmitten, in the felf fame day, the hand of the Lord was vpon me, & broght me thether.

2 Into the land of Ifraél broght he me by a diuine vifion, and fet me vpon a verie hie mountaine, whereup o was as the buyl-

ding of a citie, toward the South.

3 And he broght me thether, and be- holde, there was a b man, whose fimili- tude was to loke to, like braffe, with a linen threde in his hand, and a rede to meafure with: and he ftode at the gate.

4 And the man faid vnto me, Sonne of man, beholde with thine eyes, and heare with thine eates, and fet thine heart vpon all that I shal fhew thee: for to the intent, that they might be fhewed thee, art thou broght hether: declare all that thou fetif, vnto the houfe of Ifraél.

5 And beholde, I faw a wall on the outfi- de of the houfe rounde about: and in the mans hand was a rede to meafure with, of fix cubites long, by the cubite, and an hand breadth: fo he meafured the breadth of the buyliding with one rede, and the height with one rede.

6 Then came he vnto the gate, which lo- keth to waide the Eaft, and went vp the ftai- res thereof, and meafured the pofte of the gate, which was one rede broad, and the other pofte of the gate, which was one rede broad.

7 And euerie chamber was one rede long, & one rede broad, and betwene the chambers were fiue cubites: and the pofte of the gate by the porche of the gate within was one rede.

8 He meafured alfo the porche of the gate within with one rede.

9 Then meafured he the porche of the ga- te of eight cubites, and the poftes there- of, of two cubites, and the porche of the gate was inwarde.

10 And the chabers of the gate Eaftwarde, were thre on this fide, & thre on that fide: they thre were of one meafure, and the po- ftes had one meafure on this fide and one on that fide.

11 And he meafured the I readth of the en- trie

a The fawes voiced the be- gunning of the yere after two fom: for these feafies they began to co- mite inklarch, and for their other affiates in Sepefber: fo that this is to be vnderfend of September. Or, vifion of Ord.

b Which was an Angel in fonne of a mi, that came to meafure out this buyliding.

Or, the fholde.

Or, vpon fife.

Or, prairie.

Ezekiel.

THE DESCRIPTION OF THE FIGURE

which beginnerh, verfy.

Fr/1 The wall that clpaffeth about the Temple & the court tes,
as appeareth in the leclid and in the great figure

A B The thickness of the wall, was fix cubites; for so log the
rede was.

A C The heigh of the wall, & was also fix cubites: this wall
obscured two thousand cubites, that is, on the East side 100 C
H & on the North side 100 H I as much on $\frac{1}{2}$ South side C K
& 500 on the West side I K This wall did separate the Temple
from the cune, Chap 42.20

Fr/6 This gate in the great figure is marked with D vino the
which apperteine fence Reppes E These they go into the
porche where are fix chambers F. Which por che was closed &
a wall G

Fr/7 E F G. The legth The breadth E G G The space of lyne
cubites between the chambers, and so merke space was on this
side, and beybde the chambers G. Fro the thresholds toward to
the porche was fix cubites A B B C The porche

Fr/9 C D The vpper poftes H I The breadth of the alley of the porche B C The length of the porche, & was thwande

Fr/11 L M The breadth of $\frac{1}{2}$ gate, & the height A N Fr/12 The space before $\frac{1}{2}$ chabers as a little galerie G

Fr/13 The breadth of the whole porche from $\frac{1}{2}$ vmoff chamber to the gate 35 cubites P Q In the 14 ver- he speaboth of the vpper po- ftes, or pfeifes & in all were 60 cubites for enteric cha ber had fix, & $\frac{1}{2}$ thresholds, & lintel of the dors, other 12 R figures Fr/15 A D The fiftie cubi tes

Fr/17 The outward court R to called, because it was the outwarde court in re- spect of the Temple as ap- peareth in the great figure N but it is the inner court in respect of the porche, which has the bene de- finished S. The thirtie chambers, fyf- tene on $\frac{1}{2}$ side The two little gates & which are by $\frac{1}{2}$ great gate T.

Fr/19. The lower gate A which had fe- nen Reppes, & the gate with- in right T. be- twene A T were 100 cu- bites, & had as merke from South to North Y X.

trie of the gate ten cubites, or the height of the gate thirteen cubites.

12 The space also before the chambers was one cubite on this side, & the space was one cubite on that side, and the chambers were fix cubits on this side & fix cubits on that side.

13 He measured then the gate fro the route of a chamber to the top of the gate: the bre- adh was fyue and twentie cubites, dore a- gainst dore.

14 He made also poftes of threfcore cubi- tes, and the poftes of the court, or of the ga te had one meafure round about.

15 And vpon the forefront of the entrie of the gate vnto the fore front of the por- che of the gate within were fiftie cubites.

16 And there were narrow windowes in the chambers, and in their poftes within the gate round about, and likewife to the arches: and the windowes went round about within: and vpon the poftes were palme trees.

17 Then broght he me into the outward court, and lo, there were chambers, and a pauement made for the court round about and thirtie chambers were vpon the pau- ement.

18 And the pauemet was by the side of the gates ouer against the length of the gates, or the pauement was benethe.

19 Then he measured the breadth from the forefront of the lower gate without, vn- to the forefront of the court within, an hú dreth cubites East ward and Northward.

20 And the gate of the outwarde court, that lokd toward the North, measured he af- ter the length and breadth thereof.

21 And the chabers thereof were, thre on this side, & thre on $\frac{1}{2}$ side, & the poftes thre of & the arches thereof were after the mea- sure of the first gate: the length thereof was fyftie cubites, & the breadth fyue and twentie cubites.

22 And their windowes, & their arches with their palme trees, were after the measure of $\frac{1}{2}$ gate that loketh toward the East, and the going vp vnto it had feuen steppes, & the arches thereof were before them.

23 And the gate of the inner court ftada ouer against the gate toward the North, & to- ward the East, and he measured from ga- te to gate an hundreth cubites.

24 After $\frac{1}{2}$, he broght me toward the South, & lo, there was a gate toward the South, & he measured the poftes thereof, and the ar- ches thereof according to those measures.

25 And there were windowes in it, and in the arches thereof round about, like those win- dows: the height was fiftie cubites, and the breadth fyue and twentie cubites.

26 And there were feuen to go vp to it, and the arches thereof were before them: & it had palme trees, one on this side, and ano- ther on that side vpon the pofte thereof.

27 ¶ And there was a gate in the inner court toward the South, & he measured fro gate to gate toward $\frac{1}{2}$ South an hudreth

cubits. 28 And he broght me into $\frac{1}{2}$ inner court by $\frac{1}{2}$ South gate, & he measured the South gate

S/Lii.

15 parch de de daur Or, the fume court.

NORTH.

Fr/20 This math he com- dered in the great figure The outwarde court in re- spect of $\frac{1}{2}$ fem- ple M R The North side The porche S. The court without T The length of the porche & the chambers, as in the East side Y X The breadth 25 cu- bites Y Z Fr/21 The gate of the in- ner court B ouer against $\frac{1}{2}$ gate of $\frac{1}{2}$ out- ward court R. and toward $\frac{1}{2}$ East C An hu- dreth cubites R b Fr/24 The South gate in the great figu- re d. The out- ward court e. Fr/27 The inner court ga te f An hu- dreth cubites. d f which was the legth of a court, and his chambers. Fr/28 The inner court g. The eagle dep pts are had & the boy lying, but they are like them of $\frac{1}{2}$ East gate Q for all $\frac{1}{2}$ cour- tes were of one measure, quasente and faction.

The temple.

Ezekiel.

according to those measures.

And the chabers thereof, & y poftes thereof, & y arches thereof according to these measures, & there were windows in it, & in the arches thereof roide about, it was fiftie cubits long & fiue & twetie cubits broad. And the arches round about were fiue & twentie cubites long, & fiue cubites broad. And the arches thereof were toward the vter court, and palme trees were vpon the poftes thereof, and the going vp to it had eight steppes.

Virt. 33 The inner court on y East side N. And so in all he maketh six courses, two on the East side, two on the North, & two on the South side Lake in y great figure.

Againe he brought me into the inner court towards the East, & he measured the gate according to those measures. And the chambers thereof, and the poftes thereof, and the arches thereof were according to these measures, and there were windows therein, and in the arches thereof round about, it was fiftie cubites long, and fyue and twentie cubites broad. And the arches thereof were towards y vter court, and palme trees were vpo the poftes thereof, on this side & on that side, and the going vp to it had eight steps. After he brought me to the North gate, & measured it, according to these measures. The chambers thereof, the poftes thereof, and the arches thereof, and there were windows therein round about: the height was fiftie cubites, and the breadth fyue and twentie cubites. And the poftes thereof were towards the vter court, and palme trees

were vpon the poftes thereof on this side, and on that side, & the going vp to it had eight steps. And enerie chamber, & the enerie thereof

was under y poftes of the gates: there they washed the burnt offering.

And in the porche of the gate flade two tables on this side, and two tables on that side, vpon the which they flewe the burnt offering, and the finne offering, and the tef-pas offering.

And at the side beyond the steps, at the enerie of the North gate flade two tables, and on the other side, which was at y porche of the gate were two tables.

Four tables were on this side, and four tables on y side by the side of y gate, even eight tables when up to the side then sacrifice.

And the four tables were of hewen stone for the burnt offering, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hit: when up to also they layed the instruments wherewith they flewe the burnt offering and the sacrifice.

And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

And without the inner gate were the chabers of the fingers in the inwarde course, which was at the side of the North gate:

and their prospect was towards the South, or one was at the side of the East gate, having the prospect towards the North.

And he said vnto me, This chaber whose prospect is towards the South, is for the Priests, that haue charge to kepe y houfe.

And the chamber whose prospect is towards y North, is for the Priests that haue the charge to kepe the altar: these are the fones of Zadok among the fones of Levi which may come here to the Lord to mi-

Virt. 33 In the porche of the inner course were four tables & as manne in the outward course S a cubite, & an halfe long & as broad, & one cubite high

Virt. 44 The chambers in y inner porche on the North side for y fingers S but the pips, thine hindernis y fights, therefore be holou them, & are in y East court, for they are all alike: likewise on the South side The Prophet was now in y East course, where he saw the altar measured, & defect both one row of chabers, we was for the Priests.

Virt. 45 He speaketh of y two rows of chambers, & were in y inner court N whereof they on y North side were for the Priests, that sacrificed O and they on the South side for them that kepe the teple N Which chambers were East and by South, at the other O were East and by North These men no fone in y great figure.

Virt. 38 He speaketh of six chambers, & were in y porche of the inner course on the North side. The enerie of the chabers, that is, the do-ree, were under the upper po-fites or penicles which hanged over the chabers, as also did over the gate Lake in y great figure.

THE FIGURE OF THE TEMPLE.

The temple.

Ezekiel.

The altar.

Fig. 47 The altar P Fig. 48 He entered by the gate Q, to come into the porch of the temple R. The width of the temple is here described more at large, because the things here measured might y better be understood. Fig. 48 By y postes of the porch he measured the wall which was 8 cubites thick on either side of the alley or porch 1. The two little gates in the side of the porch 1 which were to go to y Priests chambers that were by the Temple A B Fig. 49 The length of y porch 10 cubites 6 And y breadth 7 The stoppes whereby the Prophet came into y porch of the Temple 9. The two pillars to

Chap XII. Fig. 1 The vertical postes or pencils, measuring the tops of the chambers on the sides of y temple A B The fixed chamber G goeth out more the first R and the third A more then the second Fig. 2 The breadth of the entry or gate ten cubites C D Fine cubites from the Temple wall to the gate on entry side E C D F the length of four cubites for y temple gate to y most holy place 8. The breadth of the temple 10 cubites E For G P He speaketh not here of the height therefore it is made of 10 cubites according to Salomon. Fig. 1 The Angel went into the most holy place The porch of y edifice, that is, y threshold of the house of y wall.

H L The gate 6, cubites, E L The breadth on other side the gate 7 cubites M R & L M which make in all 10 cubites Fig. 4 The length 10 cubites, G G, is it was square Fig. 5 The first chamber was a cubites Q R The second flue, R T, and the third

flue A B There were the heights or ridges of chambers R Z A
The missing figure can not be filtered in the figure, but made
easily be received Fig. 8 The landscapes of flue cubites,
meaning the flue chamber was so, and the other from thence
formed so likewise by a perpendicular line or plumer B Z Fig.
9 The chabre without was the line chabre, and the chab- ber y
wall was but flue cubites tuche B Z T for downward it was
flue

nister vnto him.

47 So he measured the court, an hundred cubites long, & an
hundred cubites broad even four square likewise the altar that
was before the House.

48 And he brought me to the porche of the house, and
measured the postes of the por- che, flue cubites on this side,
and flue cubi- tes on that side: and the breadth of the ga- te
was three cubites on this side, and three cubites on that side.

49 The length of the porche was twenty cubites, and the
breadth eleven cubites & he brought me by y steppes whereby
their wet vp to it, & there were pillets by the postes, one on
this side, and another on that side.

CHAP. XII.

The disposicion and order of the building of the Temple and the other things there is belonging.

A Fcti warde, he brought me to the Té- ple, and measured the postes, fix cubites broad on the one side and fix cubi- tes broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the entrie was ten cu- bites, & the sides of the entrie were flue cu- bites on y one side, & flue cubites on y other side, & he measured the length thereof for- tie cubites, & the breadth twenty cubites.

3 The went he in, and measured the postes of the entrie two cubites, and the entrie six cubites, and the breadth of the entrie se- uen cubites.

4 So he measured the length thereof twenty cubites & the breadth twenty cubites before the Temple. And he said vnto me, This is the moſte holie place.

5 After, he measured the wall of the house, fix cubites, and the breadth of euerie cham- bre foure cubites. ounde about the house, on euerie side.

6 And the chambres were chambre vpon chabre, thie and thirtie fote high, & they entred into the wall made for the cham- bres which was rounde about the house y the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large and went round mounting vpwarde to the
chambres: for the staire of the house was mounting vpward,
rounde about the house: therefore y house was larger
vpwarde: so thei went vp fi o the lowest chabre to y hieft by
the mides. 8 I sawe also the house hie rounde about: y fun-
lacions of the chambres were a ful re- de of fix great cubites.

9 The thickenes of the wall which was for the chamber
without, was flue cubites, and that which remained, was the
place of the H L The gate 6, cubites, E L The breadth on other
side the gate 7 cubites M R & L M which make in all 10
cubites Fig. 4 The length 10 cubites, G G, is it was square Fig.
5 The first chamber was a cubites Q R The second flue, R T,
and the third flue A B There were the heights or ridges of
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figure, but made easily be re- ceived Fig. 8 The landscapes of
flue cubites, meaning the flue chamber was so, and the other
from thence formed so likewise by a perpendicular line or
plumer B Z Fig. 9 The chabre without was the line chabre, and
the chab- ber y wall was but flue cubites tuche B Z T for
downwarde it was flue

chambres that were within.

10 And between the chambres was the wy- denes of twenty
cubites rounde about the House on euerie side.

11 And the dores of the chabres were tow- arde the place that remained, one dore towarde the North, & another dore tow- arde the South, and the breadth of the place that remained, was flue cubites roun- de about.

12 Now the buyliding that was before the separate place towarde the West corner, was feuentie cubites broad, and the wall of the buyliding was flue cubites thicke, rounde about, & the length ninetie cubites.

13 So he measured the house an hundred cubites long, & the separate place and the buyliding with the walles thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubites.

15 And he measured the length of the buyl- ding ouer against y separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windows, & the chambers rounde about, on the sides ouer against the postes, filed with order wood rounde about and fro y ground vp to y windows, and the windows were filed.

17 And from above the dore vnto the in- nes house and without, and by all the wall rounde about within and without it

was filed according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree was be- twene a Cherub and a Cherub: and euerie Cherub had two faces.

19 So that the face of a man was towarde the palme tree on the one side, & the face of a lion towarde the palme tree on the other side: it was made through all the house rounde about.

20 From the ground vnto above the dore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Téple were squared, & thus to loke vnto was the similitude & forme of the Sanctuarie.

22 The altar of wood was three cubites hie, & the length thereof two cubites, and the corners thereof and the length thereof & the sides thereof were of wood. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Temple & the Sanctuarie had two dores.

24 And the dores had two wickets, even two turning wickets, two wickets for one dore, and two wickets for another dore.

Sif.iii

Fig. 10 The chab- bers on the one side were distant from them on the other side 10 cubites which was the bre- adh of the

Temple Fig. 11 The do- res of the chab- bers on the North side o- prised toward the North V, & that on the South side to- warde y South R for three was an alley of flue cubites rounde about y Temple Y Z, and was so clo- led & a wall, 11 Fig. 12 The buyliding, or y great place ch- passed with a wall of flue cubites thic- ke, and was farther of the Temple then y alley, or fepe- rate place, & this is more plumely set for the in y great figure. Fig. 13 He de- clared that what occur was of some works from y bottom to y toppe was co- nered with wood on the East, South & North side Fig. 14 The altar V, which was three en- bearish T X & two cubites long T Z.

The temple.

Ezekiel. God returneth.

25 And vpon the dores of the Teple these were made Cherubims & palme trees, like as was made vpon the walles, & there were thicke planks vpon the forefront of the porche without. 26 And there were narowe windowes & palme trees on the one side, and on the other side, by the sides of the porche, and vpon y sides of the houfe, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Prof 1 Hanig described the length and breadth of the Temple, he cometh in the outer side of the North side. This appears with a great figure. He brought me into the chamber that is, the row of the chamber, which were towards the separate place. We saw Prof 2 He me aneth that the North was an hundreth cubites long & 7 and in breadth fifteen. Prof 3 This gallette appears with a great figure by this number. Prof 4 The chambers were contrary to armed to the of the Temple Prof 5 So that the wall for chambers of the outwarde court and the wall of the inner, was other before chambers, and the whole court on hundred. Prof 6 Under these chambers were contrary, or dores to pass from one place to another, we are noted over by a to the great figure. Prof 7 The chambers, p. of the East court, were like to chambers of the North court. Prof 8 Which chambers were in the East gate toward the North and South 3 and towards the separate place or back, but ing 4 which chambers are called holes, because they were by the Temple.

Then brought me into the water court by the waie towarde the North, and he broght me into the chamber that was ouer against the separate place, & which was before the building towards the North.

Before the length of an hudreth cubites was the North dore, & it was fiftie cubites broad. Ouer against the twentie cubites which were for the inner court, & ouer against the pa- uement,

which was for the vtet court, was chambre against chambre in the rowes.

And before the chabres was a galetie of ten cubites wide, & within was a waie of one cubite, and their dores toward the North. Now the chambres above were narowet: for those chambres femed to eat vp these, to win, the lower, and those that were in the middles of the buylding.

For thei were in the rowes, but had not pillers as the pillers of the court: therefore there was a difference fro the beneath & fro the middlemost, even fro the ground.

And the wall was without ouer against chabres, towards the vtet court on the fore front of the chabres, was fiftie cubites long. For the length of the chambres that were in the vtet court, was fiftie cubites: & lo, before the Teple were an hundred cubites. And vnder these chambres was the entrie, on the East side, as one goeth into the fro the outwarde court.

The chambres were in the thickenes of the wall of the court towards the East, ouer against the separate place, & ouer against the buylding.

And the way before them was after the maner of the chambres, which were to- ward the North as long as thei, & as broad as thei: & all their entries were like, both according to their factions, and according to their dores.

And according to the dores of the cham- bres that were towards the South, was a dore in the corner of the waie, even the waie di- rectly before the wall towards the East, as one entreth.

Then said he vnto me, The North cham- bres & the South chambres which are be- fore the separate place, thei he holy cham- bers, wherein the Priests that approche vnto the Lord, shal eat the moste holie

things: there shal thei laie the moste ho- ly things, and the meat ofring, and the sinoffring, and the trespasste ofring: for the place is holy.

14 When the Priests entre therein, thei shal not go out of the holie place into the vttet court, but there thei shal laie their garmets wherein thei munstes: for thei are holie, & shal put on other garmets, & so shal appro che to those things, & are for the people.

15 Now when he had made an end of mea- suring the inner house, he broght me for the towarde the gate whose prospect is towards the East, and measured it round about.

16 He measured the East side with the mea- suring rod, siue hundred redes, even with the measuring rede round about.

17 He measured also the North side, siue hun- dreth redes, even with the measuring rede rounds about.

18 And he measured the South side siue hundred redes with the measuring rede.

19 He turned about also to the West side, & measured siue hundred redes with the measuring rede.

20 He measured it by the foure sides: it had a wall round about, siue hundred redes long, and siue hundred broad to make a separation between the Sanctuarie, and the prophane place.

CHAP. XLIII.

He seeth the glorie of God going into the Temple, from whence it had before departed. He numcimeth the ideatree of the children of Israel for the which thei were consumed and broght to night. He is commanded to call them agame to repentance.

A Fterwarde he broght me to the gate, even the gate that turneth towards the East.

And beholde, the glorie of the God of Israel came fro out of the East, whose voice was like a noise of great waters, and the earth was made light with his glorie.

And the vision which I saw was like the vision, even as the vision that I saw when I came to destroye the citie: and the

visi- ons were like the vision that I sawe by the riuer Chebárc
& I fel vpon my face.

And the glorie of the Lord came into the house by the waie of
the gate, whose prospect is towards the East.

So the Spirit toke me vp and broght me into the inner court,
and beholde, the glo- rie of the Lord filled the house.

And I heard one speaking vnto me out of the house: and there
stode a man by me,

Which said vnto me, Sonne of man, this place is my throne, &
the place of the sou- les of my fete, where as I wil dwell
among the children of Israel for euer, and the hou- fe of Israel
shal no more defile mine holie Name, nether thei, nor their
Kigs by their fornication, nor by the carkeises of thei Kings in
their high places.

Chap. 9. 2.

a When I pro- phacied the destruction of the citie by the
Caldeans.

b Which was departed afore, Chap. 10, 4. & 11, 22.

c By their ide- latries, d the alledeth to Ammon & Mansheh,
who were bu- ryed to their gardens nure the Temple & there
had e- redted vp mo- munesses to their idoles.

The altar.

Ezekiel.

8 Albeit they see their thresholds by my thresholds, and their postes by my postes (for there was but a wall between me & the) yet have the defiled mine holy Name with their abominations, that the have committed: wherefore I have consumed them in my wrath.

9 Now therefore let the put away their fornicacion, and the carkeifes of their Kings farre fro me, and I wil dwell among them for euer.

10 ¶ Thou fonne of ma, shewe this House to the house of Israel, that thei may be ashamed of their wickedness, and let them measure the paterne.

11 And if thei be ashamed of all that thei have done, shewe the the forme of y house, & the paterne thereof, & the going out thereof, & the coming in thereof, and the whole facion thereof, & all the ordinances thereof, & all the figures thereof, & all the lawes thereof: & write it in their fight, that thei may kepe y whole facion thereof, & all the ordinances thereof, and do them.

"Mr. Leo.

Per 17 The middes or boe tome A & was a cubite her B C, & a cubite bread B D.

12 This is the "description of the house, 12 shalbe vpo the top of the mount: all y limites thereof round about shalbe moite holy. Beholde, this is y description of the house.

13 And these are y measures of the Altar, after the cubites, the cubite is a cubite, & an hand breadth, euen y bottome shalbe a cubite, and the breadth a cubite, & the bordre thereof by y edge thereof round about shalbe a spane: & this shalbe y height of y altar.

THE FIGURE OF THE ALTAR.

Per 14 The lower piece which shan-deth on y bot-tome & is the mid di-mesh piece and ve-ter y hieft, is two cubites D E The breadth one cubite E F. From the little piece, & was y

seconde, to the hieft foure cubites F G. Per 15 Foure cubites, meaning, the hieft parte of the altar F G Per 16 Length and breadth G H I E, Which note also the foure homes of the altar.

and twelve broade, and foresquare in the foure corners thereof.

17 And y frame shalbe fourtene cubites long, & fourtene broade in the foure square corners thereof, and the border about it shalbe halfe a cubite, & the bottome thereof shalbe a cubite about, and the steppes thereof shalbe turned towards the East.

18 ¶ And he said vnto me, Sone of man, thus saith the Lord God, These are the ordinances of the altar in the day when thei shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, & to the Leuites, that be of the fede of Zadok, which approche vnto me, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure homes of it, & on the foure corners of the frame, & vpon the bordre round about: thus shalt thou clense it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuarie.

22 But the seconde day thou shalt offre an he goat without blemish for a sin offering, and thei shal clense the altar, as thei did clense it with the bullocke.

23 Who thou hast made an end of clensing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flocke without blemish.

24 And y shalt offre the before the Lord, & y Priests shal cast salt vpon the, & thei shal offre the for a burnt offering vnto y

Lord.

25 Seue daies shalt thou prepare euer ie day an he goat for a sin offering: thei shal also prepare a yong bullocke and a ram out of the flocke, without blemish.

26 Thus shal thei seuen daies purifie the altar, and clense it, and "consecute it.

27 And when these daies are expired, vpon the eight day and so forthe, the Priests shal make your burnt offrings vpon the altar, and your peace offrings, and I wil accept you, saith the Lord God.

CHAP. XLIII.

He reproveeth the people for their offence. 7 The uncircumcised in heart, & in the flesh 8 Who are to be admitted to the service of the Triple, & who to be refused.

1 Then he brought me toward the gate of the outwarde Sanctuarie, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shalbe shut, & shal not be opened, and no man shal entre by it, because the Lord God of Israel hath entered by it, and it shal be shut.

3 It apperteineth to y Prince: the Prince him self shal sit in it to eat bread before the Lord: he shal entre by the way of the por-

Sff. iii.

Per 17. The frame whereupon the hieft piece Sode, is fourtene cubite: for on euer y side it is longer by a en but then the ypermeute E L, L M.

"Mr. Eliz. head.

Per 1 The East gate is in the great figure.

2 Meaning, & y comune people, but are from the Priestus, one the prince, read Chap 48, p.

The Leuites depofed.

Ezekiel. The Priests office.

*His fet thine brass.

b For they had broghts idolaters & were of other countries, to teache them their idolatrie Chap 25.40.

c Ye have not offered vnto me according to my Law.

d The Leuites & had clem- ted idolaters, were put from their dignitie and colde not be receyued men & Prift s office, although they had bene of & houle of Aarlon, but must ferue in & inferior offi- ces as to watche and to kepe & dore, read 2. King. 25.40.

e Which ob-ferued the Laws of God, and fel not to idolatrie.

che of that gate, and fhall go out by the way of the fame.

4 ¶ Then broght he me toward the North gate before the Houfe: and when I looked, beholde, the gloue of the Lord filled the houfe of the Lord, and I fel vpon my face.

5 And the Lord faid vnto me, Sonne of ma, "marke wel, and beholde with thine eyes, & heare with thine eares, all that I fay vn- to thee, concerning all the ordinances of & Houfe of the Lord, & all the lawes the- reof, and marke wel the entring in of the houfe with euerie going-for the of the San- ctuarie.

6 And thou fhalt fay to the rebellious, enen to the houfe of Ifrael, Thus faith the Lord God, O houfe of Ifrael, ye haue ynough of all your abominacions,

7 Seing, that ye haue broghe into my San- ctuarie ftrāgers, vncircucifed in heart, & vncircucifed in ftefh, to be in my Sanctua- rie, to polluse mine houfe, whē ye offre my bread, enen fat, and blood: and thei haue broken my couenant, becaufe of all your abominacions.

8 For ye haue not kept the ordinances of mine holie thigs: but you your felues haue fet other to take & charge of my Sactuarie.

9 Thus faith the Lord God, No ftanger vncircumcised in heart, nor vncircumci- fed in fl. fh fh al entre into my Sanctuarie, of any ftanger that is amōg the children of Ifrael,

10 Nether yet the 4 Leuites that are gone backe frō me, whē Ifrael wēt aftray, which went aftray frō me after their idoles, but thei fh al heare their iniquitie.

11 And thei fh al ferue in my Sanctuarie, & kepe the gates of the Houfe, and minifter in the Houfe: thei fh al flaye the burnt of- fring and the facrifice for the people: and thei fh al ftande before them to ferue them.

12 Becaufe thei ferued before their idoles, and caufed the houfe of Ifrael to fall into iniquitie, therefore haue I lift vp mine hand againft them, faith the Lord God, & thei fh al heare their iniquitie,

13 And thei fh al not come nere vnto me to do the office of the Prieft vnto me, nether fh al thei come nere vnto any of mine holy things in the moſte holy place, but they fh al heare their fhame and their abomina- tion, which thei haue committed.

14 And I wil make thē keepers of the watche of the Houfe, for all the feruice thereof, & for all that fh albe done therein.

15 But the Priefts of the Leuites, the fon- nes of Zadók, that kept the charge of my Sanctuarie, when the children of Ifrael went aftray from me, thei fh al come nere to me to ferue me,

and thei ſhal ſtand be- fore me to offre me the fat and the blood, faith the Lord God.

16 Thei ſhal entre into my Sanctuarie, and ſhal come nere to my table, to ſerue me, and thei ſhal kepe my charge.

17 And when thei ſhal entre in at the gates of the inner court, thei ſhalbe clothed with linen garments, and no woll ſhal come vpon them while thei ſerue in the gates of the inner court, and within.

18. Thei ſhal haue linen bonettes vpon their header, and ſhal haue linen breches vpon their loynes: thei ſhal not gyro the felues in the ſweating places.

19 But when they go for the into the vtter court, enen to the vtter court to the people, thei ſhal put of their garments, wherein, thei miniſtred, and laye them in the holy chambers, and thei ſhal put on other garments: for thei ſhal not ſanctifie the people with their garments.

20 Thei ſhal not alſo & ſhaue their header, nor ſuffre their lockes to growe long, but round their header.

21 *Nether ſhal any Prieſt drinke wine whē thei enter into the inner court.

22 Nether ſhal thei take for their wiues a widow, or her that is divorced: but thei ſhal take maidens of the ſede of the houſe of

Israel, or a widow that hathe bene the widow of a Priet.

23 And thei shal teache my people the difference betwene the holy and prophane, and cause the to difcerence betwene the vnclane and the cleane.

24 And in controuersie thei shal stand to iudge, and thei shal iudge it according to my iudgements: and thei shal kepe my lawes and any statutes in all mine assemblies, & thei shal sanctifie my Sabbaths.

25 *And thei shal come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, that hathe had yet none husband: in these may they not be defiled.

26 And when he is cleansed, thei shal reckon vnto him seven dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shal offre his sin offering, saith the Lord God.

28 *And the Priesthood shalbe their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shal eat the meat offering, and the sin offering, & the trespass offering, & euery dedicate thing in Israel shalbe

theirs.

30 *And all the first of all the first borne, & euerie oblation,
men all of euerie fort of your oblations shalbe the Priests. Ye
shal also giue vnto the Priest the first of your dough that he may
cause the blessing to rest in thine house.

31 The Priests shal not eat of any thing, that

f As did the infidelis and brethen

Lau. 25. 20.

g Thei may be at their burial, which was a defling

Dea. 18. 20. mmb. 18. 20.

Exud. 18. 20. & 22. 20. & 24. 20. mmb. 24. 20.

The land deuiled.

Ezekiel. The feasts.

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Ewd 22,31. Levi 22,8. that is * dead, or torne, whether it be
fou- le or beast.

CHAP. XLV.

2 Out of the land of prunes are there separate foure por- cons, of which the first is given to the Priests and to the Temple, the second to the Leutes, the third to the cates, the fourth to the prince. 3 An exhortation Unto the heads of Israel. 10 Of soft weights and measures 13 Of the first fruits, &c.

1 M Orcourt when ye shal deuide the land for inheritance, ye shal offie an oblacion vnto the Lord an * holy porcion of the land, fiue & twentie thousand redes long, and ten thousand broad: this shalbe holy in all the borders thereof rounde about.

2 Of this there shalbe for the Sanctuarie fiue hundred in length with fiue hundred in breadth, all square roud about, and fitie cubites rounde about for the suburbs the- roof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand, & the breadth of ten thousand: & in it shal be the Sanctuarie, & the mofte holy place.

4 The holy porcion of the land shalbe the Priests, which minister in the Sanctuarie, which came new to seue the Lord: and it shalbe a place for their houses, and an holy place for the Sanctuarie.

5 And in the fiue and twentie thousand of length, and the ten thousand of breadth shal & Leutes that minister in the house, haue their possession for twetie chambers.

6 Also ye shal appoint the possession of the citie, fiue thousand broad, and fiue & twen- tie thousand long ouer against the oblaci- on of the holy porcion: it shalbe for the whole house of Israel.

7 And a porcion shalbe for the prince on the one side, and on that side of the oblation of the holy porcion, and of the possession of the citie, even before the oblation of the holy porcion, and before the possession of the citie si de West corner Westwarde, and from the East corner Eastwarde, & the length shalbe by one of the porcions from the West border vnto the East border.

8 In this land shalbe his possessio in Israel: and my princes shal no more oppi esse my people, and the rest of the lad shal thei giue to the house of Israel, according to their tribes.

9 Of all the land of Israel the Lord one- ly requireth this porcion for the tem- ple & for the Priests, for \$ ents and for the prince.

10 The Prophet theweth that the heath must be first refor- med afore any good order of be established among \$ people. Ephah and Bath were both of our question, since that Ephah continued in drye things, \$ which Bath did in favour, Levi 5,11. lang 5,12.

Thus faith the Lord God, Let it suffice you, & princes of Israel: leaue of crueltie & oppression, & execute iudgement &

iufti- ce: take away your exactions from my peo- ple, faith the Lord God.

10 Ye shal haue iufte balances, & a true E- phah, and a true Bath.

11 The Ephah and the Bath shal be equal: a Bath shal conteine the tenth parte of an Homér, & an Ephah the tenth parte of an Homér: the equalitie thereof shalbe after the Homér.

12 * And the shekel shalbe twentie geralis, & twentie shekels, and 4 fiue and twentie she- kels & fikene shekels shalbe your Manch.

13 ¶ This is the oblation that ye shal offre, the fixt parte of an Ephah of an Homér of wheat, and ye shal giue the fixt parte of an Ephah of an Homér of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, ye shal off: & tenth parte of a Bath out of ¶ Cor (ten Baths are an Homér: for ten Baths fill an Homér)

15 And one lambe of two hundred th shepe out of the fat pastures of Israel for a meat offering, & for a burnt offering and for peace offerings, to make reconciliation for them, faith the Lord God.

16 All the people of the land shal giue this oblacion for the prince in Israel.

17 And it shal be the princes parte to giue burnt offerings, and meat offerings, & diinke offerings in the solenne feasts and in the new moons, & in the Sabbaths, & in all \$ he feastes or the house of Israel: the shal prepare the sinne offering, and the meat of- fing, and the burnt offering, and the peace offerings to make reconciliation for the hou- se of Israel.

18 ¶ Thus faith the Lord God, In the first moneth, in the first day of the moneth, thou shalt take a yog bullocke without blemish and clenfe the Sanctuarie.

19 And the Priest shal take of the blood of the sinne offering, and put it vpon the po- stes of the house, and vpon the foure cor- ners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou do the seventh day of the moneth, for query one that hathe erred and for him that is diseaued: so shal you reconcile the house.

21 * In the first moneth in the fourteenth day of the moneth, ye shal haue the Pafconer a feast of seuen daies, & ye shal eat vhea- uened bread.

22 And vpon that day, shal the prince pre- pare for him self, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast he shal make a burnt offering to the Lord, euen of seuen bullockes, & seuen rams

without blemish daiely for seuen dayes, and an he goat daiely for a sinne offing.

24 And he shal prepare a meat offing of an Ephah for a bullocke, an Ephah for a ram, and an 4 Hin of oyle for an Ephah.

25 In the seventh moneth, in the fifteenth day of the moneth, shal be do the like in the feast for seuen daies, according to the sin- ne offing, according to the burnt offing, and according to the meat offing, and ac- cording to the oyle.

CHAP. XLVI.

1 The sacrifices of the Sabbath and of the new moons: Ttt.1.

2 Which was Hilan, conne- ting parts of Marche and parts of April

Or, more.

Exod 12,18. Ibn. 23,5.

3 Read Exod. 19,40.

Of the offrings.

Ezekiel. Of the prince.

Prof 1 The inner court gate Q, who counts they went vp by eight flaps, as appeareth in g great figure.

2 Thorne which dares they must go in, or come out of the Temple, &c.

1 Thus faith the Lord God, The gate of the inner court, that turneth towards the East, shalbe shut the six working daies: but on the Sabbath it shalbe opened, and in the daye of the new moone it shal be opened.

2 And the prince shal entre by the waye of the porche of that gate without, and shal stand by the poste of the gate, & y Priests shal make his burnt offering, and his peace offerings, & he shal worship at the thresholde of the gate: after, he shal go forthe, but the gate shal not be shut til the euening.

3 Likewise the people of the land shal worship at the entre of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offering that the price shal offre vnto the Lord on the Sabbath daye, shalbe six lambs without blemish, & a ram without blemish.

5 And the meat offering shalbe an Ephah for a ram: and the meat offering for the lambes a a gift of his hand, and an Hin of oyle to an Ephah.

6 And in the daye of the new moone it shal be a yong bullock: without blemish, and six lambs and a ram: they shalbe without blemish.

7 And he shal prepare a meat offering, euen an Ephah for a bullocke, and an Ephah for a ram, and for the lambes according as his hand shal bring, and an Hin of oyle to an Ephah.

8 And when the prince shal entre, he shal go in by the way of the porche of that gate, & he shal go forthe by the way thereof. But when the people of the land shal come before the Lord in the solemne feasts, he that entreth in by the way of y North gate to worship, shal go out by the way of the South gate: and he that entreth by the way of the South gate, shal go forthe by the way of the North gate: he shal not return by the way of the gate whereby he came in, but they shal go forthe ouer against it.

10 And the prince shalbe in the mid des of them: he shal go in when they go in, & whe thei go forthe, they shal go forthe together.

11 And in the feasts, and in the solemnities the meat offering shalbe an Ephah to a bullocke, and an Ephah to a ram, and to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shal make a fre burnt offering or peace offerings freely vnto the Lord, one shal then open him the gate,

y turneth toward the East, and he shal make his burnt offering and his peace offrings, as he did on the Sabbath day: after, he shal go forthe, and when he is gone forthe, one shal shut the gate.

13 Thou shalt daiely make a burnt offering vnto the Lord of a labe of one yere without blemish: thou shalt do it euery morning.

14 And thou shalt prepare a meat offering for it euery morning, the six parte of an Ephah, and the third parte of an Hin of oyle, to mingle with the fine floure: thou meat offering shalbe continually by a perpetual ordinance vnto the Lord.

15 Thus shal they prepare the lambe, and the meat offering and the oyle euery morning, for a continual burnt offering.

16 Thus faith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shalbe his sonnes, & it shal be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shalbe his to the yere of libertie: after, it shal return to the prince, but his inheritance shal remain to his sonnes for them.

18 Moreover the prince shal not take of the peoples inheritance, nor shust them out of their possession: but he shal

cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 After, he broght me through the entre, which was at the tide of the gate, into the holy chambers of the Priests, which stode toward the North: and beholde, there was a place at the West tide of them.

20 Then said he vnto me, This is the place where the Priests shal seeth the trespassie offering and the sinne offering, where they shal bake the meat offering, that they shulde not be are them into the vter court, to sanctifie the people.

21 Then he broght me forthe into the vter court, and caused me to go by the foure corners of the court: and beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned of fortie cubites long, and chirtie broad: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchens were made under the walles rounde about.

24 Then said he vnto me, This is the kitchin where the ministers of the house shal seeth the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 2 The coasts of the land of prunes, & the denson thereof by tribes.

3 Afterward he broght me vnto the do-re of the house: and beholde, waters yfued out from under the thresholde of the house Eastwarde: for the forefront

c Which was at the Inhile, Lent 36:9

d But be content with that portion that God hath: as signed him, as Chap 45:8

1:1 19 He d. scribeth the Priests chambers, which were at the side of the Temple toward y North: and to cometh to the place, which was on y West tide. 5 which verf 22 in called the wter court, in re-spect of the in net court, as also where y people were, was the vter court in re-spect of this in net

e that the people shalde not have to do & those things which apper-tent to the Lord, & than be it lawful for the to eat them

1:1 21 The little court in euery corner, was foeme cubites long 7.8 bournt broad 8.9 & 7.9.

1:1 21 About the walles of those little courts & were as kitchens, were little chs here for the coasts to

1:1 21 What XLVII. 1:1 The dore of the Temple r and from vndes y thresholde yfued out waters, & came out of the South tide, and ran towards y East Loke to the great figure 11

2 Whatchy are ment the spiritual graces that shulde be given to
the Church under y legdo me of Christ,

of

a That is, as must he as he will.

b Meaning, as he shal thukte good.

Prof 9 He that on entreth in by the North gate R, shal go out by
y South gate & & contrary, and in gwt forward they
worshipped in y made des M.

The waters.

Ezekiel.

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of the house flade towards the East, and the waters ran down
from under the right side of the House, at the South side of the
altar.

2 Then brought he me out toward North gate, and led me about
by the way without vnto the vter gate, by the way that turneth
Eastwarde: and beholde, there came forth the waters on the
right side.

3 And when the man that had the line in his had, went forth the
Eastwarde, he measured a thousand cubites, & the brought me
through the waters: the waters were to the ancles.

4 Against he measured a thousand, & brought me through the waters: the waters were to the knees: against he measured a thousand, and brought me through the waters were to the loines.

5 Afterward he measured a thousand, and it was a ruier, that I colde not pass out: for the waters were risen, & the waters did stow, as a ruier that colde not be passed out.

6 And he said vnto me, Sonne of man, hast thou sene this? Then he brought me, & caused me to return to brianke of the ruier. 7 Now whe I returned, beholde, at brianke of the ruier were very many trees on the one side, and on the other.

8 The said he vnto me, These waters ssue out towards the East country, and runne down into plaine, and shal go into one sea: the shal runne into another sea, and the waters shal be holome.

9 And euerie thing that liueh, which moueh, whereoue: & riuers shal come, shal liue, and there shal be a very great multitude of fish, because these waters shal come thether: for the shal be holome, & euerie thing shal liue whether & riu er cometh.

10 And then the fishers shal stand vpon it, and from En-gedi euen vnto s En-eglaim, the shal spread out their nettes: for their fish shal be according to their kindes, as the fish of b maine sea, exceeding many. 11 But the myrie places thereof, &

the marises thereof shal not be holome: the shal be made salt pites.

12 And by this riu er vpon the brinke thereof, on this side, & on that side shal growe all fruteful trees, whose lease shal not fade, nether shal the frute thereof fails: it shal bring forth the new frute according to his moneths, because their waters rinse out of the Sanctuarie: and the frute thereof shal be meat, & the leaf thereof shal be for medicine.

13 Thus faith Lord God, This shal be the border, whereby ye shal inherit the land according to twelve tribes of Israel: Joseph shal haue rve porcians.

14 And ye shal inherit it, one aswel as another: concerning the which I lift vp mi-

ne hand to giue it vnto your fathers, and this lad shal fall vnto you for inheritance.

15 And this shal be the border of the land toward the North side, fro the maine sea toward Hechlon as men go to Zedadah:

16 Hamath, Berothah, Sibraim, which is between the border of Damascus, and the border of Hamath, and Hazar, Haticon, which is by the coast of Hauran.

17 And the border from the sea shal be Hazar, Enan, & the border of Damascus, and the residue of the North,

Northwarde, & the border of Hamath: so shal be the North parte.

18 But the East side shal ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iordan, & from the border vnto the East sea: and so shal be the East parte.

19 And the Southside shal be toward Teman from Tamai to the waters of Mribothin Kadeth, & the riu er to the maine sea: so shal be South parte toward Teman.

20 The West parte also shal be the great sea fro the border, til a ma come out against Hamath: this shal be the West parte.

21 So shal ye deuide this land vnto you, according to the tribes of Israel.

22 And you shal deuide it by Ior for an inheritance vnto you, & to the strangers that dwell among you, which shal beget children among you, & the shal be vnto you, as borne in the country: among the children of Israel, the shal parte inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stange, dwelleth, there shal ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The letter of the tribes 9 The parts of the possession of the
Treaties, of the Temple, of the Levites, of the cities and of the
prince are rehearsed.

1 Now these are the names of the tribes. Fro the North side, to
the coast toward Hechlon, as one goeth to Hamath, Hazar,
Enan, & the border of Damascus Northward the coast of
Hamath, eue from the East side to the West shal be a porcion
for Dan.

2 And by the border of Dan from the East side vnto the West
side, a porcis for Ather. 3 And by the border of Ather fro the
East parte eue vnto the West parte a porcion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the
West side, a porcion for Manasseh.

5 And by the border of Manasseh from the East side vnto the
West side a porcion for Ephraim.

6 And by the border of Ephraim, from the East parte euen vnto
the West parte, a porcion for Reuben.

Ttt. ii.

b By the land of prunes he spunth the spiritual land whereof
this was a figure.

1 Meaning, & as this spiritual king-some there is the one to a
screen to be true now Gen til, but that all shal be b. per-takers

of this inheritance in their head Christ

a The tribes after they entered into land under the shua,
deuided the land from what other wife then to here set forth
the by this rition.

b Signifying that g graces of God shal be meter decrees but
ever a-bomde in his Church. c Meaning g multitude of them g
shal be refreshed by the spur-tual waters d Shewing g the
abundance of these graces shal be so great, g all the world shal
be so full thereof, which is here more by g Persian sea or
Gene-zareth, & the sea called Me ditteamah, &a 14.8. e The
waters which of turn re are, isle & vnholome, shal be made
there & com-fortable f Signifying g when God bestoweth his
mercies in fir-che abundance, the ministers shal by their
preachig won-in many g Which we-re cities as g corners of the
sale or dead sea h Thei shal be bare of all for tea, and in as
great aboudan ce as in the great Ocean where they are bred i
That is, the wicked and re-probate On, per for meat On, for
brothe and force Gen 41.12. Gen 12.7. & 13.5 & 11.4. & 26.4.
des. 14.4.

The porcions.

Ezekiel.

b That is, the portion of the grounds, & they shall ripe out &
appoint to the Lord, which shall be decided in to thre par as for
the Priest, for the prince & for the citic.

7 And by the border of Reubén, from the East quarter vnto the West quarter, a por- cion for Iudáh.

8 And by the border of Iudáh fró the East parte vnto the West parte b shalbe the of- fring which thei shal office of fine & twen- tie thousand reday broade, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shal be in the middes of it.

9 The oblacion, that ye shal offre vnto the Lord, shalbe of fine and twentie thousand long, and of ten thousand the breadth.

10 And for thim, ouen for the Priests shal be this holy oblacion, toward the North fine and twentie thousand long, and towards the West, ten thousand broade, & toward the East ten thousand broade, and towar- de the South fine and twentie thousand long, and the Sanctuarie of the Lord shal be in the middes thereof.

11 It shalbe for the Priests that are sanctified of the fones of Zadók, which have kept my charge, which went not astray whte the children of Israel went astray, as the Le- uites went astraye.

12 Therefore the oblacion of the land that is offred, shalbe theirs, as a thig molte ho- lie by the border of the Levites.

13 And ouer against y border of the Priests the Levites shal have fine and twentie thou- sand long, & ten thousand broade:

all the length shalbe fine and twentie thousand, and the breadth ten thousand.

14 And thei shal not fel of it, nether change it, n't abalienate the first fruces of the land: for is is holy vnto the Lord.

15 And the fine thousand that are left in y breadth ouer against the fine and twentie thousand, shalbe a piophane place for the citie, for housing, & for suburbs, and the citie shalbe in the middes thereof.

16 And thefe shalbe the measures thereof, y North parte fine hundreth and foure thousand, and the South parte: fine hundreth & foure thousand, and of the East parte fine hundreth and foure thousand, & the West parte fine hundreth, and foure thousand.

17 And the suburbs of the citie shalbe towarde the North two hundreth and fiftie & towarde the South two hundreth & fiftie, and towarde the East two hundreth & fiftie, and towarde the West two hundreth and fiftie.

18 And y residue in length ouer against y oblacio of the holy porcion shalbe ten thousand East warde, and ten thousand West warde: and it shalbe ouer against the oblacion of the holy porcion, & the encrease thereof shal be for fode vnto them that fer ue in the citie.

19 And thei that ferue in the citie, shalbe of all y tribes of Israel that shal ferue therein.

20 All the oblacion shalbe fine and twenty thousand y}d fine & twentie thousand: you shal offre this oblacion foure square for the Sanctuarie, & for the possession of y citie.

21 And the residue shalbe for the prince on the one side & on the other of the oblacion of the Sanctuarie, and of the possession of the citie, ouer against the fine and twentie thousand of the oblacion towards the East border, & Westward ouer against the fine & twentie thousand toward the West border, ouer against shalbe for the porcion of the prince: this shalbe the holie oblacion, & the house of the Sanctuarie shalbe in the middes thereof.

22 Moreover, from the possession of the Le- uites, & from y possession of the citie, that which is in y middes shalbe y princes: be- twene the border of Iudáh, & betwene the border of Benjamin shalbe the princes.

23 And the rest of the tribes shalbe thus: fró the East parte vnto the West parte Ben- iamin shalbe a porcion.

24 And by the border of Benjamin, from the East side vnto the West side Simeón a porcion.

25 And by the border of Simeón fró the East parte vnto y West parte Ishakár a porcion.

26 And by y border of Ishakár fró the East side vnto the West, Zebulún a porcion.

27 And by the border of Zebulún from the East part vnto y West parte, Gad a porció.

28 And by the border of Gad at the South side, toward Temath, the border shalbe euen fró s Tamái vnto the waters of Meribáh in Kadésh, & to the h rucer, that run- meth into the mayne sea.

29 This is the land, which ye shal distribu- te vnto the trib. s of Israel for imbritan- ce, and these are their porcions, saith the Lord God.

30 And these are y boundes of the citie, on the North side fine hundreth, & foure thou- sand measures.

31 And the gates of the citie shalbe after y names of the tribes of Israel, the gates Northward, one gate of Reubén, one gate of Iudáh, & one gate of Leuí.

32 And at the East side fine hundreth and foure thousand, and thre gates, & one gate of Ioséph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, fine hundreth and foure thousand measures, and thre portes, one gate of Simeón, one gate of Ishakár, and one gate of Zebulún.

34 At the West side, fine hundreth & foure thousand, with theirs, thre gates, one gate of Gad, one gate of Aihér, and one gate of Naphtali.

35 It was rounde about eighteenth thousand measures, and the name of the citie fró that day shalbe, "The Lord is there.

d Buerie may it shalbe fyne & twety thou- sand.

e So that Iudáh was on y North side of the Princes & Leuites por- cion, and Benjamin on the South side

f Which is he se taken for dames g Which was Jericho the ci- tie of palme- reres h Messg, Mi- lus y runmeth into y sea cel- lee mediterre nem.

"The School Benneth."

e Messing. y is shalbe on square.

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DANIEL.

THE ARGUMENT.

The great providence of God, and his singular mercie toward his Church are most likely here set forth, who never leave this destitute, but now in their greatest miseries and afflictions,

such them Prophets, as Ezekiel, & Daniel, whom he adorned with such great acts of his holy spirit, that Daniel above all other had most special revelations of such things as should come to the Church, even from the time that they were in captivity, to the last end of the world, as to the general resurrection, as of the four Monarchs and empires of all the worlds, to wit, of the Babylonians, Persians, Greeks, & Romans. Also of the certain number of the times even unto Christ, when all ceremonies and sacrifice should cease, because he should be the accomplishment thereof; moreover he sheweth Christ's office and the cause of his death which was by his sacrifice to take away sinners, and to bring everlasting life. And as from the beginning God ever exercised his people under the close, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church until the dead rise against, and Christ gather his into his kingdoms in the heavens.

CHAP. I.

1 The captivity of Lebotain King of Judah. 2 The King chuseeth certain young men of the times to learn his laws. 3 This must the King's ordinance appointed. 4 But this abshau from it.

a Repd: King 24, and 1000 2b b which was a plane by Babylon where was the temple of their great god, and to have

taken for Babylon. c Who was as master of the wardes. d He called the Bonaches whome the King nourished and brought up to be rulers of other comers- enal afterward. e His purpose was to keep them as hor- tages, and that he might she- we him self victim, and also by their good intrigue and learning of his religion, the might fa- nour rather hi then the times and to go be a- ble to ferne him as gown- ners in their land moreover by this means f Teues might be better kept in subjection, fearing other- wise to prove rabbles to these noble men. f The King required the things, that they should be

2d the thirde yere of the teigne of Lebotain: King of Judah, came Nebu- chad-nezr, King of Ba- bel vnto Ieru:iem, & be- seged it.

3 And the Lord gave Ie of Judah into his hand, w parte of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god, and he brought the vessels into his gods treasure.

4 And the King spak. vnto: Aispnaz the master of his Eunuches, that he should bring ceterus of the children of Israel, of the Kings feve, and of the princes:

5 Children in whome was no blemish, but wel fauoured, & instinct in all wisdom, and wel fene in knowledge, and able to vt ter knowledge, and fuch as were able to stand in the Kings

palace, and whome the might teache the s learning, and the tongue of the Caldeans.

6 And the King appointed them prouision euerie date of a portion of the Kings meat, and of the wine, which he drank, so nourishing the thre yere, that at the end thereof, the might stand before the King.

7 Now among these were ceterine of the children of Judah, Daniel, Hananiah, Mi- shad and Azariah.

8 Vnto whome the chief of the Eunuches

of noble byish, that the should be wary & learned, and if the should be of a frog from the nature that the might do him better for me; thus he did for his own commodities therefore it is not to praise his liberal interest in this he is worthy praise, that he esteemed learning, and knew that it was a necessitate means to go out by. 9 That the might forget their own religion, and contrary, faeces, to serve him the better to his purpose; yet it is not to be thought that Daniel did for me and knowledge that was not good; in all poss- ues he refused the abuse of things and superstitions, to mande if he would not eat the meat which the King appointed him, but was content to leave if knowledge of natural things. 10 That by their good mercremeness the might harms to forget the mediocrity of their own people. 11 To the intent that in this time the might be

the latter the matter of the Caldeans and al- so their tongue. 12
Afvel to issue as the tablet, as in other offices.

1 give other names: for he called Daniel, Beltchazr, &
Hananiah, Shadrach, & Mi- shad, Meshach, and Azariah,
Abednego.

2 But Daniel had determined in his heart, that he would not
defile him self with the portion of the Kings meat, nor with the
wine which he drank: therefore he requi- red if chief of the
Eunuches that he might not defile him self.

3 (Now God had broghe Daniel into fa- uour, and tender loue
with the chief of the Eunuches)

10 And the chief of the Eunuches said vnto Daniel, "I feate my
lord the King, who hath appointed you meat and your drink-
therefore if he se your faces worse ly- king then the other
children, which are of your forte, the shal, ou make me lose
mi- ne head vnto the King.

11 Then said Daniel to Melzar, whome the chief of the
Eunuches had ser oues Da- niel, Hananiah, Mishad, and
Azariah,

12 Proue thy seruants, I besече thee, ten dares, and let them
giue vs pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the Kings meat: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dares.

15 And at the end of ten dares, their countenances appeared fairer, and in better ly- king than all the childrens, which did eat the portion of the Kings meat.

16 Thus Melzar toke aware the portion of their meat, and the wine that the should drink, and gaue them pulse.

17 That the might allege- ther forget their religion for the tenes gate their chil- dren names, which might ever put them as remembrance of some poise of religio- ne. therefore this was a gre- nt reutation &c a figure of ser- ueine which they were not able to redef- ue. 18 Not that he thought one re- ligion to be to the meat or drink: for af- terward he did eat; but he canle the King should not in- size it by the fierce purfion to forget his religion & ac- climmed so- bricte, and if in his meat he drink he might day lie remember of what people he was and Daniel bring- ish this in to shew how God from the beginning af- led him with his Spirit, and at length cal- led him to be a Prophet. 19 He supposed that did the for their reli- gion, which was contrary to the Baby lo- man, and the refuse herein he

represen- to them, w are of no re- ligion for one ther he was
also condensheire

nor manne the his own. 20 Meaning, that within this space he
might have the cryil, and that no man should be able to discern
it: it that he spoke, be- ing named by the Spirit of God. 21 Not
that it was a thing shomishable to the death means and to drink
wine, as both before and after this did, but if the should have
hereby been wome to the King and have refused that own
religion, that meat and drink had been accured. 22 This bare
feeling and that also of Moses when he fled from the court of
Egypt, declares that we must live to such forerence as God
deeth call vs vuse, long he wil not be it more profitable vuse
vs, than all demens; for his blessing only infliceth. 23 He
feates in Jaffa.

Tit.iii.

Daniels knowledge.

Daniël. The Kings furie.

r Meaning, in the liberal for excess, and natural knowled go,
and not in y magical artes which are forbid, Deu. 18.11 f So
that he only was a Prophet and none of the other: for by
dreams & visions God appeared to his Prophetus, Noun.
11.6 e Of the thre yere above of canned ver f o That is the was
canned in Babylon as a Prophetio log as y commune wealth
fode.

As for these four children, God gave the knowledge, and understanding in all learning: and wisdom: also he gave Daniel understanding of all visions & dreams.

Now when the time was expired, that the King had appointed to bring the in, the chief of the Eunuches brought the before Nebuchadnezzar.

And the King cōmuned with them: and among them all was found none like Daniel, Hananiah, Mishiel, and Azariah: therefore fode thei before the King.

And in all matters of wisdom, & vnder standing that the King enquired of them, he founde them ten times better then all the inchanters & astrologians, that were in all his realme.

And Daniel was vnto the first yere of King Cyrus.

CHAP. II.

The dreams of Nebuchadnezzar. 13 The King commandeth all the wise men of Babylon to be slain because they could not interpret his dreams. 14 Daniel requireth time to fume the quietism. 15 Daniel is brought into the King and fume with him his dreams & the interpretation thereof. 16 Of the everlasting kingdoms of Christ.

And in y second yere of y: eigne of Nebuchadnezzar, Nebuchadnezzar dreamed the names, wherewith his spirit was troubled, & his slope was vpon him. Then the King commanded to call y inchanters, and the astrologians and the forcerers, and the Caldeans for to fume the King his dreames: so thei came and fode before the King.

And the King said vnto them, I haue dreamed a dream, & my spirit was troubled to knowe the dreame.

Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: fume thy seruants thy dreams, and we shal fume the interpretation.

And the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnder stand the dream with the interpretation thereof, ye s shalbe drawn in pieces, and your houses shalbe made a lakes.

But if ye declare the dream and the interpretation thereof, ye shal receive of me gifts and rewardes, and great honiout: therefore fume me the dreame and the interpretation of it.

Thei answered againe, and said, Let the King fume his feruants the dream, and we wil declare the interpretation thereof. Then the King answered, and said, I knowe certainly that ye" wolde gaine the time, because ye se the thing is gone fro me.

The word is more ploquent, & therefore the learned vied to spake it: as the Jewish writers do to this day. This is a mile reward of these arrogance (which wanted of the fume that they had the knowledge of all things) that shalde be proven fooles & to their perpetual shame and confusion. Here is appeared their ignorance that notwithstanding their heaps, ye were that not able to tell the dream, except he entered them into the matter, & therefore the: wolde pretende knowledge where was but more ignorance and so as do leaders of the people, that were worthy to dye. "She orders the time.

9 But if ye wil not declare me the dream, there is but one judgement for you: for ye haue prepared lying and corrupt words, to speake before me til y time be changed: therefore tell me the dream, that I maie knowe, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and said, There is no man vpon earth that can declare y Kings matter: yea, there is neither King nor prince nor Lord that asked fache things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the King requireth, & there is none other that can declare it before the King, except the gods whose dwelling is not with fath.

12 For this cause the King was angie and in great furie, and commanded to deftroie all the wife men of Babel.

13 And when sentence was giuen, the wife men were fume: and thei foghe Daniel & his felowes to be put to death.

14 Then Daniel answered with counsel & wisdom to Arioch the Kings chief steward, which was gone for the to put to death the wife men of Babel.

15 Tea, he answered and said vnto Arioch the Kings captaine, Why is the sentence so haftie from the King? Then Arioch declared the thing to Daniel.

16 So Daniel went and defired the King y he wolde giue him leafure & that he wolde fume the King y interpretation thereof.

17 Then Daniel went to his houfe and fumeed the matter to Hananiah, Mishiel, and Azariah his companions,

18 That thei shalde befeche the God of heauen for grace in this fecret, that Daniel & his felowes shuldenot perish with the rest of the wife men of Babel.

19 Then was the secret reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered & said, "The Name of God be praised for euer and euer: for wisdom and strength are his,

21 And he changeth the times and seasons: he taketh awaie Kings: he fetteh vp Kigs: he gueeth wisdom vnto the wife, & vnder standing to those that vnder stand.

22 He discourseth the depe & secret thigs: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thanke thee & prais: thee, thou God of my fathers, that thou hast giuen me wisdome and strength, and hast fumeed me now the thing that we defired of thee: for thou hast declared vnto vs the Kings matter.

24 Therefore Daniel went vnto Arioch, whome the King had ordained to deftroie the wife men of Babel: he went and

Which declareth, y God wolde not haue his feruants my and in y cōpance of these forcerers, and astrologers, whose arces were wicked, and therefore mity oght to dye, chugh y King did it vyn a rage, and on scale 'ge, the exp- ence of the ge- ds.

k He fumeeth that mi he the nether wisdom nor knowledge but very darke blindness, and ignorance of him fath: for ye cometh amity of God, that mi vnder standeth anie thing I to whome y

made thy g-mes and who lived in thy feure: he he thy he
exciteeth all their gods. m Meaning, power to in-cerpeness.

a The father and the some were hoots called by this name, so
that this is meant y some, when he reigned alone for he
reigned also after a fort w his father

b Not that he had many dem men, but becom se many matters
were concerned in this dream

c Because it was so rare and strange a dream that he had not
had the like d He was so heavy with he ye that he began to
hope a gayon some read, and his hope was broken from him
after all these astrologers & forcerers called them fel-ues by
the name of he-nons as though all the wisdom and knowledge
of the country depeded vpon the, and that all other endreams
were volde of the fame. f That is, in y Syrian tongue which
defi-red not unche from the Caldeans, fume it

fumeed to be more ploquent, & therefore the learned vied to
spake it: as the Jewish writers do to this day. This is a mile
reward of these arrogance (which wanted of the fume that they
had the knowledge of all things) that shalde be proven fooles
& to their perpetual shame and confusion. Here is appeared
their ignorance that notwithstanding their heaps, ye were that
not able to tell the dream, except he entered them into the
matter, & therefore the: wolde pretende knowledge where was

but more ignorance and so as do leaders of the people, that were worthy to dye. "She orders the time.

The Kings dream.

Daniel. The interpretation. 358 19/1224

n Whereby ap pearseth that manie, were finne, as verf n, and the reft at Daniels of- fer were pre- ferred on con- drish: not that Daniel fono- red their wit- led profesith, but that he had refpect to equi tic because the King procded according to his wicked af faction, & not considering, if their fconce was lawful or no.

o He affremeth that man by reaction, & arte is not able to interne to the caute of Gods fectees, but the voderstanding only thereof must come of God; whereby he fmatch § King with a caretone feare and reuerence of God that he might be the more apt to recount, § bye my ferces that shulde be re- uelled p. because he hadfied § God only must re- ue the signi- fication of this dream, § King might have afled, why Da niel did enter- prise to inter- pret it, & the before he shew eth, that he was, but Gods minister, and had no giffes, but fucte as God had grof him to fuc forthe his glo rie q. By golde, fil ner, hriffe, and yron are ment the Caldean, Perifian, Macd- donian, & Ro- matie kingdo- me, which fnal de furechme- ly rule all the worde til Christ (which is here called the fones) co- mi him

felle, and deftrove the laft; this was to affure the fowes, § their affliction shulde not end with the emp- ne of the Cal- dean but that sh, y fshulde pa gently abyte § cleming of Mr blah, & shulde be as § end of this fourth mounta- line.

faid thus vnto him, Deftroye not a the wife men of Babél, but bring me before the King, and I wil declare vnto the King the interpretation.

25 Then Arióch brought Daniél before the King in all halte, and faid thus vnto him, I haue found a man of the children of Iu- dáh that were brought captives, that wil declare vnto the King the interpretation.

26 Then anwered the King, and faid vnto Daniél, whose name was Beltefhazzár, Art thou able to shewe me the dreame, & I haue fene, and the interpretation thereof?

27 Daniél anwered in the prefence of the King, & faid, The secreet which the King hathe demanded, can nether the wife, the aftrologians, the inchanters, nor the fouth- faiers declare vnto the King.

28 But there is a God in a beauen that re- ueileth secrets, and fheweth the King Nebuchad-nezzár what shalbe in the lat- ter dayes. Thy dreame, and the things, & thou haft fene in thine head vpon thy bed, is this.

29 O King, when y waft in thy bed, thoughts came into thy minde, what fhulde come to paffe hereafter, and he that reueileth fe- crets, telleth thee, what fhall come.

30 As y for me, this feeret is not fhewed me for ante wifdome that I haue, more then ante other liuing, but onely to fhwe the King the interpretació, and that thou might ft know ye thoughts of thine heart.

31 O King, thou law: ft, and beholde, there was a great image: this great image whofe gloric was fo excellent, fto de before thee, and the forme thereof was terrible.

32 This images head was of fine a golde, his breaft and his armes of filuer, his bellie and his thighs of braffe,

33 His legges of yron, & his fete were parte of yron, and parte of clay.

34 Thou beheldefte it til a ftone was cut without hands, which fmote the image vpon his fete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the braffe, the filuer & the golde broken all together, and became like the chaffe of the fommer floores, and the winde caryed them away, that no place was founde for them: and the ftone that fmote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we wil declare before the King y
interpretació the: cof.

37 O King, thou art a King of Kings: for the God of beauen
hathe giuen thee a kingdome, power, and strength, & glorie.

38 And in all places where the children of men dwell, the
beasts of the field, and the foules of the heauen hathe he giuen
into thine hand, and hathe made thee rules: ouer

them all: thou art r this head of golde.

39 And after thee shal rife another kingdo- me, i inferiour to
thee, of filuer, and another r third kingdome shalbe of brasse,
which shal beare rule ouer all the earth.

40 And the fourth kingdome shalbe stró g as yron: for as yron
breaketh in pieces, & subdueth all things, and as yion brufeth
all these things, & shal it breake in a pie- ces and brufe all.

41 Where as thou sawest the fete and toes, parte of potters clay,
and parte of yron: the kingdome shalbe a deuided, but there
shalbe in it of the strength of the yron, as thou sawest the yron
mixt with the claye, and earth.

42 And as the toes of the fete were parte of yron, and parte of
clay, & shal the kingdo- me he partely strong, and partely
broken.

43 And where as thou sawest yró mixt with clay & earth, they shal mingle them fel- ues with y the fede of men: but they shal not joyne one with another, as yron cá not be mixed with clay.

44 And in the dayes of these Kings, shal the God of heaué set vp a kingdome, which a shal n. uer be destroyed: and this kingdo- me shal not be giuen to another people, but it shal breake, and destroye all these kingdomes, and it shal stand for euer.

45 Where as y sawest, that the a stone was cut of the mountaine without hands, and that it brake in pieces the yion, the brasse, the clay, the siluer and the golde: so the great God hathe shewed the King, what shal come to passe hereafter, and the droa me is true, and the interpretation thereof is sure.

46 Then the King Nebuchad-nezzár fel vpon his face, and bowed him self vnto Daniél, and commanded that they shulde offe: meat offerings, & fwete odoures vnto him.

47 Also the King answered vnto Daniél, & said, I knowe of a trueh that your c God is a God of gods, & the Lord of Kings, and the reueiler of secrets, seing thou coldest open this secret.

48 So the King made Daniél a great man, and gaue him manie and great d giftes. He made him gouernour ouer the whole prounce of Babél, and chief of the rulers, & ab oue all the wife men of Babél.

is to shewe, that all the kingdomes of y worlde are transitorie. a Meaning, the of Christ shal onely remain for ouer a Meaning Christ who was first of Gd and not first by man, whose kingdoms as the beginning shulde be small, & without hemate to man indigneft, but shulde at length groove & fill the whole earth, & he callteth a great mountaine, as verif y. And this kingdo- me, which is not onely referred to the person of Christ, but also to the whole bodie of his Church, and to euery member thereof, shalbe eternal: for the spirit that is in them, is life eternal, Rom 1,10 b Thogh this fubbling of y King femed to deserue commendation, yet because he joyn: Gods honour with the Preacher, it is to be repressed, & Daniél herein grieved of be suffer: it that it is credible that Daniél admonished him of his fault and did not suffer it The refectiō was but a sudden moffe, as it was also in Pharaoh, Ire 9,28. but his heart was not touched, as appeared fone afterward d Not that the Prophet was destroyed of gifts to beance, but because by that means he might relieve his poore breathers & were graueonly oppressed in his heretopias- ter, & also he reersted the, led he shulde offend this cruel King, & willingly gave them.

e Daniél lea- ueth out the kingdome of the Affyrians, which was before the Baby- louan, but he became it was not a monarche & general empire, & also because to well declare the things, y were to cune, in the coifg of Christ for the effect of the also a- moog the fo wonderful alterations: & be- cellteth she be byfonik king- dome the gol- din head, be- cufe an

respect of the other thre, it was the best, and yet was of it self wicked and cruel

f Meaning, the Perifils, which were not use- rour in digu- ter, power, and richer, but we- re worfe non- chngarubnifs, cruelfes, & all kindle of woer fhewing, that y worfe shal de grove w or- fe, and worfe, til it was resto red by Christ. That is, of y Macedonian shalbe of braffe, & fon a filuting to the harden- ne thereof, but to the vileme in respect of filuer.

u That is, the Romans empire shal subdue all these other afore named, & after Alexif der were dem- ded into y Ma- cedonian, fire came, ly rifa & Egyptian

y Thei shal by manages, and affinities shoe- ke to make the felves strongs yet shal they never be joy- nd in hearts. a His panyole

b y the king- dome of Christ shal onely remain for ouer a Meaning Christ who was fint of Gd and not fte vp by man, whose kingdoms as the beginning shulde be smale, & without hemate to man indigneft, but shulde at length groove & fil the whole earth, & he calfteth a great mountaine, as verf y. And this kingdo- me, which is not onely referred to the perfone of Christ, but also to the who- le bodie of his Church, and to euerne member thereof, shalbe eternal: for the spirit that is in them, is life eternal, Rom 1,10 b Thogh this subbling of y King femed to deferue commendation, yet because he joynt: Gods

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The golden image.

Daniël. Their answer.

e He did not this for their private profit, but that the whole Church which was there in affliction, might have some release judge, or that he had to the Kings pre-

49 Then Daniël made request to the King, and he set Shadrach, Meshach, and Abednego over the charge of the province of Babel: but Daniël saw in the face of the King.

and else, by this benefice of Meaning, that other he was a had the whole authorities, so that none could be admitted to the Kings presence, but by him.

CHAP. III.

1 The King seteth vp a golden image. 2 Certeine are accused because this despised the Kings commademer, and are put into a burning euen. 3 By belefe in God they are delivered from the fye. 4 Nebuchad-nezzar confeffeth the power of God after the fight of the miracle.

N Ebuchad-nezzar the King made an image of gold, whose height was therefore cubites, the breadth the- reof six cubites: he set it vp in the plaine of Durá, in the province of Babél.

2 Then Nebuchad-nezzar the King sent for the to gather together the nobles, the princes & the dukes, the iudges, the recei- uers, the counsellers, the officers, & all the gouerners of the provinces, that they shul- de come to the b dedication of the image, which Nebuchad-nezzar the c King had set vp.

So the nobles, princes, and dukes, the iud- ges, the receiuers, the counsellers, the offi- cers, and all the gouerners of the prouin- ces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the King had set vp: and they stode before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cyed aloud, Be it knowe to you, & people, d nations, and langages,

That when ye heave the soud of the cor- ner, trupet, harpe, sackebut, psalteries, dulci- mer, and all instruments of

musicke, ye fall downe and worship the golde image, that
Nebuchad-nezzar the King hath set vp.

6 And whosoeuer falleth not downe and worshippeh, shal the
same houre be cast into the middes of an hote fyrie for- nace.

7 Therefore assone as all the people heard y sound of the
corner, trupet, harpe, sacke- but, psalterie, & all instruments of
musicke, all y people, nations, & langages fel dow- ne, and
worshiped the golden image, that Nebuchad-nezzar the King
had set vp.

8 By reason whereof at that same time came men of the
Caldeas, and gricuously accused the lewes.

9 For they spake and said to the King Ne- buchad-nezzar, O
King, liue for euer.

10 Thou, & King, halt made a decree, that euerie man that shal
heave the sound of

the corner, trumpet, harpes, sackebut, psalterie, and dulcimer,
and all instruments of musicke, shal fall downe & worship the
golden image,

11 And whosoeuer falleth not downe, and worshippeh, that he
shulde be cast into the middes of an hote fyrie fornace.

12 There are certeine lewes whome thou haft set ouer the
charge of the province of Babél, e Shadrách, Mefhách, and

Abed- negó: these men, & King, haue not regar- ded thy commandement, neither wil they ferue thy gods, nor worship the gold: n image, that thou haft set vp.

13 Then Nebuchad- n zzar in his angre and wrath commanded that they shulde bring Shadrách, Mefhách, and Abedne- gó: so these men were broght before the King.

14 And Nebuchad- nezzar spake, and said vnto the, What disorder: wil not you, Sha- drách, Mefhách, and Abednegó ferue my god, nor worship the golde image, that I haue set vp?

15 Now therefore are ye ready whe ye hea- re the sound of the corner, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalde cast imme- dially into the middes of an hote fyrie for- nace: for who is that God, that can deliuer you out of mine hands?

16 Shadrách, Mefhách, and Abednegó an- swered & said to the King, O Nebuchad- nezzar, we s are not careful to answer thee in this matter.

17 Beholde, our God whome we ferue, is able to deliuer vs si o the hote fyrie for nace, and he wil deliuer vs out of thine hand, & King.

18 But if not, be it known to thee, & King, y we wil not ferue thy gods, nor worship the golden image, which thou haft set

vp.

19 Then was Nebuchad-nezzar sul of rage, and the forme of his visage was changed against Shadrách, Mefhách, & Abednegó: therefore he charged and commanded that they shulde heave the furnace at once seven times more then it was wonte to be heat.

20 And he charged the moste valiant men of warre y were in his armie, to binde Shadrách, Mefhách, and Abednegó, & to cast them into the hote fyrie furnace.

21 So these men were bounde in their coats, their hosh, & their clokes, with their other garments, and cast into the middes of the hote fyrie furnace.

22 Therefore, because the Kings commandement was straite, that the furnace shulde be exceeding hote, the flame of y fyre flew those men y broght for the Shadrách,

Mefhách,

e is semeth, y that named not Daniël be cause he was greatly in the Kings favour, thinking if these thee had been divorced, they might haue had better nezzar to accuse Daniël: and this declareth that this policy of eroding this image was immed by y malice: he terest, & loghe nothing but y destruction of y he was, whom they accused of rebelli &

ingratiude. f Signifying, y he wolde re- ceive them to grace, if they wolde now at the high obey his decre

g For they shulde haue done in me to God, if they shulde haue doesn't in this holte cause, & therefore they say, that they are refused to dye for Gods cause

h They groude on two pous- tes, first in the power, & pro-
judice of God was them, and secondly on their cause, w was
Godsglo- rie, and y redi- fying of his true relight, w there
blood & so make upon conclusion, that they wil not so mucin
as outwardly consent to ido lawie

i This de- lereth that the more, that ty rams rage, & the more
wit- ry they flewe them selves in incoming du- ge, and cruel
punishments, the more is God glorified by his services to
whome he gueth preven- ce and confis- ce to abide y cruellic
of their punish- ment: for other he deliuereth them his death or
als for this life gouch the a better.

a Under pre- course of reli- gion, and ho- lines in makig an
image to his idele hal, he soght his owne ambition and vashe
glorie: and this decle rath, that he was not cou- ched with the
true fears of God before, but y he odef- sed him on a sudden
motion at the wicked, when that are outcome with the
greatness of his works. The Greke lucerpeters write, that this
was done to yren after the dream, and as may appear y King
feared left the lewes by their reli- gion shulde he we altered

the facts of his es mone wealth, and therefore he met to brig all to one kin- de of religion, and so rather foght his owne quietnes, than Gods glorie is showing, y the idole stone known for an idele so big as he is with the workman: but when the excesses and cultures are recited, & wed and the con- sent of the peo ple is there, the of a bloc- ke they think they haue ma- de a god. e This was of scient with y wicked at all times vs ap- prove their re- ligion, if the Kings anori, the were alled- ged for y eha-

blishmet thereof, not considering in the means: faston what Gods worde did permit d These are y two dangerous weapons wherewith Sara is sent to fight against y children of God, y obfene of the multitude & y crueltie of y punish- ment: for though some feared God, yes y multitude, & confonet: to the wicked- ness, affomied their here y King required not an inward obfene, but an outward gulture, that y lewes might by little little learne to forget their true religion.

Deluerance out of the fyre. Daniël. The high tre. 359721/1224

Mefhách and Abednegó.

23 And thefe the men Shadrách, Mefhách and Abednegó fel downe bounde into the middes of the hote fyrie foinace.

24 ¶ The Nebuchad-nezzár the King was aftoned and rofe vp in halte, & fpake, and laid vnto his counfellers, Did not we caft

the men bounde into the middes of the fyre? Who answered and said vnto the King, It is true, & King.

25 And he answered, and said, Lo, I se foure men loofe, walking in the middes of the fyre, and they haue no hurt, and the foime of the foureth is like the fonne of God.

26 Then the King Nebuchad-nezzár came nere to the mouth of the hote fyrie foinace, & spake and said, Shadrách, Mefhách and Abednegó, the seruants of the hie God, go forthe & come helher: so Shadrách, Mefhách and Abednegó came forthe of the middes of the fyre.

27 Then the nobles, princes and dukes, and the Kings counsellors came together to se these men, because the fyre had no power ouer their bodies: for not an heere of their head was burns, nether was their coats changed, nor any smel of fyre came vpon them.

28 Wherefore Nebuchad-nezzár spake and said, "Blessed be the God of Shadrách, Mefhách and Abednegó, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, & yielded their bodies rather than they wolde serue or worship any god, save their owne God.

29 Therefore I make a decree, that euy people, nacion, and langage, which spake any blasphemie against the God of Shadrách, Mefhách and Abednegó, shal be drawn in pieces,

and their houfes ſhal be made a lakes, becauſe there is no god that can deliuer after this forte.

30 Then the King promoted Shadrách, Melhách and Abednegó in the prouince of Bábél.

31 Nebuchad-nezzár King vnto all people, nacions and langages, that dwell in all the woilde, Peace be multiplied vnto you:

32 I thought it good to declare the ſignes and wonders, that the hie God hathe wrought towarde me.

33 How great are his ſignes, and how mightre are his wonders? his kingdome is an euerlaſting kingdome, and his dominion is from generacion to generacion.

CHAP. III.

Another dream of Nebuchad-nezzár, which Daniël declareth

29 The Prophet declareth how of a preude King he ſhulde became as a beaſt. 31 After he confifeth the power of God and a reſtered to his former degnate.

1 Nebuchad-nezzár being at a reft in a there was no mine houſe, and fouruſhing in my pa- trouble that might cauſe lace, me to dream, and therefore it came only of God

2 Sawe a b dream, which made me afraied, h I his was a nother dream, and the thoughts vpon my bed, and the beſides

that visions of mine head troubled me, which he sawe of the
four of the four empires: for Daniel beseeched declared what that
dream was, and what it went; and he as he only expounded
the dream

3 Therefore made I a decree, that the shulde was, and what
bring all the wise men of Babel before me, that they might
declare unto me the interpretation of the dream. in that that he
feared to offend his ignorance in times past he had
expected, and left Daniel was ever ready, and left
Daniel was ever ready, and left Daniel was ever ready,
Daniel was ever ready, and left Daniel was ever ready-
tionsned, and left Daniel was ever ready, and left
Daniel was ever ready- tionsne

4 So came the enchanters, the astrologians, the Chaldeans and
the soothsayers, to whom I tolde the dream, but they could
not shewe me the interpretation thereof, in I still at the last
Daniel came before me, (whose name was a Belteshazzar,
according to the name of my god, which hath the spirit of the
holy gods in him) and before him I tolde the dream, saying, in
that that he feared to offend his ignorance in times past
he had expected, and left Daniel was ever ready, and left
Daniel was ever ready, and left Daniel was
ever ready, and left Daniel was ever ready, and
left Daniel was ever ready- tionsne

5 Til at the laſt Daniel came before me, (whoſe name was a Beltefhazzár, accordig to the name of my god, which hathe the ſpirit of the holy gods in him) and before him I tolde the dream, ſaying, in that that he ſent dread to ofefure ho- fe ignorance in times paſt he had expe- tionsned, and left Daniel was ever rea- tionsne[{"box_2d": [507, 331, 884, 411], "label": "text", "caption": "6 O Beltefhazzár, chief of the enchanters, becauſe I knowe, that the ſpirit of the holy gods is in thee, & no ſecret troubleth thee, tel me the viſions of my dream, that I haue ſene and the interpretation thereof, in I ſtill at the laſt Daniel came before me, (whoſe name was a Beltefhazzár, accordig to the name of my god, which hathe the ſpirit of the holy gods in him) and before him I tolde the dream, ſaying, in that I haue ſene and the interpretation thereof, in I ſtill at the laſt Daniel came before me, (whoſe name was a Beltefhazzár, accordig to the name of my god, which hathe the ſpirit of the holy gods in him) and before him I tolde the dream, ſaying, in that I haue ſene and the interpretation thereof, in I ſtill at the laſt Daniel came before me, (whoſe name was a Beltefhazzár, accordig to the name of my god, which hathe the ſpirit of the holy gods in him) and before him I tolde the dream, ſaying, in that I haue ſene and the interpretation thereof, in I ſtill at the laſt Daniel came before me, (whoſe name was a Beltefhazzár, accordig to the name of my god, which hathe the ſpirit of the holy gods in him) and before him I tolde the dream, ſaying, in that I haue ſene and the interpretation thereof, in I ſtill at the laſt Daniel came before me, (whoſe name was a Beltefhazzár, accordig to the name of my god, which hathe the ſpirit of the holy gods in him) and before him I tolde the dream, ſaying, in that I haue ſene and the

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The dream expounded.

Daniél. The Kings pride & fall.

was answered, to the intent that living me may know, that y
moſte high ha the pow-er ouer the kingdom of men, and giueth
it to whomeſoeur he wil, and appointeth ouer it the moſte
abiect among men.

This is the dream, that I King Nebu-chad-nezzar haue fene:
therefore thou, o Belteſhazzár, declare the interpretation
thereof: for all the wife men of my king-dome ate not able to
ſhewe me the interpretation: but thou art able, for the ſpirit of
the holy gods is in thee.

Then Daniél (whoſe name was Belte-ſhazzár) held his peace
by the ſpace of one houre, and his thoughts troubled him, the
King ſpake and ſaid, Belteſhazzár, let nether the dream, nor the
interpretation thereof trouble thee. Belteſhazzár answered and
ſaid, My lord, the dream be to them that hate thee, and the
interpretation thereof to thine enemies.

The tree y thou ſaweſt, which was great and mightie, whoſe
height reached vnto the heauen, and the ſight thereof through
all the worlde,

Whoſe leaues were faire & the frute thereof muche, and in it
was meat for all, vn-der, the which the beaſts of the field
dwelt, and vpon whoſe branches the foules of the heauen did
ſir,

It is thou, o King, y art great & mightie: for thy greatnes is
grown, & reacheth vnto heauen, & thy dominion to the ends of

the earth.

Where as the King sawe a watchman, & an holy one, that came downe from heauen, and said, Hewe downe the tre & def-troy it, yet leaue the stumpe of the rootes thereof in the earth, and with a bande of vron and braffe lunde it among the grasse of the field, & let it be wet with the dewe of heauen, and let his porcion be with the beasts of the field, 1 til seven times passe ouer him,

This is the interpretation, o King, and it is the deede of the moste high, which is come vpon my lord the King,

That they shal driue thee from men, & thy dwelling shalbe with the beasts of the field: they shal make thee to eat grasse as y oxen, & thei shal wet thee with the dewe of heauen: and seven times shal passe ouer thee, til thou knowe, that the moste high beareth rule ouer the kingdom of men, and giueth it to whome soeuer he wil.

Where as they said, that one shulde lea-ue the ftlope of the tre rootes, thy kingdom shal remaine vnto thee: aftri that, thou shalt knowe, that the heauens haue the rule.

Wherefore, o King, let my counfel be acceptable vnto thee, and breake of thy finnes by righteousness, & thine iniquities

by mercie toward the poore: lo, let there be an healing of thine erour.

All theſe things ſhal come vpon y King Nebuchad-nezzar.

At the end of twelue ymoneths, he wal-ked in the royal palace of Babél.

And the King ſpake and ſaid, Is not this great Babél, that I haue buyle for the hou-fe of the kingdom by the might of my power, and for the honour of my male-ftie?

While y worde was in the Kings mouth, a voyce came downe from heauen, ſaying, O King Nebuchad nezzár, to thee be it ſpoken, Thy kingdom is departed from thee,

And they ſhal driue thee from men, and thy dwelling ſhalbe with the beaſts of the field: they ſhal make thee to eat graſſe, as the oxen, and ſeuen times ſhal paſſe ouer thee, vntil thou knoweſt, that y moſt high beareth rule ouer the kingdom of men, & giueth it vnto whome foeuer he wil.

The very ſame houre was this thing ful-filled vpon Nebuchad-nezzar, and he was driuen from men, and did eat graſſe as the oxen, and his bodie was wet with the dewe of heauen, til his herres were grown as egles feathers and his nailes like birds clawes.

And at the end of ſhoſe 1 dayes I Nebu-chad-nezzar lift vp mine cies vnto heaué, and mine vnderſtanding was reſtored vnto me, and I gaue thanks vnto the moſte high, and I praized and

honored him that liueh for euer, whose power is an euerla-fting powes, and his kingdom is from ge-neracion to generacion.

And all the inhabitants of the earth are reputed as nothing: and according to his wil he worketh in the armie of heauen, & in the inhabitants of the earth: and none can ftay his hand, nor fay vnto him, What doeft thou?

At the fame time was mine vnderftan-ding reftored vnto me, and I returned to the honour of my kingdom: my glorie and my beautie was reftored vnto me, and my counfellours ¹ and my princes foght vnto me, & I was eftablifhed in my king-dome, and my glorie was augmented tow-ard me.

Now therefore I Nebuchad-nezzar prai fe, and extoft & magnifie the King of hea-uen, whose workes are all tiueh, and his wayes iudgement, and thofe that walke in pride, he is able to abafe.

CHAN. V.

Belhazzar King of Babylon feeth an hand writing on the wall.
² The fothfayes called of the King, can not expound the writing
³ Daniel readeth it, and interpreteth it alfo
⁴ The King uflayne.
⁵ Dar-rim enwyeth the kingdom.

p Saffe the or yours of thy former life to be redreffed.

q After that Daniél had de-clared that vi ftueftches his pride
decla-reth that it is one to man to ftueft to God except his fpi-
ric mofe him, ftung y thefa terrible chre-ments colde not mofe
him to repon.

r Who the ter me of thefe fe are years was accomplished

Chap 7,14. mich.4,11. lch.4,11.

f He confel-feth Gods wil to be the rule of all infice & a moſte
per-fice Law whe-reby he gouer nech buche men and An-gals
and dani-les, fo y none oghe to mer-more, or affe a maſſon of
his doſgs, but noſly to ſtand coozine there-with and gma him y
glorie. t By whome it ſeueeth that he had been put from his
kingdom bea-fore

u He doeth the ofely prift & God for his deſtuerfice, but alſo
ciſſeſteth his ſeuen that God may one-ly haue the glorie & man
the ſtume, & that he may be exaſted & mil caſt dow-ron.

1 King

He was vnu-bled for the geacandgende of God which he ſawe
order-wed agandi y King: and ſo the Reuphures vſed on the o-
ue parte to de-nouce Gods indgenſes for the ſcale they bare to
hingle me, and on the other parts to haue eſpection vpon men,
and alſo to confi-der that they ſhulde be ſub-zeit to Gods
indgennere, if he did not re-garde them y prize.

I Whereby he meant a lfig fpace, as fod yores: some in
 suppres feuen moneths, and others feuen wokes: but it feueeth
 he meft of yores. 2. Noe y his fhape or fue-me was chig-ed into
 a be-aft, but that he was other ftithen med, & fo anodied more
 compa-als, or was ceft out for his ty fannie and fo wandared a-
 mong the be-afts, and ate herbes & graf fo. 3. Daniël fhew-eth
 the confie, why God thus punified him. 4. Confie from
 provoklig God to angry any longer by thy finnes, that he may
 minger his punffionis, if y fhewe by thine vpeight life that thou
 had true fuch & remonence.

The writing on the wall.

Daniël. Like father, like fonne.

a Daniël re- crisch this be- fore of King Belfhazzár &
 nilmerodach's fonne, to shewe Gods indge- ment against the
 wicked, for the deli- nance of his Church, and how the pro-
 phesie of Se- remih was true, that they shulde be de- liuered
 after limous years. b The Kings of the Sall par- ces then vied
 to fit alone co- munely, & dif- dained, and shulde fit in their
 copanies; and now to shewe his power, & how little he is by
 his enemies, & then befirged Babylon, he ma- ne a fuleme
 banker, & vied excess to their copanies which is not here by
 drinking wines thus the wic- led are mofte diffolute, and
 negligent whc there dethro- this is at hdd 'ci, merome wife

wise. c Meaning his grand father d in contempt of the true God they prat fcd their ido- les, not y they thought this y golde or filuer were gods, but that there was a certaine ver- ton, and power as them to do them good, & is also the op- non of all ido- laeers e That is might the better be fine f So he that before conf- med God, was moved by this fight to trem- ble for feare of Gods ind- gement g Thus the wicked in their troubles foke maute enemies, who draw them fch God, because they foke not to him who is the onelie comfort in allufliofite h To wit, his grand mother Nebuchad- nezzar wife, which for her age was not before at the feast, but come whether when

King a Belfhazzár made a great feast to a thousand of his princes, and dranke wine b before the thousand.

And Belfhazzár whiles he tafted the wi- ne, commanded to bring him the golden and filuer vessels, which his c father Nebuchad-nezzár had broght from the Tem- ple in Ierufalém, that the King and his princes, his wife, and his concubines might drinke therein.

Then were broght the goldé vessels, that were také out of the Temple of the Lords houfe at Ierufalém, and the King and his princes, his wines, and his concubines drá- ke in them.

They dróke wine and praifed the d gods of golde, and of filuer, of braffe, of yron, of wood and of fone.

At the same house appeared fingers of a mans hand, which wrote ouer e against the candlestick vpon the plaister of the wall of the Kings palace, & the King sawe the palme of the hand that wrote.

Then the Kings countenance was changed, and his thoughts troubled him, so that the ioyntes of his loines were loosed, and his knees smote one against the other.

Wherefore the King cryed loud, that they shulde bring e the astrologians, the Caldeans and the soothsayers. And the King spake, and said to the wise men of Babel, Whosoever can read this writing, and declare me the interpretation thereof, shall be clothed with purple, & shall haue a chain of golde about his necke, and shall be the third ruler in the kingdom.

Then came all the Kings wise men, but they coulde neither read the writing, nor shewe the King the interpretation.

Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were affrighted.

Now the Queene by reason of the talke of the King, and his princes came into the banquet house, and the Queene spake, and said, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

There is a man in thy kingdome, in whom is the spirit of the
holie gods, and in the dayes of thy father light and vnder-
standing & wisdom like the wisdom of the gods, was found
in him: whome the King Nebuchad-nezzár thy father the King,
I say, thy father, made chief of the enchanters, astrologians,
Caldeans, and soothsayers,

Because a more excellent spirit, and knowledge, and
vnderstanding (for he did expounde dreames, and declare hard
sentences, and dissolved doubts) were found in him, even in
Daniël, whome the King named Belteshazzár: now let Daniël
be called, and he will declare the interpretation.

Then was Daniël brought before the King, and the King spake
and said vnto Daniël, Art thou that Daniël, which art of the
children of the captivity of Iudáh, whome my father the King
brought out of Iewrie.

Now I haue heard of thee, that knowest the spirit of the holie gods
in thee, & that light and vnderstanding and excellent wisdom is
found in thee.

Now therefore women, and astrologians haue bene brought
before me, that they shulde read this writing, and shewe me
the interpretation thereof: but they could not declare the
interpretation of the thing.

Then heard I of thee, that thou cōldeſt ſhewe interpretations,
and diffolue dou- tes: now if thou canſt read the writing, &
ſhewe me the interpretation thereof, thou ſhalt be clothed with
purple, & ſhalt haue a chaine of golde about thy necke, and
ſhalt be the third ruler in the kingdome.

Then Daniël answered, and faid before the King, Kepe thy
rewardes to thy ſelf, & giue thy gifts to another: yet I wil read
the writing vnto the King and ſhewe him the interpretation.

O King, heave thou, The moſte high God gaue vnto 1
Nebuchad-nezzár thy father a kingdome, and maieſtie and ho-
nour and glorie.

And for the maieſtie that he gaue him, all people, nations, and
langages trumbled, & feared before him: he put to death
whome he wolde: he fmote whome he wolde: who- me he
wolde he fet vp, & whome he wolde he put downe.

But when his heart was puft vp, and his minde hardened in
pride, he was depofed from his kinglie throne, and they toke
his honour from him.

And he was driuen from the fonnes of men, & his heart was
made like the beaſts, and his dwelling was with the wilde
affes: they fed him with graffe like oxen, and his bodie was
wet with the dewe of the heauen, til he knew, that the moſte
high God bare rule ouer the kingdome of me, and that he
appointeth ouer it, whome fo- euer he pleaſeth.

And thou his fonne, ó Belfhazzár, haft not húbled thine heart,
thogh thou knew- eft all theferthings,

But haft lift thy felf vp againft the Lord of heauen, and they
haue broght the vessels of his Houfe before thee, & thou and
thy princes, thy wines and thy concubines Vuu.ii.

b For the life laeers thoght, that f Augels had power as God,
and the- refore had the in like effima- tion, as they had God,
thou- king that the fpirit of pro- phesie, & vnderftanding ca me
of them.

1 Before he red the writ- ing, he derla- reto to f King his great
ingra timbs roward God, who col- de not be mo- ured to gue hi
the glorie, con- fidenting his wonderful wor ke roward his
grand father, & to the with, that he doeth not fone of
ignorance, but of malice.

The writing declared.

Daniél. His constancie.

haue drunke wine in them, and thou hast praised the gods of siluer and golde, of brasse, vron, wood and stone, which nether se, nether heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

n After that 24 God had to long time de-ferred his an-gre, & pacificly wanted for the- ne amendment. n This words is twice writed for the extrem- tie of y thing: showing, that God had mo- ste surely con- ted a signily- ing also that God hath appointed a ter- me for all king dome, & y a miserable end shal come on all that raise them solors a- gainst him by, wearing.

e Cyrus his fome in lawe gene him this tute of honour alchigh Cyrus in effect had y dominion

a Read Effer Chap 1st

We, not be rea- bled. b Thus heathf King preferred Daniél affran- ger to all his nobles & fana liars, because the graves of God were mo- re excellent in him them in ockers e Thus the wicked of not abide the gra- ces of God in others, but fa- ke by all occa- sion to deface them thereto- re against in- the assiles there is no better remodie then to walk sprightly in y feare of God, and to have a goodemisien- ce.

m Then was the palme of the hand sent from him, and hath written this writing. And this is the writing that he hath written, a MENE, MENE, TEKEL VPHARSIN.

This is the interpretation of the thing, MENE, God hath no bred thy kingdome, and hath he finished it:

TEKEL, thou art wayed in the balan- ce, and art founde to light.

PERES, thy kingdome is divided, and giuen to the Medes and Persians.

Then at the commandement of Bel- shazzar they clothed Daniél with purple, and put a chaine of golde about his necke, and made a proclamacion concerning him that he shulde be the thirde ruler in the kingdome.

The same night was Bellshazzir y King of the Caldeans slaine.

And Darius of the Medes toke y king- dome, being threscore and two yere olde.

CHAP. VI.

Daniél is made ruler over the governors. 1 An alle against Daniél 16 He is put into a dome of lyons by the commandement of the King 23 He is delivered by faith in God 24 Daniels accusers are put unto the lyons. 25 Darius by a decree magnifieth the God of Daniél

IT pleased Darius to set over the king- dome an hundredth and twenty-gouernours, which shulde be ouer y whole king- dome.

And ouer these, thre rulers (of whom Daniél was one) that the governours might giue accompts vnto them, and the King shulde haue no damage.

Now this Daniél was preferred about the rulers and governours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

Wherefore theruleis and governours fought an occasion against Daniél concerning the kingdome: but they colde finde none occasio nor faute: for he was so faithful that there was no blame nor faute founde in him.

Then said these me, We shal not finde an occasion against this Daniél, except we finde it against him concerning the Law of his God.

Therefore the rulers and these governours went together to the King, and said thus vnto him, King Darius, liue for ouer. All the rulers of thy kingdome the officers and governours, the counsellors, and dukes haue consulted, together to make

a decree for the King and to establish a statute, that whosoever shal aske a petition of anie god or man for thirtie dayes saue of thee, o King, he shalbe cast into the denne of Lyons.

8 Now, o King, cofirme the decree, and feale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius sealed the writing and the decree.

10 Now when Daniél vnderstode that he had fealed the writing, he went into his house, and his window being open in his chamber toward Jerusalem, he kneeied vpon his knees three times a day, & prayed and praised his God, as he did afore time.

11 Then these men assembled, and founde Daniél praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the Kings decree, Hast thou not fealed the decree, that euerie man that shal make request to anie god or ma with- in thirtie dayes, saue to thee, o King, shalbe cast into the denne of lyons The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniél which is of the children of the captiuntie of Judah, regardeth not thee, o King, not the decree, that thou hast fealed, but maketh his peticion the times a day.

14 When the King heard these words, he was fore displeased with him self, and set his heart on Daniél, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, o King, that the law of the Medes and

Persians is, that no decree nor statute, which the King confirmeth, may be altered.

16 Then the King commanded, and they brought Daniél, and cast him into the denne of Lyons: now the King spake, and said vnto Daniél, Thy God, whome thou alway seruest, enen he wil deliuer thee.

17 And a stone was brought, and layed vpon the mouth of the denne, and the King sealed it with his owne signet, & with the signet of his princes, that the purpose might not be changed, concerning Daniél.

18 Then the King went vnto his palace, and remained fasting, nether were the instruments of musicke broght before him, and his stepe went from him.

19 Then the King arose early in the morning, and went in all haste vnto the denne of Lyons.

4 Henle treb- densed the wickednes of the King, who wolde be set vp as a god, & passed not what wicked lawes he ap- proued for the misbeoues of the same e Because he wolde not by his slders show that he confen ted to this wre bed decree, he set open his windows to- ward Jerusalem, when he prayed: both to shire vp his self with the remembrance of Gods pro- miles to his people when they shulde pray towarde that Temple, & also y others might se that he wolde ne- ther confen in heart nor

dede for these sewe dayes to anie thing that was conuerate to
Gods glorie.

f Thus the wicked man- mine soul lawes by confanour, and
suroutie, which is oft times either lightenes, or subbentes when
as the innocents the- rely perish: & therefore go- vernours ne-
ther oght to feare nor be assamed to breake facha.

22 Ard

A iuite recompence.

Daniél. Foure beafts.

36125/1224

g This declareth that Darius was not touched with y true
knowledge of God, because he doutted of his power

h My mite cause, and vyrginous in this thing, who rest I was
charged, is approved of God. a For he did disobey the King's
wicked commandments to obey God, and in did no insure to
the King's he oght to command nothing, wherevry God shall
de be dishonor

k because he comtered him self wholly vnto God whose cause
he did defend, he was affured, y nothing but good colde come
vne him whe rem we fe the powerof faith, as like it, it

1 This is a terrible example against all the wicked, which do
again their conscience one he cruel laws to defraye the childre
of God & also admoniteth princes how to punish such,
whathier wickedness is come to lighthugh not in enure point or
with like circumflent, ret to execute true mitice upon them

m This proueh not thee Darius did worship God eright, or els
was con-nerred for then he wolde haue defroved all
hyperfition and idolatre, & not onely gmen God the chief
place, but onely haue for him vp, and cause him to be honored
according to his word: that this was a certain cidefition of
Gods power, whereunto he was compelled by this wonderful
miracle o Which hache not onely life to him self, but in the
oneli founeine of life, & quackeneth all things, so that
without him there is no life.

CHAP. VII.

3 A vifion of foure beaftes is fhorned vnto Daniél 4 The ten
hornes of the fourth beaft. 27 Of the everda-fling kingdome of
Chrifit.

IN the first yere of Belfhaxzár King of Babél, Daniél fawe a
dreame, and there were vifions in his head, vpon his bed: then
he wrote the deame, & declared y fumme of the matter.

3 Daniél fpake and faid, I fawe in my vifion

Where at the people of If-ead inked for a continual quicence
after thefe fouente yere, as Iera-mith had de-

claued, he sheweth that this reft thelone be a deliverance from
all croubles, but a beginning, & therefore encouraged the to
loke for a continual affliction till the fethish be vttered and
reunited, by whom they fholde have a fpir-tual deliverance,
and all the prouefe fulfill: in haeed they fholde have a
cererate token in the defaftion of the Babylonctal kingdom.

20 And when he came to the denne, he cly-ed with a
lamentable voyce vnto Daniél: & the King fpake, and faid to
Daniél, O Daniél, the fei uant of the liuing God, is not thy God
(whome thou alwaie ferueft) 2 able to deliuer thee from the
lions

21 Then faid Daniél vnto y King, O King, liue for euer.

22 My God hache fent his Angel and hache shut the lions
mouches, that they haue not hurt me: for h my iuftice was
found out before him: & vnto thee, O King, I haue done no
hure.

23 Then was the King exceeding glad for him, and
commanded that thei fluide cake Daniél out of the denne: fo
Daniél was broght out of the denne, and no manet of hure was
founde vpon him, becaufe he beeleued in his God.

24 And by the commandement of the Kig thefe men which had
accufed Daniél, were broght, & were 'catt into y denne of
lions, even thei, their children, and their wines: and the lions
had the maffrie of them, and brake all their bones a pieces, or
euer thei came at the grounde of the denne.

25 Afterwarde King Darius wrote, Vnto all people, nations &
langages, that dwell in all the worlde: Peace be multiplied vnto
you.

26 I make a decre that in all the dominion of my kingdome,
men tremble and feare before the God of Daniél: for he is the
liuing God, and remaineth for euer: and his kingdome fhall not
perifh, and his dominion fhall be euer lafting.

27 He lefcueh and deliuereth, & he worketh fignes and
wonders in heauen & in earth: who hath deliuered Daniél
from the power of the lyons.

28 So this Daniél prospered in y reigne of Darius & in y reigne
of Cyrus of Petia.

by night, and beholde, the foure windes of the heauen ftroue
vpon b the great fea:

3 And foure great beaftes came vp from the fea one diuers
from another.

4 The first was as a lion, and had eglet wings: I behelde, til the wings thereof were plukte of, and it was lifted vp from the earth, and fet vpon his fete as a man, and a mans heart was giuen him.

5 And beholde, another beaft whub was the feconde, was like a b heare and fto de vpon the one fide: and he had the ribbes in his mouth between his teeth, s and thei faid thus vnto him, Arife & deuoute muche ftefh.

6 After this I behelde, and lo, there was an other like a b leopaid, which had vpon his backe f foure wings of a foule: the beaft had also foure heads, and a dominion was giuen him.

7 After this I fawe in the vifions by night, & beholde, the fourth beaft was feureful and terrible and verie ftrong. It had great my fo teeth: it deuoured & brake in pieces and stamped the 1efidue vnde: his fete: & it was vlike to the beaftes that were before it: for it had ten hornes.

8 As I confidered the hornes, beholde, there came vp among them another life h horne, before, whome there were t thre of the first hornes plukte awaie: & beholde, in this horne were eyes like the eyes of man, and a mouthe fpeaking prefumptious things.

9 I behelde, til the thrones were fet vp, and the Anciене of daies did fit, whofe garment was white as fnove, and the heere

b Which fig nifed y there fholde be hor-rible troubles and afflictions in the worlde in all corners of the worlde and at fondree times

c Meaning the Affyrian and Caldean em-pure, & was moſte ftrong & fierce at pow-er, and moſte fone come to their mererate as thugh thei had had wigs to fly: yet their wings were pulled by the Prefi-an, & their et on their foe, and were made like other men which at here muſt by mans heart

d Meaning the Prefaute, which were barbarous and cruel.

e That were fmole in y be-ginning and were that vp in their monen-ranes and had no bruce

f That is, de-froyed many kingdoms, & was mfacunble

g To wit, the Angels by Gods comni-dement, who by this man-ner punished y ingratitude of the worlde.

b Meaning, Alexander the King of Macedonia i That is, his foure chief captaine, which had the empire among them after his death Seleucus had Afa the great Antigones the Ieffe, Callander, and after him Antipater was King of Macedonia, and Proloume had Egypt k It was not of him ſelf nor of his own power that he gave all thefe contrerator for his armue moren-ued, but threte thousand men, and he oncecame in one batsel Darius, which had ten hundreds thousand, when he was fo beaute with fepe that his eyes were feufte open, as the fours

reports: therefore this power was given him of God i That is, the Roman empire which was at a monfer & colde not be chpared to ante beaft, because the nature of none was able to expenfe it in Signifying the tyrannas and grudines of the Romans o That which the Roman colde not quietly emote in other countries, that wolde goes it to other Kings and rulers that at all times when they wolde, that might in he is against which liberals in have called the Bamping of the reft under the fete o That is, foe dret and diuers pronunces which were governed by the deputies and proceofals, whereof merte one might be compared to a King p Which is ment of Saluta Cefar, Anguibus, Tiberias, Caligula, Clandins, and Mero &c who were at Kings in effect, but because that colde not rule, but by the confene of the Seas, their power is compared to a little horns For Mahomet came out of the Roman empire, and the Pope hache no vocacion of gonaromen: therefore this can not be applied unto them and also in this prophecia the Prophets purpofe is chiefly to comfort the faves vnto the emulation of Christ. Some take it for the whole bodie of Anti-chrift q Meaning, a certaine portion of the ten hornes: that is, a parte from the whole eftete was pluckte awaie For Anguibus take from the Seias the libertie of chofing the deputies to find into the pronunces, and coke the gonaromen, of certaine conurtes to him felf r Thefe Roman foure-ruers at the ftrf vfod a certaine humanite and gemlenes, and were conine that others at the Confuls and tenus fholde bears the name of digester, fo

that that might have the profite, and therefore in elefions and
comifle uol de behane them fclues according to the other Seas:
they are not to be a ftrf vfod a ftrf vfod a ftrf vfod a ftrf vfod a
ftrf vfod a ftrf vfod a ftrf vfod a ftrf vfod a ftrf vfod a ftrf vfod
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a ftrf vfod a ftrf vfod a ftrf vfod a ftrf

Vuu.iii.

Christ's dominion.

Daniel, The Sainctes consumed.

u That is, an infant number of Angels, & were ready to execute
his commanded men.

u This is most of the first of many of Christ when at y will of
God was plainely reces- ted by his God pell.

y Meaning, y he was ad- menced, when he saw these sin-
perours in fe- che dignities, & pride, & so did dely destroyed
in the clining of Christ who this fourth monarchian was falsed
to men of other natis- ons.

a As the other former monar- chias had an end at the time that
God ap- proved, of- though that son rified for a time, so that

this fourth ha- ne & they that passively she- de Gods appel- ment, that lany the pro- mises.

a Which is most of Christ who had not yet taken upon him into nam- re, neither was the Son of David accor- ding in y self, & he was of served to; but appeared then in a figure, and that in y clon- des - that is, being figure from the com- moner force of men by man- fele figure of his domin- ion.

b To wit, wh he afforded into the hea- nem, and his dinner man- fele appeared, and all power was good vain him in re- flect of that that he was our Mediter- • That is most of the beginning of Christ's kingdom when God the Father gave vain him all dominion, as to the Meditions, to the intent that he shall be governed by his Church in earth continually till the time there he brought the to crystallize. d Through the Bridges of the vision. e Meaning, of the Angels, as ver in f Because Abraham was ap- proved hears of all y wor- side. Ro 4, 21 & in him all the faithful, therefore y kingdoms thereof is theirs by right, which thees four bea- tes or tyrants should be made, and where until the y oride were restored by Christ and this was so con- sume them that were in terrible, that their affi- ftible shall be him an end at light. g That is, of the moths his things, because God had the chosen them out of this wor- side, y they should take up to the heamen, whereas all their hope dependeth. h For the other three monarch- ists were governed by a King, and the Roman empire by Confid- ial the Romans

changed their government y freely, & the other monarchists retained them for terms of life; also the Romans were the thought of all the other, and were never quiet among them felons. Read ver

of his head like the pure woll; his throne was like the fyrie flame, or his wheles as burning fyre.

10 A fyrie ftreame yffued, and came for the from before him: thoufand thoufands mi- nifred vnto him, and ten thoufand thou- fands ftole before him: the iudgement was fet, and the bokes opened.

11 Then I behelde, y becaufe of the voyce of the prefumptuous wo des, which the horne fpake: I behelde, euen til the beaft was flaine, and his bodie deftroied, and giuen to the burning fyre.

12 As c concerning the other beaftes, thei had taken awaie their dominion yet their liues were prolonged for a certeine time and feafon.

13 As I behelde in vifons by night, be- holde, one like the Sonne of man came in the cloudes of heauen, and b approached vnto the Ancient of daies, & thei brought him before him.

14 And he gaue him dominion, & honour, and a kingdome, that all people, nations and langages fualde ferue him: his do-

minion is an euer lafting dominion, which fhall neuer be taken awaie: and his king- dome fhall neuer be deftroied.

15 ¶ I Daniél was d troubled in my fpirit, in the middes of my bodie, and the vifi- ons of mine head made me afraied.

16 Therefore I came vnto e one of them that ftole by, and afked him the trueth of all this: fo he tolde me, and fhewed me the interpretation of thefe things.

17 Thefe great beaftes which are foure, are foure Kings, which fhall arife out of the earth,

18 And thei fhall take the f kingdom of the Sainctes of the a moft high, and poffeffe the kingdom for euer, euen for euer and euer.

19 ¶ After thir, I wolde knowe the trueth of the fourth beaft, w was fo b vlike to all the others, very feareful, whofe teeth were of yron, and his nailes of braffe: which de- loured, brake in pieces, and ftamped the residue vnder his fete.

20 Alfo to knowe of the ten hornes that we- re in his head, & of the other which came vp, before whome thre fell, and of the hoc-

ne that had eyes, and of the mouth that fpake prefumptuous things, whofe k loke was more ftoute then his felowes. 21 I behelde, & the fame l horne made bat- tel againft the Sainctes,

yea, and preuailed againft them, 22 Vntil a the Ancient of
 daies came, and iudgement was giuen to the Sainctes of the
 moſte high: and the time approched, that the Sainctes poffeffed
 the kingdome. 23 The he faid, The fourth beaft ſhalbe the
 fourth kingdome in the earth, which ſhal be vlike to all the
 kingdomes, and ſhal deuoure the whole earth, and ſhal treade
 it downe and breake it in pieces. 24 And the ten hornes out of
 this kingdo- me are ten Kings that ſhal rife: & another ſhal rife
 after the, and he ſhalbe vlike to the firſt, and he ſhal ſubdue o
 thre Kings, 25 And ſhal ſpeake wordes againft o the moſte
 high, & ſhal cofume the Sainctes of the moſte high, & thinks y
 he maie p chan ge times and lawes, and thei ſhalbe giuen into
 his hand, vntil a t time, and times & the deuding of time. 26
 But the e iudgement ſhal fit, & thei ſhal take awaie his
 dominion, to confume and deftroie it vnto the end. 27 And the
 f kingdome, and dominion, and the greatnes of the kingdome
 vndes y who he heauen ſhalbe giuen to the holie people of the
 moſte high, whoſe kingdome is an euer laſting kingdome & all
 c powers ſhal ferue and ebeie him. 28 Euen this is the end of
 the matter, I Da- niél had manie x cogitations which trou- bled
 me, and my countenance changed in me: but I kept the mattes
 in mine heart.

b This is mfe of the foure the beaft, which was more ter- tible
 then the oth: i

I f behelde, & the fame l horne made bat- tel againft the
Saintes, yea, and preuailed againft them,

2 Vntil a the Ancient of daies came, and iudgement was giuen
to the Sainctes of the moſte high: and the time approched, that
the Sainctes poſſeffed the kingdome.

3 The he ſaid, The fourth beaft ſhalbe the fourth kingdome in
the earth, which ſhal be vlike to all the kingdomes, and ſhal
deuoure the whole earth, and ſhal treade it downe and breake it
in pieces.

4 And the ten hornes out of this kingdo- me are ten Kings that
ſhal riſe: & another ſhal riſe after the, and he ſhalbe vlike to
the firſt, and he ſhal ſubdue o thre Kings,

5 And ſhal ſpeake wordes againſt o the moſte high, & ſhal
confume the Sainctes of the moſte high, & thinks y he maie p
chan ge times and lawes, and thei ſhalbe giuen into his hand,
vntil a t time, and times & the deuding of time.

6 But the e iudgement ſhal fit, & thei ſhal take awaie his
dominion, to confume and deſtroie it vnto the end.

7 And the f kingdome, and dominion, and the greatnes of the
kingdome vndes y who he heauen ſhalbe giuen to the holie
people of the moſte high, whoſe kingdome is an euer laſting
kingdome & all c powers ſhal ſerue and ebeie him.

8 Euen this is the end of the matter, I Da- niél had manie x
cogitacions which trou- bled me, and my countenance changed
in me: but I kept the mattes in mine heart.

b This is mfe of the foure the beaft, which was more ter- tible
then the oth: i

I f f t h e w i n g t h e Romaine Em- perours who were moſte
ctuel againſt the Church of God butte of the Jewet and of y
Gentiles.

in Til God the wed his power to the perfume of Christ, and by
the prea- ching of the Gospel gaue vnto his fume ſek & fo
uhtel ned a famous name in the worlds, and were called y
Church of God, or the kingdome of God.

b Read the ex- bolition here- W, ver 8. 9 Th 11, 12, fhál maie
wiched decrees & pro- clamations a- gainſt God's o oche and
fen dechrongh was all their domi tob to deſtroy all that did
proff, &c

y Theſe Em- perours thcl me confides y thei hone their power
of God but thinks it is in their own power to chan ge Gods
Iwets and men, and as it were y order of natu er, as appen- reth
by Gdi-

nies, Tyberius Caligula, Nero, Domitianus &c. q God fhál fiſte
them thus to rage againſt his Sainctes for a long time, a hach is
more by the time and th- mes but at figh he will afwage theſe

troubles an l shorten the time for his elefts fake, Mat 24, 25 which is here more by the dinding of time. c God by his power fhall refure things that were one of order, and fo deftrous this life borne, that is fhall mone rife vp again. f He fheweth wherefore the beaft fhall be deftroied, no wet, that his Church might have refit and quies- not, which flogh that do not fully minye here, yet then have it in hope and by the preaching of the Gospel minye the beginning thereof, which is mfe by thefe wordes under the hearers: therefore he here fpoeiheth of y beginning of Christ's kingdoms in this worlde, which kingdoms y faithful have by the participation that that have with Christ their head. i That is, fome of c- nerce forte that heare rule. ii Thogh he had manie monsent in his heare d- moned him to and fro to febe one this matter curiously: ye he was content with that which God reveiled, and kept it in memorie and wrote it for the v- fe of the Church.

CHAP. VIII.

A vifion of a battel herwone a ramone and a goat, 20 The yoderfanding of the vifion.

1 IN the thirde yere of the reigne of King Belhazzar, a vifion appeared vnto me, euen vnto me Daniél, a after that which appeared vnto me at the firft.

2 And I fawe ima vifion, & when I fawe it, I was in the palace of Shufhán, which is in the prouince b of Elám, & in a vifion

me-

eve, and Marofoulatn: for the ruine of the Babylonians also he had fufleemly fphen thereof. b That is, of Perfa-

n After the go ental vifion, he eum oth to certeme surre- cular vifion: an morning y defention of the monarchs of the Perfa-

A little horne.

Daniël. The meaning.

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c Which re- preserved the kingdoms of the Persians, and Medes, which were loomed toge- ther

d Meaning Cyrus, which after grew greater lpow- er then De- rms his voice and father in lawe

e That is, no Kings or ne- trons

f Meaning, A- Alexander that came for Gre- cia with great spade and ex- pedition

g Thigh he came in the na- me of all Gre- cia, yet he ha- ne the title & dignitie of the genital capias ne, so that the strength was attributed to him, which is ment by this horne

h Alexander outer cause De- rms in two foursy Streets, and so had y two kingdo- mes of the Me- der and Per- sians

i Alexander great power was broken; for when he had oner- ne
all y East, he thought to retrove towar de Grecia to subdue
them that there had rebelled, and so dyed by the way

k That is, y were famous; for aloudle in the space of & tone
yere the re were diffe- ne dinars fac- cefours befo- re this
monar chie was deni- ded to theft fours, where of Callander
had Macedo- nis, Selonnes, Syria, Antigo- nis. Alia the leffe,
and Pro- lomous Egypt I Which was Antiochus E-

piphanes, who was of a feruile and flattering nature, and also
there were other between him & the kingdoms, and therefore
is here called the fall e horne, because neither prince lie
conditions, nor any other thing was in him, why he should
obtrine this kingdoms. m That is, toward Egypt. n Whereby he
meaneth Prolonians o That includes p Antiochus ra- ged
against the elect of God, and tend his erection theres vnder fate
which are so called, because they are separated from the
worlds q that is, God, who governed and maintained his
Church. r He labored to ab- blish all religion, & therefore cast
Gods service out of his Temple, which God had chosen as a
little corner from all the rest of y worlds to force his Name
there truly called vpon. i He sheweth that their fones are the
cause of which horrible afflictions; and yet comforteth them,
in that he appointed this cryant a time, whome he wolded not
toft, a vererly to abolish his religion. r This horne shall abolish
for a time y true doctrine & so corrupt Gods ser- vice in

Meaning, y he heard one of the Angels asking that question of Christ, o home he called a ceterine one or a secret one, or a materialious one.

thocht I was by the riner of Vlái.

Then I lewed vp and fawc, and beholde, there stode before the riner a rame, which had two homes: and these two homes were hie: but one was hier then another, & the hieft came vp last.

I fawc the 1am puffing against y Weft and against the North, and against the South: so that no beaftes might stande before him, nor colde deliuer out of his hand, but he did what he listed, and beca- me great.

And as I considered, beholde, a goat ca- me from the Weft ouer the whole earth, & touched not the ground: & this goat had an horne that appeared between his eyes.

And he came vnto the ram that had the two homes, whome I had fene standing by the riner, and ranne vnto him in his fitce rage.

And I fawc him come vnto the ramme, & being moued against him, he h fmote the ramme, and braks his two homes: & there was no power in the rame to stand against him, but he cast him downe to the groside, and stamped vpon him, & there was none that colde deliuer the ramme out of his power.

Therefore y goat waxed exceedig great, and when he was at the strongest, his great horne was broken: and for it came vp fou- re that h appeared towards the foure win- des of the heauen.

And out of one of them came forthe a little horne, which waxed very great tow- arde the s South, and towards the e East, and towards the e pleasant land.

Yes, it grew vp vnto the p hoste of hea- uen, and it cast downe fume of the hoste, & of the starres to the ground, and trode vpon them,

And extolled him self against the sprin- ce of the hoste from whome the e dailie fa- crifice was taken away, and the place of his Sanctuarie was cast downe.

And a time shalbe giue him ouer the dai lie sacrifice for the iniquitie: & it shal cast downe the truen to the ground, & thus shal it do, and prosper.

Then I heard one of the s Sainctes spea- king, & one of y Sainctes spake vnto a cer

teine one, faying, How long shal endure the vision of the daiely sacrifice, and the iniqui- tie of the a defolation to tread bothe the Sanctuarie and the r armie vnder fote?

14 And a he answered me, Vnto the e cue- ning and the morning, two thousand and thre hundredth: then shal the Sanctuarie be- clenfed.

15 Now when I Daniël had fene the vi- sion, and foght for the meaning, beholde, there stode before me b like the similitude of a man.

16 And I heard a mans voyce between the bankes of Vlái, which called and faid, Ga- briël, c make this man to vnderstand the vision.

17 So he came where I stode: and when he came, I was afraised, and fel vpon my face: but he faid vnto me, Vnderstand, d fonne of man: for d in the last time shalbe the vision.

18 Now as he was speaking vnto me, I being a slepe fel on my face to the groun- de: but he touched me, and fet me vp in my place.

19 And he faid, Beholde, I wil shewe thee what shal be in the last e vrtath: for in the end of the time appointed is shal come.

20 The ramme which thou faweft hauing two homes, are the Kings of the Medes & Persians.

21 And the goat is the King of Grecia, & the great horne that is between his eies, is the first King.

22 And that that is broken, and foure sto- de vp for it, are foure kingdomes, which shal stand vp f of that nacion, but not s in his strength.

23 And in the end of their kingdoms, when the rebellious shalbe consumed, a King of h fierce countenance, and vnderstanding date sentences, shal stand vp.

24 And his power shalbe mightie, but not in his strength: and he shal destroye wonderfully, & shal prosper, and practise, and shal destroye the h mightie, and the holy people.

25 And through his l policie also, he shal cause craft to prosper in his hand, and he shal extoll him self in his heart, and by m peace shal destroy many: he shal also stand vp against the n prince of princes, but he shal be broken downe o without hand.

26 And the vision of the p euening and the morning, which is declared, is true: there- fore scale thou vp the vision, for it shalbe after many daies.

27 And I Daniël was stricken & ficke a cer- teine daies: but when I rose vp, I did the Kings bufines, and I was astonished at the vision, but none vnderstode it.

Vuo. iii.

r That is, the l own fones, which were cause of this definition

r That is, a superfluous Gods religion, to his people, a Christ answered me for the comfort of y Church.

a That is, vnder to so many an hundred daies be past, which make for yren the multitude & an hall: for so long vnder Antiochus was the Temple profaned.

b Which was Christ, who in the manner declared him self to the old fathers how he would be God manifest and in faith. c This power to command the Angel, declared that he was God

d The effect of this vision shall not yet appear, but a long time after

e Meaning y great rage & Antiochus should shew against this Church.

f That is, one of Grecia g They shall not have like power as had Alexander.

h Noting that this Antiochus was impudent and cruel, and also confess that he could not be deceased

i That is, not like Alcibids strength

k Both y Gentile that dwell about him, & a few y fables. l What former he goeth about by his craft, he shall bring it to path

m That is, vnder pretence of peace or as it were in faerie

n Meaning, a- gain God

o For God wilde destroy him with a no table plague, & so
comfort his Church,

n. Max po- p Read verf.

q For fesc & aftonish. mct.

A confession.

Daniél. The praier heard.

CHAP. IX.

Daniél defieth to have that performed of God, which he had promised concerning the returns of the people from their banishment in Babylon. 1 A true confession 20 Daniels prayer is heard 21 Gabriël the Angel expoundeth vnto him the vision of the feuentie weakly 24 The anointing of Christ. 25 The boyiding against of Ierufalém. 26 The death of Christ.

a Who was al fo called A- flyages b For Cyrus led with ambe-
tio, we about warres in o- ther coherent, and therefore Darms
had y title of y king down, though Cyrus was king in effect c
For though he was an ex- celler Prophet, yes he daily in
cressed I know ledge by rea- ding of y kert tures d He speaketh
not of that or din the prairer, which he vid in his house thriffe a
day, but of a race and v them at pray or, left their fones shulde
cause God to delay the time of their A. Bueri ce prophesied by
Jeremiah e That is, had all power in thy life to ex cruce thy ter-
rible mige- metes against obtion, fi- ner, as y are re che in
merces to obfure the, which obey thy words & loue thee "Abe
Lou f He shee eth that whanfou- ner God pour- fteth, he doeth
it for in the cauce; and t to y godin omour accute him of rigour
as the wicked do, but acc know ledge y in them fellies there is
note cans, w y ve shulde fo in- treas them "Abe enaf of of fion
glie doeth not excuse y kig becaufe of their anore- de, but
praeth chattly for the as y chief occusion of thefe great plague

b He shemeth that they re- bell against God, which feme him not according to his chumade- met & worde. 1 As "then 27, 25, or the cur- fe confirmed by an othe.

IN the first yere of Darius the fonne of 1 Ahalfueroth, of y fede of the Medes, which was made King ouer the 2 realme of the Caldeans,

Euen in the first yere of his ieigne, I Da- niél vnderstode by 3 bokes the nombre of the yeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he wol- de accomplifh feuentie yeres in the defo- lation of Ierufalém.

And I turned my face vnto the Lord God, and 4 foght by praier and supplica- cians with fafting & fackcloth & afhes.

And I praied vnto the Lord my God, & made my confeffion, faying, Oh Lord God, which are great and feareful, and ke- peft couenant and metcie toward them which loue" thee, & toward them y kepe thy commandements,

We haue finned, & haue comitted iniqui- tie & haue done wickedly, yea, we haue re- belled, and haue departed fró thy precep- tes, and from thy iudgements.

For we wolde not obei thy feruants the Prophetes, which fpake in thy Name to our Kings, to our princes, & to our fathers, and to all the people of the land.

O Lord, 'righteousnes beligefh vnto thee, and vnto vs" open Thame, as appeareth this day vnto euerie man of Iudáh, and to the inhabitants of Ierufalém: yea, vnto all If- raél, bathe nere and farce of, through all the countreis, whether thou haft driuen them, because of their offenses, that thei haue committed againft thee.

O Lord, vnto vs appertaineth open Thame, to ours Kings, to our princes, and to our fathers, becaufe we haue finned againft thee.

Yet compaffion and forgiuenes is in the Lord our God, albeit we haue rebelled a- gainft him.

For we haue not obeyed y h voice of the Lord our God, to walke in his lawes, which he had laid before vs by the minifferie of his feruants the Prophetes.

Yea, all Ifraél haue tranfgreffed thy Lawe, and are turned backe, and haue not heard thy voice: therefore the 1 curffe is powred vpon vs, & the othe that is written in the lawe of Mofes the feruant of God, becaufe we haue finned againft him.

And he hathe cofirmed his wordes, which he fpake againft vs, and againft our iud-

ges that" iudged vs, by bringing vpon vs 10r, gneared a great plague: fot vnder the whole hea- uen hathe not bene the like, as hathe bene broght vpon Ierufalém.

13 All this plague is come vpon vs, as it is written in the Lawe of Mofes: yet made we not our prayer before the Lord our God, that we might tuine from our iniquities and vnderftand thy tuieth.

14 Therefore hathe the Lord" made readie the plague, and broght it vpon vs: for the Lord our God is righteous in all his workes which he doeth: for we wolde not heare his voice.

15 * And now, ô Lord our God, that haft broght thy people out of y land of Egyp with a mightie hand, and haft gotten thee renoume, as appeareth this day, we haue finned, we haue done wickedly.

16 O Lord, according to all thy righteoufnes, I befeche thee, let thine angre and thy wrath be turned away from thy citie Ierufalém thine holy Moftaine: for becaufe of our iannes, & for the iniquities of our fathers, Ierufalém and thy people are a reproche to all that are about vs.

17 Now therefore, ô our God, heare the prayer of thy feruant, and his fupplicants, and caufe thy face to fhine vpon thy Sanctuarie, that lyeth wafte for the many Lords fake.

18 O my God, encline thine care and heare: open thine eyes, and beholde our defolations, and the citie whereupon thy Name is called: for we do not preſent our fupplications before thee for our owne righteousnes, but for thy great tender mercies.

19 O Lord, heare, ô Lord forgiue, ô Lord * confider, and do it:
differre not, for thine owne sake, ô my God: for thy Name is
called vpon thy citte, and vpon thy peo- ple.

20 ¶ And whiles I was ſpeaking & praying, and confeſſing my
ſinne, and the ſinne of my people Iſraél, and did preſent my
ſupplicacion before the Lord my God, for the holy Mountaine
of my God,

21 Yea, while I was ſpeaking in praier, euen the man "Gabriél,
whome I had ſene be- fore in the viſion, came flying, and tou-
ched me about the time of the euening oblacion.

22 And he informed me, and talked with me, and ſaid, O
Daniél, I am now co- me forth to giue thee knowledge & vn-
derſtanding.

23 At the beginning of thy ſupplications the commâdement
came forth, and I am come to ſhewe thee, for thou art greatly
beloued: therefore vnderſtand the matter and confider the
viſion.

"Ehr warifed yce the ruit

Cæd 24, 25. barn 2014.

k I ſhe is, ac- touring to all thy merciful promiſes and the
performan re meout.

I ſhewe thy lefe ſonom- ble

m That is, for thy Christs fane me hoose y wile accipe all our
praiere

n Declaring, y the gulfuctive only vnto Gods mercies and
renouce their owne workes when they fake for remiffion of
their finnes o That he col de not contere him felfe y any
vthence- ce ofe orders for he was fo led with a for wine scale
con fidering Gods promen, made to the citte in refect of his
Church & for y afhancemfe of Gods glorie Cha 2.16.

24 feuentie

Of the Mefiah.

Daniél.

A vifion.

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p He alluded to Jeremiah's pphcis, who pre-phreced their
capcini- tis ftulde be fenance yeres; but now God's mercie
ftulde fence folde ex cede his iudge ment, & ftulde be foure
hun- dreth fenance yeres, euen to the comming of Chrift, & fo
then it ftulde confume for one

Meaning Da- niel's naction, mer whome he was careful to
fhwe mercie and to put fome out of remembrance From the ti-
me, Cyrus ga ne th m leane re departet and thefe wike make 40
y. re whereof 40 a- re referred to the time of the building of the

Temple, & to the laying of fund. cion. c Cutting fro the fix yere of Darius who gave fefodo commandemet

for the building of the Temple, are 62 weeks, which make 439 yere, which comprehend the time from this building of the Temple vntto the Baptifme of Chrif. "The in-furtiples of time"
a In this laft weeks of the fenance fhall Chrif come and preache and fuffer death. x He fhall feue to have no beaure, not to be of ante oftionacion, as Iia 9.2 y Meaning, Ti- me Wefpalii fonne, who fhulde come and deftroi buthe the Temple and the people without all hope of reconciere x By the preaching of the Gof- gel he confirmed his promes, fift, to the Iewes, and after to the Gentiles a Chrif accomplished this by his death and refurrection b Meaning that Ierusalem and the Sanctuarie fhulde be vererly deftroied for their rebe- llion again God and their idolarrie: or fome read that the plagues fhulbe fo given, that they fhall all be aftionate, at them

CHAP. X.

There appeareth vnto Daniél a man clothed in linen, 11 Which fhe with him wherefore be u fine.

a Houfeeth this third yere, be- cause at this ti me, building of the Temple begil to be his dered by Cam byfes Cyrus fonne, whi the father made were in Afia manor agast the fcyftion, was a difcon raging to the godlie, and a great feare to Daniél b

Which is to declare that godlie stulde not haften to mache, but po-
cerely to ahi- de the 1 fite of God's promes of Called Ahih,
which con- meth parte of Marche & par- ce of Apul d Being
cary- ed by the spirit of prophecie to have the fight of this ruer
Tygria. e This wa: the Angel of God, which was sent to assure
Daniel in this pro- phie the ftolloweth. "Iesem 10.8.

IN the third yere of Cyrus King of Perfia, a thing was reueiled
vnto Da- niél (whose name was called Beltefhazzár) and the
worde was true, but the time ap- pointed was long, and he
vnderstode the thing, & had vnderstanding of the vision. At the
same time, I Daniél was in heauy- nes for the weeks of daies.

I ate no pleafant bread, nether came flesh, nor wine in my
mouth, nether did I anoint my self at all, til the weeks of dai-
es were fulfilled.

And in the foure & twentieth day of the first moneth, as I was
by the fide of that great riuer, euen Hiddekel,

And I lift vp mine eyes, and looked, and beholde, there was a
man clothed in li- nen, whose loynes were girded with fine
golde of Vphaz.

His bodie also was like the Chryfolite, His fome came again,
and touched me one like the appearance of a man, and he
ftrengthened me, And laid, O man, greatly beloued, feare not:
peace be vnto thee: be ftiong and of

and his face (to loke vpon) like the lighte- ning, and his eyes as lampes of fyre, and his armes and his fete were like in colour to polished brasse, and the voyce of his wordes was like the voyce of a multi- tude.

7 And I Daniél alone sawe the vision: for the me that were with me, sawe not the vision: but a great feare fell vpon them, so that they fled away and hid them selues.

8 Therefore I was left alone, and sawe this great vision, & there remained no strength in me: for my strength was turned in me into corruption, and I retained no power. Yet heard I the voyce of his wordest: and when I heard the voyce of his wordes, I slept on my face: and my face was towards the ground.

10 And beholde, an hand touched me, which set me vp vpon my knees and vpon the palmes of mine hands,

11 And he said vnto me, O Daniél, a man greatly beloued, vnderstand the wordes that I spake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this worde vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Dani- él: for from the first day that thou didest set thine heart to vnderstand, and to humble thy self before thy God, thy wordes were heard, and I am come for thy wor- des.

13 But the prince of the kingdome of Per- fia with ftode me
one and twentle dayes: but lo, Michael one of the chief
princes, came to helpe me, & I remained there by the Kings of
Perfia.

14 Now I am come to fhewe thee what fhall come to thy people
in the latter day- er: for yet the vifion u for manne daies. 15
And when he fpake thefe wordes vnto me, I fet my face
towards the grounde, & helde my tongue.

16 And beholde, one like the fimilitude of the fonnes of man
touched my lippes: then I opened my mouth, and fpake, and
faid vnto him that ftode before me, O my Lord, m by the vifion
my fonnes are re- turned vpon me, and I have reteined no
ftrength.

17 For how can the feruát of this my Lord talke with my Lord
being fuche one: for as for me, ftraight way there remained no
ftrength in me, nether is there breth left in me.

18 Then there came again, and touched me one like the
appearance of a man, and he ftrengthened me,

19 And faid, O man, greatly beloued, feare not: peace be vnto
thee: be ftrong and of

which him before in the fimilitude of a man feare and fonnes,
when I fawe the vifion God wolde be merciful vnto the poup e
of Israel

f The worde also signifeth comestions, or beaure, fo for feare he was like a de- nd man for de- formine.

g Which deela to the tihe we are stulde down with the manfifis of God, we can not ife: keep he also lift vs vp his hand, & is his pow- er

b Meaning, Ci- byfes who re- ngned in his la- ther's abience, & did not one- ly for this fpa ce hinder the building of the Temple, but wolde have farther raged, if God has not sent me to re- fit him, & the- refure have I ftured for the prefite of the Church

I though God colde by one Angel deftroy all the worde, perfutio fture his cilifate of his lunche Which fortue double power euen Michael, that in Chrift fefus head of An- gels

k For though the Prophe- ce Daniel ftulde ent: and ecafo, yet his decert- ne ftulde con- come til the comming of Chrift for the comfort of his Church I This was the fame An- gel that fpake

m I was overcome with He declareth her thy that

XXX.1.

A mightie King.

Daniel. The holic land consumed.

Which declareth that which God fumech down on his children, he doeth not immediately lift them up at once; (for now) Angel had conchided him twofold, but by little and little purpose Meaning he waded not only him diffidle the rege of Cathyles, but also other King of Persia by

good courage. And when he had spoke unto me, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

Then said he, Knowest thou wherefore I am come unto thee; but now will I returne to fight with the prince of Persia: and when I am gone for thee, lo, the prince of Grecia shall come.

But I will shewe thee that which is decreed in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince.

Alexander the King of Macedonia. purpose For this Angel was appointed for the defense of the Church vnder Christ, who as one has thereof

CHAP. XI.

A prophesie of the kingdomes, which should be enemies to the Church of God, as of Persia, 1 Of Greece, 2 Of Egypt, 12 Of Syria, 16 And of the Romanes

The Angel afloreth Daniel that God had the guen him power to perform the fe things, Ieng he appointed him to aflist Darum, whd he overcame the Caldeans b Whereof C byfie now respone, was first, the fecon- de Smerdes, y third, Darum the some of Hyfafs, and the fourth Zer zes, which all were enemies to the people of God & fo- de again thd. c For he re- fed up all the Raft comereis to fight apat the Grecians and alhem he had in his ar- me time tom- drath choufid not, ye in fo re baueh he was disloun- ted and fed a- way with lna- ne

d That is, A- lexander the Great e For whd his elate was un- ft forfishing he onerame

him diff with drnke, and fo fell hro a difeafor a some wrt, was payfo- ned by Calfander f For his twelve chief princes fdt deuided his kingdome among them Glues. g After this his monarche was deuided into fourrtior Selmnes had Syria, Antiponus Afia minor, Calfander the kingdome of Mace- dome, and Prolemus Egyp. h Thus God reunged Alexanders ambition & confit in casting his pofferite to be combined, partly of the fathers chief friend, & partly one of mother. i Nout of the feore fhalbe able to be compared to the power of Alecifer. h That is, the pofferite having no per- ts thereof. i To win, Prolemus King of Egyp. m That is, Antiochus the fome of Selmnes, and one of Alecifer's princes fhalbe more mightier for he fhalde have boehe Afia & Syria. h That is, Berence the daughter of Prole- meus Philadelphus fhalbe guen in marrag in

Antonius Theos, thinking by this affinitie that Syria and Egypt
shalbe have a continual peace together. n That force & strength
shal not consumer for face after Berouice & her young fome
after her honlbauds death, was fcyne of her ftopfome Selmnes
Cali- neous the fome of Laodice, the lawful wife of Antiochus,
but put away for the womans fake. p Mother Prolemus, and
Antiochus. q Some read, fied, meaning the childe beguien of
Berouice

A Lfo I, in the firft yere of Darius of the Medes, eure I a fto de
to incourage and to ftrenghen him.

And now wil I sheve thee the truech. Be- holde, there shal
ftand vpyet b thre Kigs in Persia, and the fourth shalbe farre ri-
chei then they all: and by his ftrengh, or by his riches he shal
ftine vp c all againft the realme of Grecia.

But a d mightie King shal ftand vp, that thal rule with great
dominion, and do ac- cording to his pleafire.

And when he shal ftand vp, his kingdome thalbe broken, f and
shalbe deuided towarde the f fourewindes of heauen: & not to
his b pofferite, nor according to his dominion, which he ruled:
for his kingdome shalbe pluckt vp, euen to be for other's
befides b thofe.

And the I King of the South shalbe migh- tie, and one of m his
princes, and shal pre- uaile againft him, and beare rule: his do-
minion shalbe a great dominion.

And in the end of yeres they fhalbe ioy- ned together: for the Kings d daughter of the South fhal come to the King of the North to make an agreement, but the fhal not reteine the power of the e arme, ne- ther fhal b he continue, nor his a arme: but the fhalbe deliuered to death, and thei that

brought her, and he c that begate her, & he that comforted her in thefe times.

7 But out of the budde of her f rootes fhal one fstand vp in his fted, c which fhal co- me with an armie, and fhal entre into the fortereffe of the King of the North, and do with them as he lift, and fhal pre- uaile,

8 And fhal alfo carye captiues into Egypt their gods with their molten images, and with their precious veffels of filuer and of golde, and he fhal continue a mo yeres then the King of the North.

9 So the King of the South fhal come into his kingdome, & fhal returne into his owne land.

10 Wherefore his a fomes fhalbe ftirred vp, and fhal affemble a mightie great at- tine: and one fhal come, and ouerflowe, & paffe through: then fhal be a returne, and be ftirred vp at his fortereffe.

11 And the King of the South fhalbe an grie, and fhal come forthe, and fight with him, euen with the King of the North:

for he fhal fet forthe a great a multitude, and the multitude fhalbe guen into his hand.

12 Then the multitude fhalbe proude, and their heart fhalbe lifted vp: for he fhal caft downe thoufands: but he fhal not fhl pre- uaile.

13 For the King of the North b fhal retur- ne, and fhal fet forthe a greatest multitude then afore, and fhal come forthe (after cer- teine yeres) with a mightie armie, & great riches.

14 And at the fame time there fhal c manie ftand vp againft the King of the South: alfo the rebellious children of thy d people fhal exalte them felues to eftablifh the vision, but they fhal fall.

15 So the King of the North fhal come, and caft vp a mounte, & take the ftrong citie: and the armes of the South fhal e not re- fit, nether his chofen people, nether fhal there be anie ftrength to withftand.

16 But he that fhal come, fhal do vnto him as he lift, and none fhal ftand againft him: & he fhal ftad in the f pleafant land, which by his hand fhalbe confumed.

17 Again he fhal a fet his face to enter with the power of his whole kingdome, & his cofederates with him: thus fhal be do, and he fhal gnie him the b daughter of women, to deftroie: her: but b the fhalnot ftande on his fide, nether be for him.

red with him into Egypt to fulfil this propheciet also the Angel
fheweth that all thefe troubles which are in the Church, are by
the providence & comifid of God. e The Egyptians were not
able to refift stops Antiochus cap- tions. f He fheweth that he
fhall not only afflict the Egyptians, but af- fo the feven, and
fhall enter into their country, where of he admonifeth the
before, that they may know that all thefe things come by God's
providence. g Thus was the feconde bae: I that Antiochus
fought againft Prolemus Epi- phates, h To win, a beautiful
woman, & was Cleopatra Antiochus daughter. i For he
regarded not the life of his daughter in refoeft of the kingdome
of Egypt. k The fhall not agre to her wicked comifid, but fhall
foe her honlfid, as her duette re pureth, and not fike her
oeftuition

Some read, the that begu- te her, & the- whyroduffid her
ouree, & brought heryp- fo that all thei that were occa fion of
this ma riage, a ate de- froyd.

f Meaning that Prolemus kn rgenes after the death of his fiefier
Phi- ladelphus fhall de fhewde in the kregdo me being of f
fame flocke that Berouice was

t To reuenge his fifters de- ath againft An trochus Cali- neous
King of Syria

u For this Pro- lemus ring ned fix & for- tre yeres

x Meaning Se- lmuës and An cmet us f gro- as, the fomes of
Calimans thal make war re againft Pro- lemus Philo- pater the
foe- ne of Philadel- phus

7 For his ef- der brother Se lmees dyed, or was fcyne whiles
the warren were preparing

a That is, Phi- lopater when he fhal fe An- trochus to ra- ke
great demi noon fch him in Syria, & alfo readie to lmo- de
Egypt

a For Antio- chus had fe thoufand hor- femen & thre- fore
thoufand foremen

b After the de ath of Prole- meus Philo- pater, who left
Prolemus' Epi- phates his herre

c For not one- ly Antiochus come againft him, but alfo
Philippe King of Macedone, and thefe two brought great
power with them

d For vnder Golea which falfely allod- ged that place of his sp,
vp, carteine of the fewes very-

The Kings diffemble.

Daniël. The little helpe.

1 That is, to- ward. Ase, Greece & cho- se yles which are in
 the sea called Mediter ramai: for the leaves called all coüres y-
 les which we re dedued feo them by sea. 2 For where as
 Antiochus was a one to co temne the Ro- maines, & put their
 amboffe dours to shame tall places, At tilius y Con- cil, or
 Iacum Scapio put him to Right and caused his tha- me to name
 on his owne head n by his wic- hed life and obeying of foe life
 counsel o For feare of the Romanes he shal fee to his holde p
 For when as vader the pre- ence of power the he wode hane
 robbed the temple of Suprier Dodo- nes, the coü- rened due hi
 q That is, Seleu ces shal force- de his father Antiochus r Met
 by fo- raine enemies or battel, but by treafoe f Which was
 Antiochus Epi phanes, who as is thoght, was the occaüi of
 Seleucus his brothers death and was of a vi le, cruel & flat
 turing nature, and defended his brothers fume of y sig- dome,
 & vier- ped y singdo- ne without y confene of the people. 3 He
 Sheweth y great fortune powers shal come to helpe the yong
 fume of Seleucus a- gainst his uncle Antiochus, & yet shalbe
 o- uerthrown n Meaning Pto lomeus Philo- meter Philo-
 pateres fume,

who was this childee cousin germane, & is here called y prince
 of the coun- nal, because he was the chief, & all other
 followers his seduce a For afore y batel Philometor & his
 uncle Antiochus made a league y For he came vpo him at
 rowages, & when he feofoe his uncle Antiochus nothing a
 Meaning in Egypt a He wil chene him fell with the forale

holde for a time, but the fisher by trafe to amme to the chief, & the shalbe overcome with trea- foe e Signifying his princes and y chief above him d Declaring y his fol- diers shal hraft out & vtrure their life to thy & to be fume for the lanegarde of their prince a The uncle & the sephowe shal take erace, & banke toge- ther, yet in their hearts that shal imagine misfther one against another f Sig- nifying that in Bandeth not in the counth of men to bring things to scife, but in the providence of God who raleft y King by a feere bruef y they coue do what chei lift the felure g Which he shal take of y lewes in spoiling fema- falem & the fople, & this is tolde the before to mone the ro pacice, knowing all things are done by Gods possedice b That is, y Romanes power shal to me against him: for P Popilitas the ambaffedor appointed him to depart in the Romanes name, to which thing he abide, although with grief, and to reme- ge his rage he came against the people of God the feemde time

18 After this shal he turne his face vnto the lyles, & shal take many, but a prince shal cause his shame to light vpon him, befide that he shal cause his owne shame to turne vpon him felf.

19 For he shal turne his face towards the fortes of his owne land: but he shalbe o- uerthrown & fall, & be no more foide.

20 Then shal stand vp in his place in y glo rie of the kingdome,

one that shal raife taxes: but after fewe dayes he shalbe destroyed, nether in wrath, nor in battel.

21 And in his place shal thad vp a' vile perfo ne, to whome they shal nor giue y honour of y kingdome: but he shal come in peacea bly, & obtaine the kingdome by flaterier.

22 And the armes shalbe ouerthrow with a flood before him, & shalbe broken: and also the prince of the couenant.

23 And after the league made with him, he shal worke disceitfully: for he shal come vp, and ouercome with a' fmalc people.

24 He shal entre into the quiet and plenti- ful province, and he shal do that which his fathers have not done, nor his fathers fathers: he shal deuide amog them the pray and the spoile, and the substance, yea, & he shal forecast his deuifes against the frog holdes, even for a time.

25 Also he shal ftire vp his power and his courage against the King of the South a great armie, and the King of the South shalbe ftirred vp to battel a very great and mightie armie: but he shal not b thad: for they shal forecast & practise against hi.

26 Yea, they that fede of the portio of his meat, shal destroy him. & his armie shal ouerflowe: & many shal fall, & he flame.

27 And bothe thefe Kings hearts shalbe to do mischief, & they shal talte of disceite at one table: but it shal not auaille: for fyete the end shalbe at the time appointed.

28 Then shal he returne into his land with great fusfice: for his heart shalbe agaist the holie couenant: fo shal he do and returne to his owne land.

29 At the time appointed he shal returne, and come towards the South: but the last shal not be as the first.

30 For the shippes of Chitrim shal come against him: therefore he shalbe forte and returne, and freat against the holie coue-

nant: fo shal he do, he shal euen returne & & have intelligence with them that forfake the holie couenant. 31 And armes shal stand on his parte, and thei shal pollute the Sactuarie of fregth, & shal take away the dailie faerfie, & they shal fet vp the abominable defolation. 32 And fuche as wickedly mbreake the cou- nant, shal he cause to fume by flaterie: but the people that do knowe their God, shal preuaille and prosper. 33 And they that vnderstand among the people, shal instruct many: yet they shal fall by fworde, and by flame, by capturitie and by spoile many dayes. 34 Now whethey shal fall, they shal be hol pen with a flitle helpe: but many shal clea uc vnto them t fainedly. 35 And fome of the v vnderstanding shal fall to trye them, and to purge, & to make them white, til the time be out: for there u a time appointed. 36 And the King shal do what him lift: he

shal exalte him felf, & magnifie him felf against all, that u
God, & shal fpeake mar- uelious things against y God of gods,
& shal prosper, til y wrath be acciplified: for the determination
is made. 37 Nether shal he regarde the u God of his fathers,
nor the defires of women, nor ca- re for any God: for he shal
magnifie him felf above all. 38 But in his place shal he honour
the god Mauzzim, & the god whome his fathers knewe nor,
shal he honour with golde and with siluer, and with precious
ftonet, and pleafant things. 39 Thus shal he do in the holdes of
Mauz- zim with a strange god whome he shal ac- knowledge:
he shal increafe his glorie, and shal cause them to rule ouer
many, & shal diuide the land for gaine. 40 And at the end of
time shal the King of the South pufta: him, and the King of the
North shal come against him like a whirle winde with charets,
& with horfe- men, and with many shippes, and he shal entre
into the countreis, & shal ouerflowe and paffe through.

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God, shal preuaille and prosper.

33 And they that vnderstand among the people, shal instruct many: yet they shal fall by fworde, and by flame, by capturitie and by spoile many dayes.

34 Now whethery shal fall, they shal be hol pen with a flitle helpe: but many shal cleaue vnto them t fainedly.

35 And fome of the vnderstanding shal fall to trye them, and to purge, & to make them white, til the time be out: for there u a time appointed.

36 And the King shal do what him list: he shal exalte him self, & magnifie him self against all, that u God, & shal speake maruelous things against y God of gods, & shal prosper, til y wrath be acciplified: for the determination is made.

37 Nether shal he regarde the u God of his fathers, nor the defires of women, nor care for any God: for he shal magnifie him self above all.

38 But in his place shal he honour the god Mauzzim, & the god whome his fathers knewe nor, shal he honour with golde and with siluer, and with precious ftonet, and pleafant things.

39 Thus shal he do in the holdes of Mauz- zim with a strange god whome he shal acknowledge: he shal increafe his glorie, and shal cause them to rule ouer many, & shal diuide the land for gaine.

40 And at the end of time shal the King of the South pufta:
him, and the King of the North shal come against him like a
whirle winde with charets, & with horfe- men, and with many
shippes, and he shal entre into the countreis, & shal ouerflowe
and paffe through.

number many hypocrites r To wit, of the that feere God & wil
lofe their life for the defense of true religion, signifying also
that the Church must com- munally betrayed and purged &
ought to lofe for one persecution after another: for God hath
appointed the time: therefore we must obey f Because y An-
gels purpofe in to the v the whole courie of the persecution of
y f was vnto the command of Christ, he now fpeake it the
monarchie of th Romanes & he oment: by the name of a King,
who were with: at all religion & continued the true God s So
long the tyrants shal preuaille at God hath appointed to punish
his people but he sheweth that it is but for a time n The Ro-
manes shal obfettin on certaine forme of religion as other
nations, this shal change their gods at their pleafures, yea,
cistonne them & pretere them fol- ue to their gods a Signifying
that they shalde be withem all humanism for the love of
women in taken for singular or great love, as s Sam 1:37 y
That is, the god of power and riches: they shal oftens their own
power above all their gods & worship it a Voder pretence of
worshipping y gods, they shal entre the their time with the
most precious jewels of all the worlds, because that hereby all
men shalde hone it & in amnitation for their power & riches a

although in their hearts that had no religion, yet they did acknowledge the gods and worshipped them in their temples, left they shalde hone hone deftified as athelftes: but this was to increafe their fame and riches: and whi they gave any country, they fo made others the rulers thereof, y the profite ent came to y Romanes b That is, buthe the Egyptians & the Syrians shal at length fge against the Romanes, but they shalde overcome. XXXII.

1 With the leaves which shal forfake the con nant of the Lord: for fird he was called a- gainst y fewes by lafon the his frist, and this feemde it me by Mena- laus 2 A great fa- ction of y wie- kedlewes shal holde with an tochus 3 I to called, be- cause y power of God was nothing dima- nified, although this tyrant fet vp in the fem- ple y usage of Suprier Olym- pins, and fo be gan to corrupt the pure furni- ce of God 4 Meaning fu- che as here the name of fewes but in fede were nothing lefe: for they folde their fun- les, and be- trayed their brothers for gaine 5 They that re- mance confane among the peo- ple, shal teache others by their example and e diffe many in y true stingb 6 Whereby he cauiteth the gollie re con- flatie altough they shalde pe- riath a thou- land times, and thogh their ma fense indure ncerf fo long. 7 As God wil not leave his Church defti- ture, yet wil he not defmer at all at oire, but fo helpe, as they may hail lone to fge voder me traf fe, as he die in the time of the Maccafres wherein he he re propheseth 8 That is, the is shalbe seen of this imme

*The general refurrection. Daniël. Of pacient
abiding.*

The Angel forewarneth lewes when they should be the Rumanies made them, and that the wicked should escape their hands, then they should not think but that all this was done by Gods proudly to, for adom- che as he war- red them of it so long a fore, and therefore he woke till perferra him. Hunting Crafter was flame & Auto- oms disciplined For Angelus overcame the Parthums, and recovered that which Auto- oms had lost. The Ruman- ies after this reigned ques- ly through all courts & fro fro to fro, and in Judea: but at length for their cruxine God shall de- froy them

Chap x t: a The Angel here noteth two things: first the Church shalbe in great afflicted true ble at Christ's convening, and next that God will send his Angel to deli- ver it, whome here he callich Michael, one surg Christ, & republished by proaching of Chap b: Meaning all shalbe is a general reforestation, & thing he here noteth, be- cause of faithful shalbe have ever their relpt to it: for in earth there shalbe to fire comfort. Who have kept the true fea- re of God & his religion. He chiefly maneth the monsters of Gods wor- de, & next, all the faithful which might be ignorant, and bring them to the true knowledge of God. Though the mobs parte despise this prophetess, it kept them to fire and ex- trem it as a treasure. If the time that God has appointed for the full re- relation of these things, and then many shall runne to and fro to fear the knowledge of these mysteries, which things they ob- serve now by the light of the Gospel

He shall entre also into the pleasant lâd, & many counters
shalbe ouerthrowen: but these shall escape out of his hâd, and
Edó & Moab, & the chief of childré of Ammô. He shall stretch
for the his hâds also vpó the counters, and the land of Egypt
shall not escape.

But he shall haue power ouer & treasures of gold & of filuer,
& ouer all precious things of Egypt, & of the Lybians, and of
the blacke Mores where he shall paffe.

But the tidings out of the Eaft and the North shall trouble his:
therefore he shall go forthe with great wrath to deftroy & root
out many.

And he shall plante tabernacle of his palace between yeas in
the glorious and holie mountaine, yet he shall come to his end,
& none shall helpe him.

CHAP. XII.

Of the deliverance of the Church by Christ.

And at that time shall Michael shall vp, the great prince, which
slandeth for the children of thy people, and there shalbe a time
of trouble, suche as neuer was since there began to be a nation
vnto that fame time: & at that time thy people shalbe
deliuered, euerie one that shall be founde written in the boke.

And many of the that slepe in the dust of earth, shall awake, some to euer lasting life, & some to shame & perpetual cotépt. And their that be wise, shall shine, as the brighmes of the firmament: & they that turne many to righteousness, shall shine as the stares, for euer and euer.

But thou, ô Daniel, shut vp the wordes, and scale the boke till the end of the Gospel. Meaning all shall rise as general reforestation, & thing he here noteth, be- cause of faithful shalbe have ever their relpt to it: for in earth there shalbe to fire comfort. Who have kept the true fea-re of God & his religion. He chiefly maneth the monsters of Gods wor-de, & next, all the faithful which might be ignorant, and bring them to the true knowledge of God. Though the mobs parte despise this prophetess, it kept them to fire and ex-trem it as a treasure. If the time that God has appointed for the full re-relation of these things, and then many shall runne to and fro to fear the knowledge of these mysteries, which things they ob-

time: many shall runne to and fro, & know- ledge shalbe increased.

Then I Daniël loked, and beholde, the- re stode other two, the one on this side of the brinke of the riuier, and the other on that side of the brinke of the riuier.

And we said vnto the má clothed in lin- nen, which was vpon the waters of the ri- uer, When shalbe the end of these wóders?

And I heard the man clothed in linnen which was vpon the waters of the riuer, when he held vp his right hand, & his left hand vnto heauen, and fware by him that liueth for euer, that is shal taue for a time, two times & an halfe: and when he shall haue accomplished to scatter the power of the holie people, all these things shalbe finished.

Then I heard it, but I vnderstode it not: then said I, O my Lord, what shall be the end of these things?

And he said, Go thy way, Daniël: for the wordes are closed vp, and sealed, till the end of the time.

Many shalbe purified, made white, and tried: but the wicked shall do wickedly, & none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

And from the time that the daille sacrifice shalbe taken away, and the abominable desolation set vp, there shall be a thousand, two hundredth and ninety dayes.

Bleffed to be that waiteth and commeth to the thousand, three hundredth and a five and thirty dayes.

But go thou thy way till the end be: for thou shalt rest and stand vp in thy lot, as the end of the dayes.

Which was Tygris.

Which was as it were a double othe & did & more ob-ferne the ship Meaning, a big time, a lon-ger time, & at length a short time: signify that their trou-bles shalbe ha-ue an end.

When the Church shal- be feasted & dimnefted in the fore as is shall some to have no power I fro the time that Christ by his sacrifice shall take a- way & derit- ce & reremo- ure of Law. Signifying that the time shalbe long of Christ's God de coming, and yet the chil- dren of God ought not to be disconceged, though it be disferred In this nom- ber he addeth a month and an halfe to the former abber, signifying & it is not as sad to approve the th-

me of Christ's coming, but they are bleffed that pacimily abide his appearing. The Angel warneth the Prophet pacimily to abide, all the time appointed come, signifying that he shalde departs this life, and rife against with the elec, when God had sufficiently humbled & purged his Church

HOSBA.

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HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtil counsel of Ieroboam the sonne of Nebat, and in stede of his true service commanded by his wode worshipped him according to their owne fantasies and traditions of men, giving them selues to mofte vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grieve ever worfe and worfe, and stil abosed Gods benefites. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Iosth, God sent Hosea and Amot to the Israelites: (as he did at the same time Isaiah and Micah to them of Iudah) to cidemne them of their ingratitude: and where as they thought them selues to be greatly in the favour of God, and to be his people, the Prophet calleth them barfards and children borne in adulterie: and therefore sheweth them that God wode take away their kingdome, and give them to the Affyrans to be led away captives. Thus Hosea faithfully executed his office for the space of senentie yeres, though they remained stil in their vices & wickednes, & devided the Prophetes, & contemned Gods judgements. And because they shulde nether be discouraged with threatnings: only, nor yet flatter them selues by the swetenses of Gods promise, he setteth before them the two principal partes of the Law, which are the promes of saluation, and the doctrine of life: for the first parte he directeth the faithful to Messiah, by whome only they shulde haue true deliuerance: and for the seconde, he vesth

threatnings and menaces to bring them from their wicked
manes and vices, & thus the chief scope of all the Prophetes,
ether by Gods promises to allure them to be godlie, els by
threatnings of his judgements to feare them fro vice: & albeit
that the whole Law conteine these two paines, yet the
Prophetes moreover note peculiarly bothe the time of Gods
judgements and the maner.

CHAP. I.

1 The time wherein Hosea prophesied 2 The idolatrie of the
people. 10 The calling of the Girdles. 12 Christ is the head of
all people.

a Called also Azariah, who being a lepre was deposed from his
kingdom. b So it may be gathered by the reign of these fones
Kings, that he preached above the forefeet yeere c That is, one
that of long to me bathe accustomed to play the harlan: not
that I Prophet did this thing in effect, but he sewe that in a
vision, or als was commanded by God to sin for the vnder this
parable or figure I idolatrie of I Syngognes, & of the people
her children. d Obmer fig- nifeeth a con- lamption or
corruption, & Dihlaim cla- fters of figges, declaring, that they
were all corrupt like routes figure e Meaning.

He worde of the Lord that came vnto Hosea the sonne of
Beerī, in the dayes a of Vzziah, Iotham, Ahaz, & Hezekiah

Kings of Iudah, & in y dayes of Ieroboam the sonne of Iosth King of Israel.

2 At the beginning the Lord shake by Hosea, and the Lord, said vnto Hosea, Go, take vnto the ca wife of fornications, and children of fornications: for the land hathe committed great whoredome, departing fro the Lord.

3 So he went, and toke a Gomer, the daughter of Dihlaim, which conceiued and bave him a sonne.

4 And the Lord said vnto him, Call his name a Izreel: for ye a little, and I wil visite the blood of Izreel vpon the house of Iehú, and wil cause to cease the kingdome of the house of Israel.

5 And at that s day wil I also breake y bow of Israel in the valley of Izreel.

6 She coceiued yet againe, & bare a daughter, and God said vnto him, Call her name b Lo-ruhamah: for I wil no more haue pitie vpon the house of Israel: but I wil vter

7 they shulde be no more called Israelites, of the which name they boasted, because Israel did preuate with God: but that they were as barfards, & therefore shulde be called Israelites, that is, scattered people, alluding to Izreel, which was y chief citre of y ten tribes vnder Ahab where Iohulhed so much the blood: King 10.8 f I wil be renfged vpon Ielus for the blood

that he shed in Israel: for albert God filtered him up to expense his judgements, yet he did them for his owne ambition, & not for the glorie of God, as the end declared: for he but I v p that idolatrie, which he had destroyed g When the wretches of their impasse is full, and I shall take vengeance and deft: we all their politic and force h That is, not obeeming mercise whereby he fig- uilleth, that Gods favour was departed from them.

ly t take them away.

7 Yet I wil haue mercie vpon the house of Iudah, and wil b faue them by the Lord their God, and wil not faue the by bowe, nor by fworde nor by battel, by hores, nor by horsemen.

8 Now when she had wained Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said God, Call his name Lo-ammi: for ye are not my people: therefore wil I not be yours.

10 Yet the number of the a children of Israel shalde as the fand of the sea, which ca not be measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shal be said vnto them, Ye are the sonnes of the liuing God.

11 Then shal the children of Iudah, and the children of Israel be a gathered together, and appoint them selues one head, &

they shal come vp out of the land: for great u the o day of
Izreel.

12 To wit, after the expnace of Babylon when the Jews were
chiefly this is referred to the time of Christ, who shulde be the
the Jews and Gentiles o The calomnie and destruction of Israel
shalde so great, that to restore them shalde as a miracle

1 For the 10th elites never returned, after y they were taken
captives by the Affy- rions

k For after their captives, the he restored the mercation fly by
y meanes of Cyrus, Bar 1.1

l That is, not my people m Bactuist that though that God colde
not haue bene true in his promes except he had preferred the,
he declareth, y though they were deftroed yet the true if
raelites, & are the sonnes of the promes, shulde be with out
nomber, & fland bothe of the Jews, and the Gentiles, Rom 9,
10

CHAP. II.

1 The people is called to repentance. 2 He sheweth their
idolatrie and threateneth them except they repent.

1 Say vnto your a brethren, Ammi, and to your silters,
Ruhamah,

2 Plaid with you b mother: plaid with her: for she is not my wife, nether am I her housband: but let her take away her fornications out of her sight, and her adulteries c from betwene her breafte.

a Selug, that I haue promsed you delin rancis, it resteth noth that you encourage one another to embrace the same, considerig that ye are my people on whom I wil

haue mercie b God sheweth that the same was not in him but in their Syngognes, and their idolatries, that he forsake them, his 10.1 c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek 16, 35.

Xxx.iii.

Spiritual whoredome.

Hoféa.

Spiritual mariage.

d For though this people we re as an harlot for their idols tries,
yet he had left them with their ap- parel and dow rie and cettie-
ne figure of his favour, but if they claimed fill, he wode veterly
de- ferry them. e When I bought her out of Egypt, Black 16,4 f
That is, he- shades and be gotten in adel- terie g Meaning the
idoles which they served & by whom the thought they had
welsh and abundance h I wil punish thee that then I must e rye
whether mine idoles can be perthest, it brig thee into the
fleshines, that thou shalt ha- ue no hult to play the wan tion i
This he spea keth of I faith ful, which are truly comor- red, and
also sheweth the vfe and prothe of Gods rods. k This decla-
reth I idola- ters defraude God of his he nour whd thei
structure his benefices to their idoles. l Signifying I God wil
take away his bene fites whd man by his ingrati tude doeth ab
use them m That is, all her flemies, ce- remonies and landfions
whs reby the wor- shipped her idoles. n I wil punish her for her
ido larrie o By shewing how harlotes trimm them felines to
plea fo others, he declareth how the Superfici- ons idolaters for
a great par te of their cell gib in decking them felines on their
holie deyre p by my bene fags in offing her grace and mercie,
one in I place where the shalt hinkie her self deftirne of all
helpe and comfort. q Which was a pleasful valley, and wherein
they had great comfort when they came out of the wilderness,
as foith 7,18 and is called the dore of hope, because it was a de
parting from death, and an onerle into life. r The Shalt then
praise God as the did when she was delivered out of Egypt. f

That is, mine houlband, knowing that I am joyous to thee by an intolable covenant. t That is, my master: which name was applied to their idoles.

1 Left I strippe her naked, & fet her as in y day that she was borne, and make her as a wilderness, & leaue her like a diye land, and flaye her for thrift.

4 And I wil haue no pitie vpon her chil- dren: for they be the children of fornica- tions.

5 For their mother hathe played the har- lot: she that conceiued them, hathe done shamefully: for she said, I wil go after my s louers that giue me my bread & my wa- ter, my woll and my flaxe, mine oile and my drinke.

6 Therefore beholde, I wil floppe thy way with thornes, & make an hedge, y she shal not finde her paths.

7 Thogh she followe after her louers, yet shal she not come at them: thogh she feke them, yet shal she not finde them: then shal she fay, I wil go & returne to my firft hoof band: for at y time was I better then now.

8 Now she did not know that I gaue her corne, and wine, and oile, and multiplied her siluer and golde, which they beftowed vpon Baal.

9 Therefore wil I returne, and take away my corne in the time thereof, and my wi- ne in the ceafon thereof, and wil recouer my woll and my flaxe lent, to couer her shame.

10 And now wil I discouer her lewdnes in the fight of her louers, and no man shal deluer her out of mine hand.

11 I wil also caufe all her myrth to ceafe, her feaft dayes, her newe moones, & her Sab- baths, and all her folemne feasts.

12 And I wil deftroy her vines and her fig- trees, whereof she hath faid, Thefe ate my rewardes that my louers haue giue me: & I wil make them as a forell, and the wilde beafts shal eat them.

13 And I wil vifit vpon her the dayes of Baalim, wherein she burnt incense to the: and she decked her self with her carings and her jewels, & she followed her louers, and forgate me, faith the Lord.

14 Therefore beholde, I wil allure her, & bring her into the wilderness, and speake friendly vnto her.

15 And I wil giue her her vineyardes from thence, and the valley of Achor for the dore of hope, and she shal sing there as in the dayes of her youth, & as in the day when she came vp out of the land of E- gype.

16 And at that day, faith the Lord, thou shalt call me Ifhi, and shalt call me no- more Baal.

The shalt hinkie her self deftime of all helpe and comfort. q Which was a pleasful valley, and wherein they had great comfort when they came out of the wilderness, as foith 7,18 and is called the dore of hope, because it was a de parting from death, and an onerle into life. r The Shalt then praise God as the did when she was delivered out of Egypt. f That is, mine houlband, knowing that I am joyous to thee by an intolable covenant. t That is, my master: which name was applied to their idoles.

17 For I wil take away the names of Baalim out of her mouth, and they shal be no mo- re remembered by their names.

18 And in that day wil I make a couenant for them, with the wilde beafts, and with the foule of the heauen, and with that that crepeth vpon the earth: and I wil breake the bowe, and the fwerde and the batel out of the earth, & wil make them to flepe fafely.

19 And I wil marie thee vnto me for cuer: yea, I wil marie thee vntome in righteous nes, and in iudgement, and in mercie and in compaition.

20 I wil euen marie thee vnto me in raith- fulnes, and thou shalt know the Lord.

21 And in that day I wil heare, faith the Lord, I wil euen heare the heauens, and they shal heare the earth,

22 And the earth shal heare the corne, and the wine, and the oyle, and they shal heare Itreel.

23 And I wil fowe her vntome in the earth, and I wil haue mercie vpon her, that was not pitied, & I wil fay to the which were not my people, Thou art my people. And they shal fay, Thou art my God.

u No idola- tie shal once come in their mouche, but they shal fer- ue me purely according to my worde a Meaning, y he wil fo blef- fe them that all cemaures shal fauour them.

y With a co- ueade that ne- ner shalhe bro ken

z Then shal the heauen de- fire raine for y earth which shal bring for- the for the vfe of man

Rom 9, 12. 1 Pet. 2, 10.

CHAP. III.

1 The Iemes Shalhe cast of for their idolatria. 2 After- wards they shal returne to the Lord.

2 Then said the Lord to me, Go yet, and loue a woman (beloued of lur houf band, and was an harlot) according to the

loue of the Lord toward the childre of Ifraél: yet they loked to other gods, & bloued the wine bottels.

3 So I bought her to me for fifrene pieces of siluer, and for an homer of barlie and an halfe homer of barlie.

4 And I said vnto her, Thou shalt abide with me manie da: e: thou shalt not play the harlot, and thou shalt be to none other man, and I wil be fo vnto thee.

5 For the children of Ifraél shal remaine manie dayes without a King and without a prince, and without an ofting, & without an image, & without an Ephod and without Teraphim.

6 Afterwarde shal the children of Ifraél conuert, and fehe the Lord their God, and a Dauid their King, & shal feare the Lord, and his goodnes in the latter dayes.

a Herein the Prophet repts fenneth y persons of God, which lound his Church be fore he called her, & did not withdrawn the fame when she gave her selfe to idoles.

b That is, gaue them felines wholly to pleasters, and colde not take vp, as they y are giuen to drunkenes.

c Yet I lound her & payed a finale portier for her, & the perceinte of premises of my loue, Shalde haue abufed me and not bene voder doetic: for fifrene pieces of siluer were but half the price of a felines, Exod. 21, 12.

d I wil erie thee a long time as in thy widowehode whether
thou wil be mine or no. e Meaning, not only all the time of
their capricorn, but also vnu Christ. f That is, they Shalde
neither have pollicie nor religion, and their idoles also wherein
they put their confidence, Shalde be deftroyed. g This is men
of Christ's kingdoms, which was promised vnto Daudid to be
cettual, Psal 71, 28

CHAP. III.

A complaint against the people, and the Priests of I frael.

1 Heare

The land fhal mourne.

Hoféa. Princes & Priefts. 366 85/1224

a Because the people wode not they the admonstics of the
Prophes, he creeth the before the ind gement sea of God,
against whome they chiefly often- ded, Ife 7.13 zeche 13.10 b
In euerre place appea- reth a liberite to mohe her- nous vices,
fo y one follow- eth in y ocke of another e Asthugh be wode
fay, y it were in va- ne to rebuke the for no mi can abite 111
yea, they wil speake again the Prophets and Priets whole office
it is chiefly to re buke them d Ye fhal pe- rieth all rige- thery
one, be caufe he wol- de not obite, &c the other be- cause he
wode not admonish e That is, the Synagogue wherein thou
booked f That is, the Priets fhalbe cafe of breau & y for lacue

of know ledge, they are not able to execu- re their char- guard:
i ftruth others, Den 11, y malach 2.7 g Meaning, y whole bodie
of the people which were wearne with bearing the worde of
God h The more I was benef- cut vntc the t To wit, the Priets
feke to wit y peoples offrags & flat- ter them in their finnes. h
Signifying, that as they have finned to gather, fo fhal they be
pun- flued together I Shewing, that their wit kednes fhalbe
punfhd on all furter for thugh they thinks by the multitude of
wren to bane many chifde, yet they fhal- be deceased of their
hope

m Is giving them felues to pleasures, that become like brute
beafts. n Thus he fpekeeth by derifion in calling them his
people, which now for their finnes they were not for they foge
help of flockes and flocke o They are carried away with a rage
p Because they take away Gods honour, and give it to efoles,
therefore he wil give them vp to their lnkes, that they fhal
dithonour their own bodies, Rom 1.25 q I will not curret your
fname to bring you to amendment, but let you name headlong
to your owne damnation.

H Eare the worde of the Lord, ye chil dten of Ifraél: for the
Lord a hath a côtrouerfie with y inhabitants of the Iâd
becaufe there is no trueth, nor mercie nor knowledge of God in
the land.

2 By fwearing, and lying, and killing, and stealing, and
whoring they breake out, and b blood toucheth blood.

3 Therefore shal the land mourne, and euerie one that dwelleth therein, shal be cut of, with the beafts in the field, and with the fowle of the beaue, and also the fishes of the sea shalbe taken away.

4 Yet flet none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shal: thou fall in the day, and the Prophet shal fall with thee in y night, and I wil deftroye thy mother.

6 My people are deftroyed for lacke of knowledge: becaufe thou halt refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and feing s thou haft forgotten the Law of thy God, I wil also forget thy children.

7 As they were increased, so they finned against metherefore wil I change their glo- rie into fname.

8 They eat vp the finnes of my people, & lift vp their mindes in their iniquitie.

9 And there shalbe like people, like Priest: for I wil vifc their wayes vpon them, & rewarde them their dedes.

10 For they shal eat, and not haue ynough: they shal commit adulterie, and shal not increafe, becaufe they haue left of to take hede to the Lord.

11 in Whoredome, and wine, and newe wine take away their heart.

12 My a people afke coufel at their flockes, and their staffe teacheth them: for the spirt of fornications hathe caufed them to cere, and they haue gone a whoring from vnder their God.

13 They facrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the okes, and the poplar tre, and the elme, becaufe the fhadowe thereof is good: therefore your daughters fhalbe harlottes, and your spoufes fhalbe whores.

14 I wil not a vifite your daughters when they are harlots, nor your spoufes when they are whores: for the them felues are feperated with harlots, and facrifice with whores: therefore the people that doeth not vnder: fland, fhal fall.

15 Thogh thou, Ifraél, playe the harlot, yet let not Iudáh finne: come not ye vnto Gilgál, nether go ye vp to Beth-áuen, nor fweare, The Lord liueth.

16 For Ifraél is rebellious as an vntrulie heif fer. Now the Lord wil fede them as a a lambe in a laige place.

17 Ephráim is io; ned to idoles: let him alone.

18 Their drunkenes ftinketh: they haue committed whoredome: their rulers loue to joy with fname, y Bring ye.

19 The winde hathe hounde the vp in her wings, and they
shalbe ashamed of their facrifices.

20 the houfe of God, Beth-áuen, that is, the houfe of iniquitie,
because of their mountaine is vp there, signifying that no place
is holfe where God is one purely worshipped. u God wil fo
difperfe them that they fhall not comat- ne to une ceretine place
a They are fo impudent in receiuing bribes, that they wil
commande men to bring them vnto them. y To carte them
faddonly away.

CHAP. V

1 Against the Priests and rulers of Ifraél is The hel- pe of man
is in vame.

1 O Ye Priests, heare this, and hearken ye, ô houfe of Ifraél, &
giue ye care, ô houfe of the King: for iudgement is to- wned
you, becaufe you haue bene a snare on Btzpáh, & a net fpred
vpon Tabór.

2 Yet they were profound, to decline to bdaughter, thogh I
haue bene a rebuker of them all.

3 I knowe Ephráim, and Ifraél is not hid from met: for now, ô
Ephráim thou art be- come an harlot, & Ifraél is deified.

4 They wil not giue their mindes to turne vnto their God: for y
fpirit of fornication is in the middes of them, & they haue not

known the Lord.

5 And the spride of Ifraél doeth teftifie to his face, therefore fhal Ifraél and Ephráim fall in their iniquitie: Iudáh alfo fhal fall with them.

6 They fhal go with their fhepe, and with their bullockes to feke the Lord: but they fhal not finde him: for he hathe wíhdrawé him felf from them.

7 They haue is afgreffed against the Lord: for they haue begotten f ftrange children: now fhal s a moneth deuoure them w their porciens.

8 Blowe ye the trumpet in Gibeáh, & the fhaume in Ramáh: crye out at Beth-áuen, afre: thee. ô b Benjamin.

9 Ephráim fhalbe defolate in y day of re- buke: among the tribes of Ifraél haue I caufed to knowe the trueth.

10 The prince of Iudáh were like the that k remoue the bondes: therefore wil I powre out my wrath vpon them like water.

11 Ephráim is oppressed, & broken in iud- gement, becaufe he willingly walked af- ter the commandement.

12 By the facerife that fhal knowe that I haue fately determined that k That haue nursed vp fide downe all political order, and all many of religion. I To wit, after King Ieroboams comandemés & did not rather follow God.

r God chplai- areth that In- dáh is defi- ced, and wil- leth them
to learne by their example to re- mure to rime. f For albert the
Lord had honored this place to time past by his pre- fence, yet
be- cenfe it was abufed by theirs dolarie, he wode not that his
peo- ple fhalde re- fore thother. t He calfath Beth-él, that

b: caufe of their where God is one they fhall not comat- ning
bribes, that To carte them faddonly away.

a The Priests & princes cat- ched the po- re people in their
flares as the fowlers did the birds, in theirs two high moun-
tames

b Notwith- flanding they fones to be guren afinge- ther to bull-
nes, & to facri fices, & here he calfath flaughter in cô tempe

c Thogh I admonished them continu- ally by my Prophetes

d They bou- fled them fel- ner not wnly to be Ifraeli- tes, but
alfo Ephrammter, becaufe their King Ierobod came of that
tribe

e Meaning, their commu- ning of all ad- monitions.

f That is their children are degenerate, fo y there is no hope in
them. g Their de- ftrudio is not farce of.

h That is, all Ifraél chprehe ded vnder this parre, figrifi- ing y
the Lord: plague fhalde purfue the fo place to place if they
were defiroy ed.

this k That religion follow God. Xvv. iii.

*The Lord woundeth&chealeth.Hoféa. A cake
not turned.*

m In head of fevig for some die at Gods hand n Who was king
of y Af- lyrians.

12 Therefore wil I be vnto Ephráim as a moth, and to the houfe
of Iudáh as a rot- tennes.

13 Whé Ephráim fawe his fickenes, and Iu- dáh his wounde,
then went Ephráim vnto in Afthúr, & fene vnto King aIaréb:
yet col de he not heale you, nor cure you of your wounde.

14 For I wil be vnto Ephráim as a lion, and as a lions whelp
to the houfe of Iudáh: I, euen I wil fpoyle, and go away: I wil
cake away, and none fhal refcure it.

15 I wil go, & returne to my place, til they acknowledge their
faues, and feke me: in their afflictio they wil feke me
diligently.

CHAP. VI.

1 Affliction cauleth a man to turne to God. 2 The wic- kednes
of the Priests.

Come, & let vs a returne to the Lord: for he hathe fpoiled, and he wil hea- le vs: he hathe wounded vs, and he wil bin- de vs vp.

After two dayes wil b he reuiue vs, & in the thirde day he wil raife vs vp, and we fhall liue in his fight.

Then fhall we haue knowledge, and ende- uor our felues to knowe the Lord: his go- ing forth is prepared as the morning, and he fhall come vnto vs as the raine, & as the latter raine vnto the earth.

O Ephráim, what fhall I do vnto thee! ô Iudáh, how fhall I entreat thee! for c your goodnes u as a morning cloude, and as the morning dewe it goeth away.

Therefore haue I d cut downe by y Pro- phetes: I haue flaine them by the wordes of my mouth, and e thy iudgements were as the light that goeth forth.

6 For I defired f mercie, & not facrifice, & the knowledge of God more then burnt offrings.

7 But thei like s men haue tranfgreffed y co uenant: there haue they trefpaced againft me.

8 Gileád u a citie of them that worke ini- quitie, & u polluted with blood.

9 And as theues waite for a má, fo the com panie of Priests
murther in the way by co- fent: for they worke mefchief.

10 I haue fene vilenie in the houfe of Ifraél: there u the
whoredome of Ephráim: Ifraél is defiled.

11 Yea, Iudáh hathe fet a i plane for thee, whiles I wolde
returne the captiuitie of my people.

1 That is, doeth imitate thine idolatria and hathe taken graffes
of thy trees

CHAP. VII.

2 Of the vicet & wantonnes of the people. 13 Of their
punishment.

WHen I wolde haue healed Ifraél, the the iniquitie of Ephráim
was difcoured, & the wickednes of Samarias

for they haue deit falfely: and a the thefe cometh in, & the
robber fpoyleth without.

2 And they confider not in their hearts, that I teméber all their
wickednes: now their owne inuencions haue befet them about:
they are in my fight.

3 They make y b King glad with their wic- kednes, and the
princes with their lies.

4 Thei are all adulterers, & as a verie oué heated by the baker,
which ceafeth fró rai fing vp, & from keding the dowe vntil it
he leauened.

5 Thus the day of our King: the princes ha- ue made him ficke
with flagons of wine: he ftretcheth out his hand to fcorners.

6 For thei haue made readie their heart like an ouen whiles
they lie in waite: their ba- ker flepeth all the night: in the
morning it burneth as a flame of fyre.

7 They are all hote as an ouen, and haue deuoured their
Iudges: all their Kígs are fallen: there is none among them that
cal- leth vnto me.

8 Ephráim hathe f mixt him felf amóg the people. Ephráim is
as a cake on the herth not turned.

9 Strangers haue deuoured his ftrengh, & he knoweth it not:
yea, s graye heeres are hee and there vpon him, yet he
knoweth not.

10 And the pride of Ifraél teftifieth to his face, and they do not
returne to the Lord their God, nor feke him for all this.

11 Ephráim alfo is like a doue deceiued, without b heart: they
call to Egypt: they go to Afthúr.

12 But whé they fhal go, I wil fpred my net vpon them, &
drawe them downe as the foules of the heauen: I wil chaftife

the as their congregation hath heard.

13 Wo vnto them: for they haue fled away from me: deftruft
on fhalbe vnto them, be- cause they haue tranfigreffed againft
me: thogh I haue s redemed them, yet they ha- ue fpoken lies
againft me.

14 And they haue not cryed vnto me with their hearts, i when
they howled vpó their beds: = they affemble them felues for
corne, & wine, and thei rebell againft me.

15 Thogh I haue bounde, and ftrenghened their arme, yet do
they imagine mifchief againft me.

16 Thei returne, but not to y moft high: thei are like a deceitful
bowe: their prices fhal fall by the fworde, for the rage n of
their tongues: this fhalbe their derifion in the land of Egypt.

a Manning, y there was no our kind of vice among them, but
that they were fob teft to all wit fedenes, bathe ferret & opé. b
That chime their wicked King Jerobod about God, & fake but
how to flatter, and please him c He coupe- rech the cage of the
people to a burning oven which y baker heareth fill all his
dowe he lea- vened, and rai- fied

d They vied all ture & ex- cefte in their feafs & fidem nities,
where- by their King was overcome with furfet, & brought
into difeates, and defeied in flat- teries.

e By them oc- cefion God he, the deprived them of all good rulers.

f That is, he conterfaireth the religion of the Gentiles, yet is but as a cake baked on y one fide, & rawe on y other, that is, nefher thro- ugh hote nor through cold, but purely a few, and pur- tely a Gentil g Which are a token of his stamefolds afflictions.

h That is, without all judgement, as they that can not tol whe- ther is it bet- ter to cleane ously to God, to to feke the helpe of men. i According to my curieo made to the whole congre- gation of Ifraél

k That is, di- nees times re- demed them, and deliuered them from death.

l When they were in affli- dion, & cryed out for paine, they fights not vnto me for helpe.

m They one- their God

ly fike their owne comoditie and welth, and paffe not for me n Because they boaft of their owne ftrengh, and paffe not what they fpeake againft me and my feruants, Pfal 71:9

CHAP. VIII.

2 The deftruftion of Iudáh and Ifraél, because of their idolatria.

1 Set

The calfe of Samaria.

Hoféa.

Baál-Peór.

a God incur- geth the Pro- plet to figui- lie the Spedie coming of the encuate against Israel, which was once the people of God. b They shall crye like by purities, but not from the hears, as their deces declare. c That is, Iaro- bram, by who me they fight the ir owen li- berate, and not to obey my will.

d That is up- right, indep- ment and god- lie life. e Meaning, the calfe was in- nounced by the selves, and of their fathers in the wilder- nes. f Sinewing that their religion hashe but a shew, and in it self is but vanine.

g They must cause but run- ne to and fro to she help h That is, for the tribute of the King and the princes shall lay upon them which means the Lord vish to bring them to repentance. I think the id- lects come the words of God as things in respect of their own in- terance. h Saying that they offer it to the Lord, but he accepteth no service, & he him self hashe not ap- pointed.

Chap IX a For though all other people shulde escape, yet thou shalt be punished b Thou hast obmitted ido- berte to hope of rewards, & to ham thy harms filled, Jere 44.17.48 on harlot that had rather li- ne by playig & where than to be intertwined of her own hoofband a Thefs out- ward things & then Gheft, shalde taken from them.

S E the trumpet to thy mouth: he shal co- me as an egle against the House of the Lord, because they haue transgreffed my covenant, & trespaced against my Law.

2 Israel shal b crye vnto me, My God, we know thee.

3 Israel hathe cast of the thig that is good: the enemie shal pursue him.

4 They haue fet vp a c King, but not by me: they haue made princes, and I knew it not: of their siluer and their golde haue they made them idoles: therefore shal thei be destroyed.

5 Thycalfe, & Samaria, hathe cast thee of: mine anger is but defed against them: how long wil they be without c innocencie!

6 For it came euen from Israel: the worke- man made it, therefore it is not God: but the calfe of Samaria shalbe broken in pie- ces.

7 For they haue f fowen the winde, & they shal reape the whirlwind: it hathe no stal- ke: the budde shal bring forthe no meale: if fo be it bring forthe, the strangers shal de- uoure it.

8 Israel is deuoured, now shal they be amog the Gentiles as a vessel wherein a no plea- sure.

9 For they are gone vp to Asshus: they are as a wilde alle alon: by him self: Ephra- im hathe hired louers.

10 Yet though they haue hired amog the na- cians, now wil I gather them, and thei shal forowe a lick, for the b burde of the King, & the princes.

11 Becunfe Ephraim hathe made many al- tars to finne, his altars shalbe to finne.

12 I haue writ n to them the great things of my Law: but they were counted as a strange thing.

13 They fa r fice fleth for the sacrifices of mine offrings, and eat it: but the b Lord ac- cepteth them not: now wil he remember their iniquitie, and vifte their finnes: they shal returne to Egypt.

14 For Israel hathe forgotten his maker, & buyldeth temples, and Iudah hathe encrea fed strong cities but I wil send a fyre vp- on his cities, and it shal deuoure the pala- ces thereof.

CHAP. IX.

Of the hunger and captinitie of Israel.

1 R Eioyce not, & Israel for ioye a as other people: for thou hast gone a whoring from thy God: thou hast loued b a rewar- de vpon euery corne floore.

2 The floore, and the wine preffe shal not fede them, and the new wine shal faile in her.

3 They wil not dwell in the Lords land, but Ephraim wil
returne to Egypt, & they wil eat vncleane things in Asshus.

4 They shal not offer d wine to the Lord, nether shal their
sacrifices be pleasant vn- to him: but thes shalbe vnto the as
the bread of mourners: all that eat thereof, shal be polluted: for
their bread e for their foules shal not come into the House of
the Lord.

5 What wil ye do f them in the solene day, and in the day of
the feast of the Lord?

6 For lo, they are gone from a destitution: but Egypt shal
gather them vp, and Mem- phis shal burye them: the nettles
shal pof- seffe the pleasant places of their siluer, & the thorne
shalbe in their tabernacles.

7 The daies of visitation are come: the dayes of recompense
are come: Israel shal knowe it: b the Prophet is a foule: the spi-
ritual man is mad, for the multitude of thine iniquitie: therefore
the hatred is great.

8 The watchemia of Ephraim: shalde be with my God: but the
Prophet is the snare of a fouler in all his waies, & hatred in y
Hou- fe of his God.

9 They h are depely fet: they are corrupt as in the daies of
Gibeah: therefore he wil remeber their iniquitie, he wil vifte
their finnes.

10 I founde Israel like I grapes in the wil- dernes: I sawe your fathers as the first ripe in the fig tre at her first time: but they went to Baal-Peór, and separated them selues vnto that shame, and their abominations were according to m their louers.

11 Ephraim their glorie shal flee away like a birde: fro the birth a and from the wom- be, and from the conception.

12 Though they bring vp their children, yet I wil depriue them from being men: yes, wo to them, when I departe from them.

13 Ephraim, as I sawe, is as a tre e in Tyrus planted in a cottage: but Ephraim shal bring forthe his children to the murthe- rer.

14 O Lord, giue them: what wilt thou giue them: giue them a? baren wombe & drye breasts.

15 All their wickednes is in t Gilgal: for there do I hate them: for the wickednes of their inuencians, I wil cast them out of mine House: I wil loue them no more: all their princes are rebelles.

16 Ephraim is smitten, their roote is dried vp: they can bring no fute: yea, though thei bring forthe, yet wil I slaie euen the dea- rest of their bodie.

17 My God wil cast the away, because they did not obey him: and they shal wander a- mong the nacians.

be them baren, rather then that this great flanghter shalde come
vpon their children. q The chief caul of their destruction is
that they commit ido- berne and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and his idolat. 14 His destruction for the same.

d All their doing: but he touching poli- cte and relight shal
bettered as things pol- luted

e The meat of, frog which that offered for them selues f When
I Lord shal take away all yourselves of stronghim, which shall
be the made grie- uous: pure of your captin- tie, when you shal
be yoursel- ves cut of the God

g Though they thanks to elec- pe by flung y defended that is as
hand, yea shal they be destroyed in y place whether they flue
for soccour

h Then they shal know y they were de- luded by them who
challenged to them selues to be their Pen- pheres & spi- ritual
men i The Prophe- tes duets: is to bring men to God and not to
be a fluoro pal them from God.

k This people is so rooted in their wicked- nes, y Gibeah
which was fa- ke to Sodom was never mo- recorrupt, Ind.

l Meaning, y he so esteemed the and delined in them.

m They were as abominable vnto me, as their louers y idolat.

n Signifying y God would de- stroy their children by the f
sundry men, nes, and fo of some them by little and little. was
they kept render plumes in their houses in Tyrus to preserve
them fro the colde cyte of y fea, fous: a Ephra- im as the first
vnto me, but now I wil gi- ne him to the flanghter

p The Prophet bring the great plagues of God toward Ephra-
im, preach to God to me

Tyy.i.

The calfe of Ifraél.

Hoféa. God did beare Ifraél.

a Whereof thoght the gra- pes were ga- thered, yet e- ner as it
ga- thered now throught, it in- creased now wickednes, fo that f
corer, then which shulde haue broght did to obedience, did but
utter their shubbernes b As that wa- re riche and had abundere.
c To wit, from God f The day thal come f God thal take awes
their King, &c then they thal fife the frute of their finnes, and
how they trused in him in voice. a Kig 17,6 e In promifing to
be faithful toward God. f Then their in regnate and fi- delitie
which they proefied, was nothing but bitternes and grief. g

When f cal- fe thalbe ca- ried away h Chemarims were
 carceme biolares' pale- ftes, f did wea- re blacke appa nd in
 their fa- crificm and cryed with a loods voice: which finerfil-
 tion filijh de- riated, a King 18,17 rest a king 19,6 f This he
 fpe- buth in con- cepts of fethil, read Chap 4. ff fifa 2,19. luk,
 2,20. remal 1,26. & p.6 h In thofe de- ler with then as wicked
 as the Gibrem- ins, as God there purely declared: for the scale
 col- de not be good in executing Gods judge- ment: a, fong
 thine owne do- des were as wicked as shares f To wit, to fife,
 or the Ifraélim re- mined to that shubbernes fob that time in
 The Ifraél- ms were not moved by their example to exale from
 defroy them that f Wherein in pleas- fore, as to plowing is
 labour and peine lay my yoke upon her fat necke f Read Ierum
 4,4 f That is, thal- manjax in the defruition of that citie fared
 necher haste nor age.

I Sraél is a a emptie vine, yet hathe it broght forthe frute vnto
 it felf, &c ac- cording to the multitude of the frute the- reof he
 hathe increafed the altars accor- ding to the b goodnes of their
 land they haue made faire images.

Their heartris c deuided: now fhall they be founde faucte: he
 fhall breake downe their altars: he fhall deftroie their images.
 For now they fhall fay, We haue no d Kig because we feared
 not the Lord: and what shulde a King do to vs?

They haue fpoken wordes, fwearing fal- fely in making e a
 couenant: thus f iudge- ment groweth as wormwood in the fur-

rowes of the field.

The inhabitants of Samaria fhal efeare because of the calfe of Beth-áuen: for the people thereof fhal mounne ouer it, &c the h Chemarims thereof, that reioyced on it for the glorie thereof, because it is depar- ted from it.

It fhalbe alfo broght to Afshúr, for a pre- fent vnto King Iaréb: Ephráim fhal recei- ue fhamé, & Ifraél fhalbe afhamed of his owne counfél.

Of Samaria, the King thereof is deftroi- ed, as the fome vpon the water.

The hic places alfo of : Auen fhalbe def- troied, even the finne of Ifraél: the thorne and the thiftle fhal growe vpó their altars, and they fhal fay to the mountaines, e Co- uer vs, and co the hilles, Fall vpon vs.

O Ifraél, thou haft b finned from the daies of Gibeáh: there they f fode: the battel in Gibeáh againft the children of iniquitie did not m touche them.

It is my defire a that I fshulde chaftife them, & the people fhalbe gathered agaift them, when they fhal gather them fflues in their two e furrowes.

And Ephráim as an heiffr vfed to de- lite p in threfhing: but I wil paffe by her q faire necke: I wil make Ephráim to ride:

Iudáh fhal plowe, and Iaakób fhal breake his cloddes.

Sowe to your felues in righteoufnes: rea- pe after the meafure of mercie: b breake vp your fallowe ground: for is it time to feké the Lord, til he come & raine righteouf- nes vpon you.

But you haue plowed wickednes: ye haue reaped iniquitie: you haue eaté the frute of lies: because f dideft truft in thine owne waies, &c in the multitude of thy ftrong men.

Therefore fhal a tumult arife amóg thy people & all thy munitions fhalbe deftroi- ed, as f Shalmián deftroied Beth- áubél in the day of battel: the mother with the chil- dren was dafhed in pieces.

dren was dafhed in pieces.

So fhal Beth-él do vnto you, because of your malicious wickednes: in a morning fhal the King of Ifraél be defroyed.

CHAP. XI.

The benefits of the Lord toward Ifraél. s Their ingra- titude against him.

W Hen Ifraél a war a childe, then I loued him, and called my fonne out of Egypt.

They called them, but they b went thus fi ó them: thet
factificed vnto Baalim, & burnt incenfe to images.

I led Ephráim alfo, as one fshulde beare them in his armest:
but thet knewe not that I healed them.

I led them with cordes c of a man, even with bandes of loue,
and I was to them, as he that takrth of the yoke from their taw-
es, and I laied the meat vnto them.

He fhal no more: eturne into the land of Egypt: but Afshúr
fhalbe his d King, be- cause thet refused to conuert.

And the fworde fhal fall on his cities, & fhal confume his
barres, and deuoure thé, because of their owne counfels.

And my people are bent to rebellion a- gainft me: thogh e they
called them to the moft hie, yes none at all wolde exalt fam.

f How fhal I giue thee vp, Ephráim? how fhal I defiuer thee,
Ifraél? how fhal I make ther, as a Admáh? how fhal I fet thee,
as Ze- boim: mine heart is turned within me: my repentings are
roulled together.

I wil not execute the fiercenes of my wrath: I wil not returne to
defstroy Ephrá- im: for I am God, and not man, the holy o- ne
in the middes of thee, & I wil not: en- tre into the citie.

They fhal walke after the Lord: he fhal roare like a lyon: when
he fhal roare, then the children of the Weft fhal feare.

h Thet fhal feare as a fpa: owe out of E- gypt, and as a doue out of the land of Af- shúr, and I wil place them in their houfes, faith the Lord.

Ephráim cópaffeth me about with lies, and the houfe of Ifraél with deceit: but Iudáh yet ruleth i with God, and is faith- ful with the Sainctes.

CHAP. XII.

He admonifheth by Iaakób: example to truft in God, and not in man.

Ephráim is fed a with the winde, & fol- doweth after the Eaftwinde: he encrea- feth daiely lies and deftruction, and they do make a couenant with Afshúr, & b oyle is caryed into Egypt.

The Lord hathe alfo a controuefie with c Iudáh, & wil vifite Iaakób, according to his waies: according to his workes, wil he recompenfe him.

He toke his brothel by the hele in the wombe

a Whiles f If- raélím were in Egypt and did not proue he say wrath by their mali- ce and ingra- tion de

b They rebel- ed and were christy way when the Pro- pheres called them to expen- tance

c That is, frid ly and not as heafs or fela- nes.

d Seng they couscous aff this kindener; they fhalbe led captim
in- to Affyria

e To wit, the Propheres f God confide- reth with him felfe and
that with a cerceone greyf how to puaffi them g Which were
two of the ci- ties that were deftroied with Sodém, Den. 20,31

b Mœnlig, that his loue where with he firft loued thf, ma-
dahim betwe ne douer and afforance what to demand be- ture
appeareth his fathelfin affection, that his mercie cu- ward his
fhal outrecone his indigenents, as he declareth in f next verf. i
To confume thee, but wil capfe thee to yede and fo recene:
thee to mercie: f e his is ment of the finale number who fhal
wal- ke after the Lord

k The Egypt- trans and Af- fyrans fhal be afraid whd the Lord
mai- temeth his people.

Gonereth their foe: ac- cordignu Goda wants, & doeth not
degeon: in Chap XII a That is, fae- tereth him felf with reune
ch- fdeure.

b Mœnlig, pre- fenes to get frendfihp

e Which in thefe pumte was like to Ephráim, but not in laida-
cies.

To kiffe the calues.

Hoféa. Calues of the lips. 368 39/1224

d Seling that God did thus preferre Isa- dob, their fa- ther,
Iudahs in- gratitude was the more to be abhorred e Read Genes

f God founde Iaskob as he lay fteping in Beth él, Gene 28, 12,
and fo fpake with hi there, that the fome of that fpeache apper-
tomd to the whole body of the people, whereof we are

g As for E- phráim he is more like the wicked Canna nces the
god- lic Abrahám or Iaskób h Thus f wic had measure Gods
favour by once and proliferant, & like hypocris- tes can not a-
bide that ante fholde repro- ne their doigs i feting thou wile not
ac- know ledge my beut fices, I wil bring thee a- guise to
dwell in tenies as in the feaft of the Tabernacles, which thou
does now con temne

k The people thought y no and durd hane fpoken against Gileád,
y ho- lis place, and yes the Pro- phes faith, that

all their religion was but vanitie 1 If you boast of your riches
and nobil- litie, ye feme to reproche your father who was a
poore fugitme and fernear in Meaning. Hoféa Whereby
appeareth, that whafoeuer they have, it co- meth of Gods for
goodness

wombe, & by his ftrengh he had d power with God,

4 And had e power ouer the Angel, & pre- uailed: he wept and prayed vnto him: f he founde him in Beth-él, and there he fpake with vs.

5 Yea, the Lord God of hoftes, the Lord is him felf his memorial.

6 Therefore turne thou to thy God: kepe mercie and iudgement, and hope ftill in thy God.

7 He is i Canáan: the balances of deceit are in his hand: he louch to oppress.

8 And Ephráim fsid, Notwithftánding I am riche, I haue foude me out riches in all my labours: they fhall finde none iniquitie in me, h that were wickednes.

9 Thogh I am the Lord thy God, from the land of Egypt, yet wil I make thee to dwell in the tabernacles, as in the dayes of the folemne feaft.

10 I haue alfo fpoke, by the Prophetes, & I haue multiplied vifóos, & vfed fimilitudes by the minifterie of the Prophetes.

11 Is there h iniquitie in Gileád: furely thei are vanitie: they facrifice bullockes in Gil gál, and their altars are as heapes in the furrowes of the field.

12 1 And Iaskób fled into the countrey of Arám, and Ifraél ftued for a wife, and for a wife he kept fhepe.

13 And by a m Prophet the Lord broght If raél out of Egypt,
and by a Prophet was he refiued.

14 But Ephráim prouoked him with hie pla- ces: therefoe fhal
his blood be powred vpó him, and his reproche fhal his Lord
rewarde him.

CHAP. XIII.

1 The abomination of Ifraél, 2 And cause of their destruction.

a He fheweth the excellen- ner, & menetile that this tribe had
abone all the rest

b He made a King of his tribe

c The Ephra- mates are not farre from de- fruction, and hate
loft their nuncitie.

d The felfe p- pheres perfua- ded the idola- ters to offer their
children after y exipfe of Abrahám, & hefheweth how they
wolde ex force one son- ther so y fame & to kiffe, and worship
the- fe calues &c were their idoles.

e He calfeth fnum to repentance & reproveeth their
ingratiendo,

W Hen Ephráim fpake, thee was trembling: he b exalted him
felf in Ifraél, but he hathe finned in Báal, and is dead.

2 And now they finne more and more, and haue made them
molten images of their filuer, &c idoles accordig to their owne
vn deftanding: they were all the worke of y craftsme: they fay
one to another whiles, thei facrifice a dma, Let the kiffe y
calues. 3 Therefore they fhalbe as the morning cloude, & as
the morning dewe y paffeth away, as y chaffe that is driue with
a whir- le winde out of the floore, & as the fmoke that goeth
out of the chimney.

4 Yet I am the Lord thy God e fró the lád of Egypt, & thou
fhalt know no God but me: for there is no Saniour beside me.

5 I did knowe thee in the wilderness, in the
land of drought.

6 As in their patures, fo were thei filled: they were filled, and
their heart was exal- ted: therefore haue they forgotten me.

7 And I wil be vnto them as a verie lyon, & as a leoparde in
the waye of Afthúr.

8 I wil mete the, as a beare that is robbed of her whelpes, and I
wil breake the cal- le of their heart, and there wil I deuoute
them like a lyon: the wilde beaft fhal tea- te them.

9 O Ifraél, f one hathe deft toyed thee, but in me n thine helpe.

10 e I am: where is thy King, that fholde helpe thee in all thy
cities? & thy iudges, of whome thou faideft, Giue me a King

and princes?

11 I gaue thee a King in mine angie, and I toke him away in my wrath.

12 The iniquitie of Ephraïm is b bounde vp: his fone is hid.

13 The forowes of a trauailing woman fhal come vpon him: he is an vnwife fonne, els wolde he not ftand ftill at the time, enen at the e breaking forth of the children.

14 I wil redeme them from the power of the graue: I wil deliuer them fró death: ó b death, I wil be thy death: ó graue, I wil be thy deftruction: i repentance is hid from mine eyes.

15 Thogh he grewe vp among his brethren, an Eaft winde fhal come, enen the winde of the Lord fhal come vp from the wilder- nes, and diye vp his veine, and his foútai- ne fhalbe dried vp: he fhal fpople the trea fure of all pleafant veffels.

16 Samaria fhal be defolate: for the hathe rebelled against her God: they fhal fali by the fworde: their infants fhalbe dafhed in pieces, and their women with childe fhalbe ript.

CHAP. XIII.

1 The deftruction of Samaria. 2 He exforteth Ifraél to turn to God, who requireth praife and thanks.

3 O Ifraél, e returne vnto the Lord thy God: for thou haft fallen
by thine iniquitie.

4 Take vnto you wordes, and turn to the Lord, and fay vnto
him, b Take away all iniquitie, and teceiue vs gracioufly: fo
wil we render the calues of e our lippes.

3 Afthúr fhal: not faue vs, nethet wil we ri- de vpó horfes,
nethet wil we fay anie more to the worke of our hands, fe are
our gods: for in thee the fatherles findeth mercie.

4 e I wil heale their rebellió: I wil loue the frely: for mine
anger is turned away fró hi.

5 I wil be as the dewe vnto Ifraél: he fhal growe as the lilie and
faften his rootes as the trees of Lebanon.

6 His branches fhal fpreade, and his beau- tie fhalbe as the
oliue tre, and his fmel as Lebanón.

f Thy deftru- tion is correl- ne, it my bene- fess towarde thee
declare that it cometh out of mer- refore thine owne malice,
Idolares and vaine confid- ce in men unat nodes be y exa- fe
thereof g I am allone, I am.1,17

h It is furely laid vp to be punifhed, as ferem.17,1

i But wolde come out of the wombs, y is, out of this diger
wherein he is, and not serie to be fil- felid

k Maming y no power fhal reft God whf he wil deliuer his, but enen in death wil he glue the life I becrafts thei wil we rame to me, I wil not chige my pus- pofo.

alle exforteth them to repen- unce, to nou- de all thefe plague, wil- ling them to declare by wordes their obedience and repentance b He fheweth them how thei oght to con- feft their fo- nes

c Declaring, y this is the true facrifice, that the fuchftal ci offer, onen thá- ket & priffe. Ebr 11,15.

d We will la- ne of all vaine confidence and pride

e He deftreeth fone, re, vp dof is to teceiue them thre do repost.

Yyy.ii.

Famine & warre.

Ioël. The drought.

f Whofouret 7 toyne the fil ues to this peo ple, fhalbe blef fed
g God fheweth how prfpe he is to beare his, when they re- pen,
and to offer him felf, as a procefith, ftfungard vo- to them, as a
malt e fuficide frute kprofus.

They that dwell vnder his f fshadowe, fhal returne: they fhal t
euiue at the corne, and florifh as the vine: the fent thereof
fhalbe as the wine of Lebanon.

Ephrhim fhalfay, What haue I to do anie more with idoles? I r
haue heard him, & loked vpó him: I amlike a grene fyrre tre:

vpon me is thy fiute found.

9 Who is h wife, and he fhal vnderftand thefe thungs and
prudent, & he fhal knowe them? for the wayes of the Lord are
righ- teous, and the iufte fhal walle in them: but the wicked
fhal fall therein.

h Signifying that the true wifdoms and knowledge of fifteth in
this, euen to refu vpon God.

IOEL.

THE ARGUMENT.

The Prophet Ioël firft rebuketh them of Judah, that being new
punifhed with a great plague of famine, remaine fhil deflinat.

Secondly he threateneth greater plagues, because they grow daily to a more hardener of heart, & rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart because they had grievously offended God. And for doing, he promifeth, that God will be merciful, & not forget his covenant that he made with their fathers but will fend his Christ who shall gather the scattered sheep, and restore them to life, and liberty, though they seemed to be dead.

CHAP. I.

1 A preface against the Jews 2 He exhorteth the people to prayer, and fasting for the misfortune that was at hand.

1

HE word of the Lord that came to Joel the son of Pethuel.

Hear ye this, O Elders, and hearken ye all inhabitants of the land, whether have a thing hath

been in your days, or yet in the days of your fathers.

Tell ye your children of it, and let your children shew to their children, and their children to another generation.

That which is left of the palmerworm, hath the grasshopper eaten, and the residue of the grasshopper hath the canker

worme eaten, and the refidue of the canker worme hathe y
caterpillar eaten.

Awake ye c drunkardes, and wepe, and houle all ye drinkers of
wine, because of y new wine: for it fhalbe pulled from your
mouth.

Yea, 4 a nation cometh vpon my land, mightie, and without
number, whofe teeth are like the teeth of a lyon, and he hathe
the iawes of a great lyon.

He maketh my vine wafte, and pilfeth of the barks of my
figtte: he maketh it bare, and cafeth it downe: the branches
thereof are made white.

Mourne like a virgine girded with facke- cloth for the
houfband of 1 her youth.

The meat offering, and the drinke offering is f cut of from the
Houfe of the Lord: the Priefte the Lords miniifers mourne.

The field is wafted: the land mourneth:

for the corne is deftroied: the new wine is dried vp, and the
oyle is decayed.

11 Be ye afhamed, ó houf bande men: houle, ó ye vine dreflirs
for the wheat, and for the barly, becaufe the harueft of the field
is perifhed.

12 The vine is dried vp, and the figtre is decayed: the pomegranate tre and the pal-me tie, and the apple tre, even all the trees of the field are withered: surely the ioy is withered away from the fonnes of men.

13 1 Girde your felues & lament, ye Priefta: houle ye miniifers of the altar: come, and lye all night in fackecloth, ye miniifers of my God: for the meat offering, and the drinke offering is taken away from the Houfe of your God.

14 Sanctifie you a faft: call a folemne af-femble: gather the Elders, and all the inhabitants of the land into the Houfe of the Lord your God, and crye vnto the Lord,

15 Alas: for the day, for the 1 day of the Lord is at hand, and it cometh as a deftru ction from the Almighty.

16 Is not the meat cut of before our eyes and ioye, and gladnes from the Houfe of our God?

17 The fede is rotten vnder their cloddcs: the garners are deftroyed: the barnes are broken downe, for the corne is withered.

18 How did the beaftes mourne? the herdes of cattel pine away, becaufe they haue no pafure, and the flockes of fhepe are deftroyed.

19 O Lord, to thee wil I crye: for the fyre hathe deuoured the
paftures of the wil- denes, and the flame hathe bu:nt vp all the
trees of the field.

20 The beaftes of the field crye alfo vnto thee: for the riuers of
waters are dried vp, and

g All comfor- ted fathance for nourifi- ment is taken away.

h He fheweth y the oely men nes to anode Gods wrath, it to
haue all things refu- red is vufal- and repentance.

i We fo by thefe great pla- gues that vnef deftruction is at
hand.

a Signifying, the Princes, the Priefte, and the gener- ners. b He
callethe the Iewes to the confidera- tion of Gods judgements,
who had now plagued the fumes of the grounds for the fques
of fours yere, which was for their fumes, it to call them to
repentance.

c Meaning, that the occa- fion of their excess and drunhumes
was taken a- way d This was another pla- gue where- with God
had punifhed thf, when he dif- red vp the Af- fyrines agued
them

e Mourne gro noutly as a source, which hathe loft her
houfband, to whome the be- the bene ma- refed to her youth

f The cofens of Gods wrath did opposes in his Temple in to much, as Gods femece was left of.

To rent the heart.

Ioél. Gods armie.

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b That is, drought.

and the 3fyre hathe deuoured the pafures of the wildernes.

CHAP. II.

He prophesieth of the cunning and cruellie of their enemies. 13

An exhortation to move them to comers. 14 The lens of God terwarde his people.

a He threweth the great lodgement of God which are at hand except the repent. b Of affliction and trouble

B Lowe the trumpet in Zion, & shout in mine holie Moitaine: let all the inhabitants of the land tremble: for y daie of the Lord is come: for it is at hand.

c Meaning the Affyrians.

A b daie of darkenes, & of blackenes, a daye of cloudes, and obfcuritie, as the morning fpreade vpon the mountaines, fo is

there a great people, and a mightie: there was none like it from the beg inning, nether shal be anie more after it, vnto the yeres of manie generacions.

d The cnemle defroieyth our plenitful cod. trei wherefo-ous: he on-meth.

3 A fyre deuoureth before him, & behinde him a flame burneth vp: the land is as the garden of a Eden before him, and behinde him a defolate wildernes, fo that nothing shal efcape him.

4 The beholding of him is like the fight of horfes, and like the horfe men, fo shal thei runne.

5 Like the noyce of charets in the toppes of the mountaines shal thei leape, like the noyce of a flame of fyre that deuoureth the flubble, and as a mightie people prepared to the battel.

6 Before his face shal the people tremble: all faces a shal gather blackenes.

e Thei fhalbe pale and blacke for feare, as Nelson 2,10.

7 They shal runne like ftrong men, and go vp to the wall like men of warre, and euerie man shal go forwarde in his wales, & thei shal not ftaie in theis paths.

f For nonefhal be able to refit them.

8 Neither shal one f chruft another, but eue rie one shal walke in his path: & when thei fall vpon the feordef they shal not be wounded.

9 Thei shal runne to and fro in the citie: they shal runne vpon the wall: they shal clime vp vpo the houfes, & enter in at the windows like the thief.

g Read 15a. 6, 10 each 11.7, chap 1.1 & 1.2, 21 math. 14. 20

h The Lord shal fitre vp the Affyrians to execute his lodgemores

Ierom. 20.7.

anne. 5.12. faph 1,11.

i Mortifie your affections and fitre God & pursues of heart and not & ceremonies

k He fpoaketh this to fitre vp their fuch-folnrt, and not that he doutd of Gods mer-ces, if this did repent How God repenteth etzd lees 12.8.

10 The earth shal tremble before him, the heauens shal fhake, the s funne & the moo ne fhalbe darke, and the ftarres shal with-drawe their fhining,

11 And the Lord shal b vtter his voyce before his hofte: for his hofte is verie great: for he is ftrong that doeth his wocke: for

the daie of the Lord is great and very terrible, and who can abyde it!

12 Therefore alfo now the Lord faith, Turne you vnto me with all your heart, & with fafting, and with weping, and with mourning,

13 And i rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious, and merciful, flowe to angre, and of great kindenes, and repenteth him of the euil.

14 Who knoweth, if he wil b returne and re-

pent and leaue a blefning behinde him, euf a meat offering, and a drinke offering vnto the Lord your God?

15 Blowe the trumpet in Zion, fanctifie a faft, call a folemne affemblye.

16 Gather the people: fanctifie the congre-gacion, gather the Elders: affemble the f children, and thofe that fucke the breafte: let the bridegrome go forth of his cham-bre, and the bride out of her bride cham-bre.

17 Let the Priests, the minifters of the Lord wepe betwene y porche & the altar, and let the fay, Spare thy people, o Lord, and giue not thine heritage into reproche that the heathen fhulde rule ouer them. b Wherefore fhulde thei faie among the people, Where is their God?

18 Then wil the Lord be a ieloufe ouer his land and fpare his people.

19 Yea, the Lord wil anfwere and faie vnto his people, Beholde, I wil fend you corne, and winr, and oyle, & you shalbe satisfied ther: with: and I wil nomore make you a reproche among the heathen,

20 But I wil remoue farreof from you the a North en armie, and I wil driue him in-to a land, baren and defolate with his face towarde the s Eaft fea, and his end to y vtmost fea, and his ftinke shal come vp, & his corruption shal ascend, because he hath exalted him self to do this:

21 Feare not, o land, but be glad and reioyce: for the Lord wil do great things.

22 Be not afraied, ye beastes of the field: for y pastures of the wilderness are greene: for the tre beareth her fruite: the fige and the vine do giue their force.

23 Be glad the, ye children of Zion, and reioyce in the Lord your God: for he hath giuen you the rayne of trifreousnes, and he wil cause to come downe for you the raine, euen the first raine, and the latex raine in the first moneth.

24 And the barnes shalbe full of wheat, and the presses shal aboundde with wine and oyle.

25 And I wil render you the yeres that the grafhopper hathe eaten, the canker worme and the caterpillar and the palmer worme, my great hofte which I fent a-mong you.

26 So you shal eat and be fatiffied & prai-fe the Name of the Lord your God, that hathe delt marueiloufly with you: and my people shal neuer be afhamed.

27 Ye shal alfo knowe, that I am in the mid-des of Ifrael, and that I am the Lord your God and none other, and my people shal neuer be afhamed.

28 And afterwarde wil I power out my Spirit vpon all flefh: and your fonnes and your daughters shal prophecie: your olde

Yyy.iii.

1 That as all bane fimed, fo all male the we forthe fig-ous of their re-pmtance, that men ining the children, which are not fro from Gods wrath, might be the more limly touched with the conf-deration of their owns fin-ues

2 Ffol 79.10. m If thei repent, he fhe-with that God wil prefereath defende them with a mofty ardent affetti-on.

b That is, the Affyrians your enemies

c Called the fife fea, or For fion fea: meaning y fthigh his armie we-ro fo grme, y it filled all fch this fea to the fea called mediterranean, yet he wolde fcanter them.

p That is, fea the as fhal-de come by in the manfure & as was
wom to be fine whd God was, yefe ciled with the. Lam. 28.4.
dem. 11.24.

q Thee is, in greater abou-dence and mo-re generally then in
time path: and this was fatfified under Christ, when at Gods
graces, and his Spirit under the Go fied was abundant ly
giuen to y Church, 15a. 44.1. 2b. 2.7. 10b. 7.18.

The day of the Lord.

Ioél. The harueft ripe.

At they had visions, and comes to old time, fe shal they now
have clearer reme- mbrances He warnest ftruthful what terrible
change sholde come, to the noone that the shal- de not lute fir
chemical quiet- ness in this world, & yet in all these troubles
he wolde prefec- ture them. The order of nature shal de- me to
be cha- per fir & hun- tible affliction that shal be in the wonder,
Ife. 1, 10 each 12-7-chap 1, 15 mar 2, 6, 19 u Gods indigenous
are for the destruction of the infideles, and to move the godfite
to call upon the Name of God, who wil giue them saluation. x
Meaning hereby the Gentiles, Sam 10, 15

men shal de come a dreames, & your yong men shal fe visions,
And also vpon the seruants, and vpon the maides in those daies
wil I powre my Spirit.

And I wil shewe f wonders in the heaués and in the earth :
blood and fyte, and pil- lers of smoke.

The funne shalbe turned into darkenes, & the moone into
blood, befote the great and terrible daie of the Lord come.

But whofoeuer shal call u on the Name of the Lord, shal be
saued : for in mount Zión, and in Ierusalém shal be deliueran-
ce, as the Lord hathe said, and in the a rem nant, whome the
Lord shal call.

The world, Ife. 1, 10 each 12-7-chap 1, 15 mar 2, 6, 19 u Gods
indigenous are for the destruction of the infideles, and to move

the godfite to call upon the Name of God, who wil giue them
faluation. x Meaning hereby the Gentiles, Sam 10, 15

CHAP. III.

Of the indigenans of God against the enemies of his people.

For beholde, in a thofe daies and in y time, whé I fhall bring
againé the cap tiuttie of Iudáh and Ierufalém,

I wil alfo gather all mitifos, and wil bring them downe into the
b vallei of Ichofha- phát, and wil plead with he there for my
people, and foomine heritage I fi aél, who- me thei haue
fattered amóg the nations, and parted my land.

And thei haue caft lottes for my people, & haue giuen the
childe for the harlot, & folde the girle for wine, that they might
drinke.

Yea, & what a haue you to do with me, d Tyrus & Zidón and
all the coaftes of Pa- leftina wil ye render me a recompénfe and
if ye recompénfe me, fwiftely & fpe- dely, wil I render your
recompénfe vpon your head:

For ye haue taken my filuer and my gold, and haue caryed into
your temples my goodlie & pleafant things.

The children alfo of Iudáh and the chil- dren of Ierufalém haue
you folde vnto y Grecians, that ye might fend them farre from

their border.

Beholde, I wil raife them out of the pla- ce where ye haue
folde them, and wil ren- der your reward vpon your owne
head, And I wil fell your sonnes and your daughters into the
hand of the children

of Iudáh, and thei fhall fell them to the Sa- beans, to a people
faireof: for the Lord him self hathe spoken it.

Publish this among the Gentiles: prepa- re warre, wake vp the
mightie men: let all the men of warre drawe nere & come vp.

x Breake your plowe shares into fwordes, and your fieths into
speares: let the weake faie, I am strong.

Affemble your felues, and come all ye heathen and gather your
felues together rounde about: there fhall y Lord caft dow- ne
thy mightie men.

Let the heathen be wakened, and come vp to the vallei of
Ichofhaphát : for there wil I fit to iudge all the heathen rounde
about.

Put in your h fieths, for the hauet ft is ri- pe: come, get you
downe, for y winepreffe is ful: yea, the winepresses iunne ouer,
for their wickednes is great.

O multitude, d multitude, come into the vallei of threshing : for
the daie of the Lord is nere in the vallei of threshing.

The funne and moone ſhalbe darkened, and the ſharres ſhal withdrawe their light.

The Lord alſo ſhal roare out of Zión, and vtere his voice from Ierufalém, & the heauens, and the earth ſhal ſhake, but the Lord wilhe the hope of his people, and y ſtrength of the children of Ifrael.

So ſhal ye knowe that I am y Lord your God dwelling in Zión, mine holie Moun- taine: then ſhal Ierufalém be holy, & the- te ſhal no ſkrangers go h thoowe her ane moie.

And in that daie ſhal the mountains droppe downe newe wine, and the hilles ſhal ſtowe with milke, and all the riuers of Iudáh ſhal runne with waters, and a foun- taine ſhal come forthe of the Houſe of the Lord, and ſhal watter the valley of Shíttim.

Egypt ſhalbe waſte, and Edóm ſhalbe a defolate wilderness, for the iniuries of the children of Iudáh, becauſe thei haue ſhed innocent blood in their land.

But Iudáh ſhal dwell for euer, and Ieru- ſalém ſiom generacion to generacion.

For I wil a clenſe their blood, that I haue not clenſed, and the Lord wil dwell in Zión.

For after- wards God ſol de the by Me- bechea-ner- ni, and Alexá- der the great, for the buche hate to his peo- ple, and

there- by they were comforted as though y price had come
them.

What I shall courage my ind gentle against monstanes, I wil
cause one- re one to be ready, and to prepare their ecquies to
defray one- other, for my Church sake. Thus he shall encourage
the enemies when their wickednes is full ripe to de- fray one
ano- ther, which he calleth the val- ley of Gods indignans

God affireth his against all troubles, that when he de- frayeth
his enemies, his children shall- be deftoured. The skran- gers
shall no- more defray His Church is if they do, it is the people
& by their finnes make the breache fur the o- mone

He promi- feth to his Church abundance of gre- ce, read Ezek
47, 1 which sholde watter and comfort y made barren places,
Ambe- 9, 11

The mali- come ene- mies shall ha- ue no parts of this grace. He
had suffe red his Church leathen to Iye in their fiftiones, but
now he promi- feth to clen- se them and to make them yn re
vnto him.

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AMOS.

THE ARGUMENT.

A Mong many other Prophetes that God raised vp to admonish the Israelites of his plagues for their wickedness and idolatria, he stirred vp Amos, who was an herdman or shepherd of a povere town, and gave him both knowledge and constancy to reprove all estates and degrees, and to denounce Gods horrible judgements against them, excepts thei did in time repent: shewing them, that if God spare not the other nations about them, who had lived as is were in ignorance of God in respect of them, but for their sinnes wil punish them, that thei colde lote for nothing, but an horrible destructive, excepts thei turned to the Lord by voxained repentance. And finally, he comforteth the godlie with hope of the comming of the Messiah, by whom thei shulde haue perfoe deliverance and saluacion.

CHAP. I.

1 The time of the prophecies of Amos 2 The words of the Lord against Damascus 3 The Philistines, Tyrus, Idumea and Ammon.

a Which was announce six m les from Ieru- salem in In- dem, but ne pro- phected in Is- rael.

b In his daue the kingdoms of Israel did make fearish

c Which, as Josephus wer- terth, was who Vzziah wolde haue vizeped the Priests of- fice, and there- fore was fmi- ten with

the leprofe

d Wharfse- ner is frueful and pleasan in Israel, that shortly
pe- rish

e He sheweth first that all y people rounde about shulde be
destroyed for their man folde sinnes: y are more by chre and
foure which make faun, because the Israelites shulde the mo re
deeply con- fide Gods ind gements two and them

f If y Syrians shal not be spared for ob- mitting this cruelite
agnish one citre, it is not possible y Israel shulde escape
punish ment which harbe coun- tered fo many & gremious sin-
nes against God & men g The antioul tie of their boy idge shal
not moulde my judgements, read Ier 49. 37

h Tiglash Pi- elfar led the Syrians capti- tie, and brogh- of to
Cyrene, which he call it: here Sir. i That inj not them felons
with the Edomites their enemies, & each corp ed them away
captures.

He wordes of Amos, who was amog the herd- men at Tecsa,
which he saw vpon Israel, in the dares of Vziah King of
Judah, and in the dares of Ieroboam the

sonne of Iofah King of Israel, two yere before the earth quake.

And he said, The Lord shal roare from Zion, and vter his
voyce from Ierusalem, and the dwelling places of the

shepherds shal perish, and the top of Carmel shal wither.

Thus faith the Lord, For thre transpres- sions of Damascus, and for foure I wil not turne to it, because thei haue threshed Gilead with threshing instruments of vro. Therefore wil I send a fyre into the hou- fe of Hazael, and it shal deuoure thee pa- laces of Ben-hadad.

I wil breake also the barres of Damascus, and cut of the inhabitant of Bikeath-a- uen: and him that holdeth the fcepter out of Beth-eden, & the people of Aiam shal go into captiuitie vnto Kir, faith y Lord. Thus faith the Lord, For thre transpres- sions of Azzah, and for foure, I wil not tur ne to it, because thei caried away pris- oners the whole captiuitie to shut them vp in Edom.

Therefore wil I send a fyre vpon the walles of Azzah, and it shal deuoure the palaces thereof.

And I wil cut of the inhabitant from Ashdod, and him that holdeth the fcepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistines shal perish, faith the Lord God:

Thus faith the Lord, For thre transpres- sions of Tyrus, and for foure, I wil not turne to it, because thei shut the whole captiuitie in Edom, and haue not remem-

which he call it: here Sir. i That inj not them felons with their enemies, & each corp ed them away captures.

bred the brotherlie covenant.

10 Therefore wil I send a fyre vpon the walles of Tyrus, and it shal deuoure the palaces thereof.

11 Thus faith the Lord, For thre transgressions of Edom, and for foure I wil not turne to it, because he did pursue his brother with the foworde, and did cast of all pitie, and his anger spoiled him euermore, and his wrath watched him alway.

12 Therefore wil I send a fyre vpo Teman, and it shal deuoure the palaces of Bozrah.

13 Thus faith the Lord, For thre transgressions of the children of Ammon, and for foure, I wil not turne to it, because thei haue sips vp the women with childe of Gilead, y thei might enlarge their border.

14 Therefore wil I kindle a fyre in the wall of Rabbah, and it shal deuoure the palaces thereof, with shouting in the daie of battel, with a tempest in the day of the whil lewinde.

15 And their King shal go into captiuitie, he and his princes together, faith y Lord.

CHAP. II.

Against Moab, Judah, and Israel.

1 Thus faith the Lord, For thre transfpres- sions of Moab, and for foure, I wil not turne to it, because it burnt thee bo- nes of the King of Edom into lime.

2 Therefore wil I send a fyre vpon Moab, and it shal deuoure the palaces of Kerroth, & Moab shal dye with tumult, with shou- ting, with the founde of a trumpet.

3 And I wil cut of the ludge out of the mid des thereof, & wil slae all the princes the- reof with him, faith the Lord.

4 Thus faith the Lord, For thre transfpres- sions of Judah, & for foure, I wil not tur- ne to it, because thei haue cast away y Law of the Lord, & haue not kept his comande- ments, & their lies caused the to erre after the which their fathers haue walked.

5 Therefore wil I send a fyre vpo Judah, & it shal deuoure the palaces of Ierusalem.

6 Thus faith y Lord, For thre transfpres- sions of Israel, & for foure, I wil not tur- ne to it, because thei folde y righteous for

Yyy. iii.

b For Rhoof woons came the Edomites; and Iakbh were
brethest therefore that ought to haue admonified clum of their
brotherlie fri- coulship, & not to haue pronoked them to
hatred "Sir, curses his compeper. I He was a co cruel enemies
vnto him.

n He wouch y great cune- tie of the Am- monites that spared
not y women, but mute tyrannu- ally enmo- ted them, and yet
y Ammo- nites came of Ive who was of y banhold of Abraham.

a For y Mo- nites were fo cruel against y King of Edom y they
burnt his bones af- ter that he was dead. a declared their
barbarous ca- ge, seeing they wolde stump them felons of the
dead b Being the Gentiles that had not fo far re knowledge
were thus pu- nished, Iodah which was fo fully instru- ted of
the Lord des wil, maybe not thanks to escape c If he spare not
Iodah va- to whome but promises we- re made, much more he
wil not spare this degenerate kingdoms

Prophecie not.

Amós. Bring, let vs drinke.

4 They effer- mes moſte vi- la brefes mo- re thou meas liace. 6
What that ha- uf spoiled him & thence'd him to y grounfe, they
gape for his life. 7 Thinking by theſe correm- ence, that is, by
ſacriffuring, and but-y may on ne alfar, they may cernſe all
there other wickedneſſe. 8 They ſpe- ſe aſhts and after thereof
veto God, him long that he wil diſpene with them, when he is

made partaker of their imqui- tle. 9 The deftra- ftion of their
 cension is his merce toward them ftudde have effed there
 hearfes to mefe for loue toward him. 10 To commu- ned my
 benefi- tes & affed my grace & erfruly went above to Boy y
 moftles of my Prophetes. 11 You have wearyed me with your
 fa- nes, Ifa 1:4. 12 None ftudde delivered by any means Chap.
 11. 13 I have only chofce you to be mine amfg all other peo-
 ple, & yet you have feataken me. 14 Hereby the Prophet signi-
 fect y be fure with out of him felf, but as God get defh and mo-
 neth him, & is eftled y agre- ment his efour God and his
 Prophetes. 15 Will God theefees by his Prophe- tes, except the
 re be fome great occafi. 16 Can any thing come without God's
 premiffence? 17 I ftudde his threfendings be in refure? 18 I
 ftudde the Pro- phetes thence? 19 Gods inde- ment and the
 people not be afrayed? 20 Death a- me eduffure come without
 Gods appom- men: Ifa 1:5. 21

filuer and the poore for 4 fhoes.

7 They gape our the head of the poore, in the 4 duft of the
 earth, and peruen, y waies of the meke: and a man and his
 father wil go in to a maid to difhonour mine holie Name.

8 And thei lie downe vpon clothes laid to pledge 7 by euerie
 altar: and thei z drinke the wine of the condemned in the
 Houfe of their God.

9 Yet destroyed I the Amorite before the, whose height was like the height of the cedres, and he was strong as the oaks: notwithstanding I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forth by the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazirites: Is it not even thus, O ye children of Israel, saith the Lord?

12 But ye gave the Nazirites wine to drink, and commanded the prophets, saying, Prophecy no more.

13 Behold, I am pressed under you as a cart is pressed that is full of sheaves.

14 Therefore the swift shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty save his life.

15 Nor he that handleth the bow, shall stand, and he that is swift of foot, shall not escape, neither shall he that rideth the horse, save his life.

16 And he that is of mighty courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP. III.

He reproveeth the houle of Ifraél of ingratitude 11 For the
which God wil poufh them.

1 Heare this worde that the Lord pro- nounceeth againft you, ó
children of Ifraél, euf againft the whole familie which I broght
vp fró the land of Egypt, faying,

2 You 2 onely haue I knowen of all the fa- milies of the earth:
therefore I wil vifite you for all your iniquities.

3 Can two walke together except thei be 4 agreed?

4 Wil a 5 lion roare in the foreft, when he hathe no pray? or
wil a lions whelp crye out of his denne, if he haue taken
nothing?

5 6 Can a birde fall in a fnare vpon y earth, where no fouler is?
or wil he take vp the 7 fnare from the earth, and haue taken no-
thing at all?

6 Or 8 fhall a trumpet be blowen in the ci- tie, and the people
be not afraied? or fhall there z be euli in a citie, and the Lord
ha- the not done it?

7 Surely the Lord God wil do nothing,

but be reueileth his fecret vnto his fetuāts the Prophetes.

8 The lion hathe roared: who wil not be afrayed? the Lord God hathe spoken: who can but 1 prophecie?

9 Proclame in the palaces at Afhdód, & in the palaces in the land of Egypt, and fay, Afft imble your felues vpó the mountainez of Samaria: fo beholde the great tumultes in the middes thereof, and the oppreffed in the middes thereof.

10 For thei knowe not to do right, faith the Lord: thei store vp violence, and robberie 11 in their palaces.

12 Therefore thus faith the Lord God, An aduerfarie fhall come eu: n rounde about the countrie, and fhall bring downe thy ftrength from thee, and thy palaces fhallbe fpoiled.

13 Thus faith the Lord, As the fhepherd taketh in out of the mouth of the lion two legges, or a piece of an eare: fo fhall the children of Ifraél be tak: n out that dwell in Samaria in the corner of a bed, and in 14 Damafcus, as in a couche.

15 Heare, and teftifie in the houle of Iaa- kób, faith the Lord God, the God of ho- ftes.

16 Surely in the day that I fhall vifite the tranfpreffions of Ifraél vpon him, I wil alfo vifit the altars of Beth-él, & the hornes of the altar fhall be brokn of, and fall to the grounde.

17 And I wil fmite the winter houle with the fommeer houle, and the houfes of yuo- rie fhall perifh, and the great houfes fhall

be confumed, faith the Lord

CHAP. III.

Against the generosity of Samaria.

1 Heare this worde, ye 2 kine: if Balhán that are in the mostaine of Samaria: which eppresse the poore, and deft: oy the nedie, & thei lay to their maisters, 3 Bring, and let vs drinke.

2 The Lord God hathe fworne by his ho- lines, that lo, the daies shal come vpó you, that he wil take you away withthornes, & your possferitie with his hokes.

3 And ye shal go out at the breaches euerie 4 you e forwarde: and ye shal cast your felues out of the palace, faith the Lord.

4 Come to 5 Beth-él, and trásgresse: to Gil- gál, and multiplie transgression, & bring your sacrifices in the morning, & your tithes after thre 6 yeres.

5 And after a thakes gluing 7 of leaué, pub- lish and proclame the fre offings: for this z liketh you, ó ye children of Ifraél, faith the Lord God.

6 Therefore haue I gluen you 8 ciennes of teeth in all your cities, and scarcenes of

denceſh and good fertion had bene ſufficient to haue bounde 9
Read Deut 14, 18 7 As Leo 7, 11 8 You onely deſſes in theſe
ourwarde ceremonies & haue none other reſpelt. 9 That is, lack
of bread and man-

b God deaſleth not with the Ifraélites as he donſh with other
peoples for the one war neth them be- tore of his pleques by
his Prophetes 1 Becuſe the people euer mourned a- gainſt the
Pro- phetes, he heaweth that Gods ſpate mound the ſo to
ſpeake as that did b He callith the ſtrangers, at the Phili- dion
& Egypt- tions to wit- neſſes of Gods indgements a- gainſt the
If- raélites for their cruſtion & oppreſſion 1 Ius fruit of their
cruſtion and theſe ap- peareſh by their great ri- ches which they
have in their houſes in When the lion hathe ſa- clare his ben-
ges, ſhepherd Bodeha legge or a tip of an eare to ſtore that the
ſhope hathe been woried 2 Where they thought to ha- ue had a
fore holde, and to have been in falette.

a Thus he cal- leth the prin- ces and geuer- ters, & being an
trehized with the great abundance of Gods benefi- tes, 1 organ
God, & care- fore he e- leth them by the mine of bodies & not
of man b They mean rage faiths as haue auora- tie euer y peo-
ple, to powle them, ſo that they may ha- ue proffer by it

c He alle- deſh to ſi there which catches this by hokes and thorn.
d He ſpeakeſh this to con- tempt of the which reſor- ed to their
places, ſi liking y their great

Of drouht & famine.

Amós. Loue the good. 371

I I failed the raise of the times of the earth were de- froyed
with drought & yet you would not consider it so retinue to me
by repentance

k That colde not finde wa- ter youngh where they had heard
lay it had rained.

I As I plagued the P. 1:16, 1:20

m You were almost all con- sumed, and a few of you
wonderfully paternal, 2 King 14:26

n I have to him by irpen- tance

a He fo cal- leth them be- cause they fo housed of the felons,
or be- cause they we re given to wantonous & demones b
Meaning, & the reith par- ce should fear faly be fared c In
these pla- ces that wor- shipped new soldes, which afore time
for and for & nine honour of God thereto- re he faith & these
that not fane them. d In fared of judgement & equite they
encure cruel- ce & oppref- son.

bread in all your places, yet haue ye not re- turned vnto me,
faith the Lord.

7 And also I haue withhold in the raine fro you, when there
were yet thre 1 monetha to the harueft, and I caused it to raine
vpon one citie, and haue not caused it to raine vpon anoth. r

citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or thre cities wandered vnto one citie to drinke water, but they were not fa- tified: yet haue ye not returned vnto me, faith the Lord.

9 I haue fmitten you with blafting, & mil- dewe: you: great gardens & your vineyar- des, & your fig trees, and your oliue trees did the palmer worme deuouie: yet haue ye not returned vnto me, faith the Lord.

10 Petfilence haue I fent among you, after the mane: of 1 Egypt: your yong men haue I flayne with the fworde, and haue taken away your horfes: and I haue made the ftinke of your tents to come vp euen into your noifrels: yet haue ye not returned vnto me, faith the Lord.

11 I haue ouerthrowen you, as God ouer- thre we Sodom and Gomorah: & ye were as a fyre = biande pluét out of the burnig: yet haue ye not returned vnto me, faith the Lord.

12 Therefore, thus wil I do vnto thee, ó If- raél: and becaufe I wil do this vnto thee, prepare to = mete thy God, ó Ifraél.

13 For lo, he that formeth the moftaines, & createth the winde, and declaveth vnto má what is his thought: which maketh the mor- ning dark: nes, and walketh vpon the hie places of the earth, the Lord God of ho- ftes his Name.

CHAP. V.

A lamentacion for the capitulite of Ifraél.

1 Haue ye this worde, which I life vp vpon you, cum a lamentacion of the houfe of Ifraél.

2 The 3 virgine Ifraél is fallen, and fhal no more life: the is left vpon her land, & the- re = none to raise her vp.

3 For thus faith the Lord God, The citie which went out by a thousand, fhal lea- ue an 4 hundredth: and that which went for- the by an hundredth, fhal leaue ten to the houfe of Ifraél.

4 For thus faith the Lord vnto the houfe of Ifraél, Seke ye me, and ye fhal liue.

5 But feke not Beth-él, nor enter into Gil- gál, and go not to Beer-fhéha: for Gilgál fhal go into capitulite, and Beth-él fhal come to naught.

6 Seke the Lord, and ye fhal liue, left he breake out like fyre in the houfe of Iofeph and deuouie it, & there be none to quenche it in Beth-él.

7 They turne 8 iudgemét to wormwood,
and leaue of righteousnes in the earth.

8 He 9 maketh Pleiades, and Orion, and he 10 He deftri- turneth the shadowe of death into the 11 power of God, Iob.

morning, and he maketh the day darcke as 12 13 night: he calleth the waters of the fea, and powreth them out vpon the opé earth: the Lord is his Name.

9 He fit égtheneh the deftroyer againft the mightie: and the deftroyer fhal come a- gainft the foteetiffe.

10 They haue hated him, 11 that rebuked in the gate: and they abhorre him that fpea- keh vprightly.

11 For asmuch then as your treading is vpó the poore, and a ye take from him burdens of wheat, ye haue buylt houfes of hewen ftone, but ye fhal not dwell in them: ye ha- ue plinted pleafant vineyardes, but ye fhal not drinke wine of them.

12 For I knowe your manifolde tranfgrefsi- ons, and your mightie finnes: they afflict the iuft, the take rewardes, & thei oppriffe the poore in the gate.

13 Therefore 14 the prudent fhal kepe filence in that time, for it is an euil time.

14 Seke good and not euil, that ye may liue, and the Lord God of hoftes fhalbe with you, as you haue fpoken.

15 Hate the euil, and loue the good, and e- flablifh iudgement in the gate: it may be that the Lord God of hoftes wil be merciful vnto the remnant of Iofeph.

16 Therefore the Lord God of hostes, the Lord faith thus,
Mournig fhalbe in all ftre- tes: and they fhal fay in all the hie
waies, Alas, alas: and thei fhal call the 1 houfbad. man to
lamentacion, & fuche as can mour- ne, to mourning.

17 And in all the vines fhalbe lamentacion: for I wil paffe
through thee, faith & Lord.

18 Wo vnto you, that 19 defire the day of the Lord: what haue
you to do with it? the day of the Lord is darkenes and not light.

19 As if a man did flee from a lyon, and a beare met him, or
went into the houfe, and leaned his hand on the wall, and a
ferpent hit him.

20 Shal not the day of the Lord be darke- nes, and not light?
euen darkenes and no light in it?

21 I hate & abhorre your feaft daies, and I wil not fmel in your
folemne assemblies.

22 Thogh ye offer me burnt offings and meat offings, 1 I wil
not accept them ne- fier wil I regarde the peace offting of your
fat beafts.

23 Take thou away from me the multitude of thy fongs (for I
wil not heare the me- lodie of thy violes)

24 And let iudgemét runne downe as = wa- ters, and
righteousnes as a mightie riuer.

25 Haue ye offred vnto me fcrifices & of-

f Thal hate & Prophtes, & reprene them in the open of
femblies.

g Ye take bo- na his money n also his fo- de wherewith he
fholde liue

h God wil fo plague them, that thei fhal not fuffer the graffe
were to open their moubles to ad moult them of their fames

i So that all degrees fhal haue mitter of lamentaci for the grant
plague.

k That he fpoketh be- cafe me wre ked & hypo- crisesfad tne
were chten to abide Gods indgements, whine as the godia
tremble & feure, tera- ye, 7 indl 1,4i- reph 1,25.

l Becaufe ye haue corrupt my true fem- ce & remune obfiance
in your ices, 15s 1,4,4,4re. 6,10 m Do your dorse to God & to
your ne- tighour, & fo ye fhal fele his grace plan cifully, if you
fueve your abundit affre tous accor- ding to Gods words.

Zzz.1.

Nonelamenteth Ioséph.

Amós. The priests practise.

frings in the wilderness fortie yeres, ô hou- se of Israel?

a That Idols which you a- demed as your King, & carryed
about, as you did Chion, in the which images you thought
there was a terrume died- ment. Chap. VI. a The Prophet-
chismeth the wreathy, & re- garded our Gods plagues our
monees by his Pro- phesus. b Thee two cities were fa- gous by
their first inhabi- tions the Ca- namenteth fa- ing before el- me
they did nothing entile them that we- re there bor- ne, why
that- de you help f thel sbalde fa- ne you, which were brought
in to dwell in other most politicians? c If God bane destroyed
the- fe excellent el- ties in thro di- vers kingdom- ments, in
Re- bylon, Syria, of the Phil- listines, & back brought their
wide borders into a greater fracture, the yours yet are, shalln
you to be better in the fringe d To that can them fill in your
wretched- ness & thanks, that Gods pla- gues are not at hand,
but give your fel- ues of all i- ditions, where- nes and elects. e
As he can- thel sinners kin few of instru- ments to be able to
form blade gform, thefe did moral to in- ter as means feme
their men affec- nd lo-

plated that he the the the the the the the the the the the
the the the the the the the the the the the the the the the
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But you have borne a Siccúth your King and Chiun your
images, and the starre of your gods, which ye made to your

selues. Therefore wil I cause you to go into captuuitie beyonde
Damafcus, faith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israel lining in pleasure.

b W O to them that are at ease in Zi- ón and trust in the
mountaine of Samaria, b which were famous at the be- ginning
of the nacions: and the house of Israel came to them.

c Go you vnto Calneh, & St: & from thence go you to Hamáth
the great: the go dow- ne to Gath of the Philistums: the: thei
bet- ter theft thefe kingdomes: or the boider of their land
greater then your border,

Ye that put farre away the 4 euil day, and approche to the seat
of iniquitie?

Thei lie vpô beddes of yuoite, & stretch them selues vpon their
beddes, and eat the lambes of the flocke, and the calues out of
the stall.

They sing to the founde of the violet: thei inuent to them
selues instruments of mu- sicke like a Dauid.

They drinke wine in bowls, and anoint them selues with the
chief ointments, but no man is f sory for the affliction of Io-
séph.

Therefore now shal thei go captiue with the first that go captiue, and s the forowe of them that stretched them selues, is at had.

The Lord God hathe sworne by him self, faith the Lord God of hostes, I abhor- re: the excellencie of Iaskób, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

And if there remaine ten men in one hou- se, thei shal dye.

And his vncle b shal take him vp & bur- ne him to cary out the bones out of the house, and shal say vnto him, that is by 1/3 fides of the house, Is there yet any with the? And he shal say, None. Then shal he say, a Holde thy tongue: for we may not remember the Name of the Lord.

For beholde, the Lord commandeth, and he wil smite g great house with breaches, and the little houses with clefts.

Shal hoffes, runne vpon the rocke? or

and caryed away captiue. g. vpon and the love of them the them selues, shal degrees. h And stretched the house and pampes. i The dethroffes shal be to great that none shal almost be left to hone the land: and therefore they shall have them to boon, to cary out the burnt after with more safe. i The is so fo- ne neighbour, that detholled mande thorn. m They shall be so admitted to the dethroffes, that they shall boon no more of the

Name of God, and that they are his people: but they shall be dooms: when they leave God, they are the more than they that are dethroffes or nephems. i The commandeth them to be on rocker whereof it is in vnto: to be home in the throfting that God has been the can have to place among them.

wil one plowe there with oxen: for ye have turned iudgement into gull, and the frute of: righteousness into a wormewood.

Yereioyce in a thing of noght: ye say, Haue not we gotte vs? hone: by our ow- ne strength?

But beholde, I wil raise vp against you a nacion, ô house of Israel, faith the Lord God of hostes: and thei shal afflict you, fi ô the entring in of a Hamáth vnto the riuer of the wilderness.

o Read Chap. 5:7

p That is, po- wer & glorif.

q From one corner of the country to another.

CHAP. VII.

God foreth certain vifsens, whereby be fighteth the def- trultim of the people of Israel. 10 The false accusation of Amaziah 11 His crafty enufil

This hathe g Lord God shewed vnto me, and beholde, he formed a gethop- pers in the beginning of the shurring vp of the latter groeth: and lo, it was in the latter groeth b after the Kings mowing.

And whe they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I besече thee: who shal raise vp Iaskób? for he is smale.

So the Lord c repented for this. It shal not be, faith the Lord.

Thus also hathe the Lord God shewed vnto me, and beholde, the Lord God cal- led to iudgement by fyre, d and it deuoured the great depe, and did eat vp a parte.

Then said I, O Lord God, cease, I besече thee: who shal raise vp Iaskób? for he is smale.

So the Lord repented for this. This also shal not be, faith the Lord God.

Thus againe be shewed me, and behol- de, the Lord stode vpon a wall made by li- ne e with a line in his hand.

And the Lord said vnto me, Amós, what seest thou? And I said, A line. Then said the Lord, Beholde, I wil set a line in the middles of my people Israel, and wil passe by them no more.

And the he places of Ishák shalbe defo- late, and the temples of Israel shalbe de- stroyed: and I wil rise against the house of

Ieroboam with the sworde.

Then Amaziah the Priest of Beth-el sent to Ieroboam King of Israel, saying, Amós hathe conspired against thee in the middles of the house of Israel: the land is not able to beare all his wordes.

For thus Amós faith, Ieroboam shal dye by the sworde, and Israel shalbe led away capitue out of their owne land.

Also a Amaziah said vnto Amós, O thou the Seer, go, flee thou away into the land of Iudáh, and there eat thy bread and prophecie there.

But prophecie no more at Beth-el: for it is the Kings chappel, and it is the Kings court.

a To deonore the land: and he alledeth to the rounding of the one- mate

b After the publicks cast mandemts for mowing was green: or as some rest, when g Kings shepe were shorne

c That is, hal- ed this pla- gue at my prayer

d Meaning of Gods judg- nation was enfamed a- gain: g Rob- bernes of this people.

e fightifying g this shalde be the last men- suring of the people, and g he wode de- fore his ind- gement on log er.

That is, whe Amishad pro- phered they g King shalde be destroyed: for that wie- led Priest no re for hatred he bare to the Prophet then for bourrow- ard the King, shaght that recursion suffi- cient to con- seine hi, wha- re as more o- ther colde to- ke place

g When this indomance of Satan was not able to espouse his purpose by

the King, he stayed by another practise: that was, to seere the Prophets, that he might deponte, and not reprove their solder to there, openly, and to hinder his profus. 14 Then

Amaziahs rewarde.

Amós. Famine of the worde. 747/1224

b Thus he Sheweth by his execordina- rie vocation, & God had good him a charge which he must notes execut.

14 Then answered Amós, and said to Ama- ziah, I was no h Prophet, neither was I a Prophetes sonne, but I was an herdman, and a gatherer of wilde figges.

15 And the Lord toke me as I followed the flocke, and the Lord said vnto me, Go, pro- phecie vnto my people Ifraél.

16 Now therefore heare thou the worde of the Lord. Thou faift, Prophecie not a- gainst Ifraél, and speake nothing against the houfe of Ithák.

I thus God v fed to appro- ne the autora- tie of its Pro- phetes by his pleques & and genets against them, & we- re malicious eormice, for 18 15 & 19, 21 & 25 as this day he doeth against them & perfectue the minikers of his Gospel

17 Therefore thus faith the Lord, Thy wife shal be an harlot in the citie, and thy sonnes and thy daughters shal fall by the sworde, and thy land shal be deuided by line: and thou shalt dye in a polluted land, and Ifraél shal surely go into captiuitie forthe of his land.

CHAP. VIII.

a Which Eign fied the ripe nes of their fines and the readnues of Gods aufge- ments

b There shal- be none late to mourne for them c By saying the tale of fode and nectf fitie chngs & you haue got- ten into your owne hands, &fe cause the poore to defd quickly that fide that they hane, and at length for ne- cefistice to be- come your felance. d When the doath was on ce come, that were fo gerely of gaine, that they thought holy day tobe an hinderan- ce vnto them e That is, the masfare fme- le & the pri- ce great f That is, the inhabrians of the land shal be drawn due Nihu draw- neth many when it unct. Soweth g In the mid- des of their prosperme I wil fend great affliction.

Against the rulers of Ifraél 7 The Lord sweareth. 11 The
famine of the worde of God.

1 Hus hathe the Lord God shewed vn- to me, & beholde, a
basket of somer fruze.

2 And he said, Amós, what scelt thou? And I said, A basket of
somer a fruze. Then said the Lord vnto me, The end is come
vpon my people of Ifraél, I wil paffe by them no more.

3 And the songs of the Temple shal be houlings in that day,
faith the Lord God: many dead bodies shalbe in euerie place:
they shal cast them for the with b filence.

4 Heare this, & ye that c swallow vp the poore, that ye may
make the nedie of the land to faile,

5 Saying, When wil the d new moneth be gone, that we may
sell cecine e & the Sab- bath, that we may set for the wheat, &
ma- ke e the Epháh smale, and the shekel great, and faffe fie
the weights by deceit

6 That we may bye the poore for siluer, and the nedie for
shoes: yea, and sell the refuse of the wheat.

7 The Lord hathe sworne by the excellen- cie of Iaakób, Surely
I wil neuer forget any of their woikes.

8 Shal not the land tremble for this, and euerie one mourne,
that dwelleth therein and it shal rise vp wholly as a flood, and it

shalbe cast out, & f drowned as by y flood of Egypt.

9 And in that day, faith the Lord God, I wil euen cause the a sunne to go downe at noone: and I wil darken the earth in the cleare day.

10 And I wil turne your feastes into mour- ning, and all your songs into lamentacion: and I wil bring sacke cloth vp & all loines, and baldnes vpon euerie head: and I wil make it as the mourning of an onelie son- ne, and the end thereof as a bitter day.

11 Beholde, the daies come, faith the Lord God, that I wil fend a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal they runne to & feo to feke the worde of the Lord, and shal not finde it.

13 In that day shal the fayre virgines and the yong men perish for thirst.

14 They that sweare by the sinne f of Sa- maria, and that fay, Thy Go, do Dan, li- ueth, & a the maner of Beer-sheba liueth, euen they shal fall, and neuer rise vp a- gaine.

their sone, as the papilles yet do by cheire h That is, the of worshiping and the service or religion there vied.

h Whereby he sheweth y they shal not only perish so bodes,
but also in fools for the ke of Gods worde, & in y fods thereof
: For the ido- laters did vie to sweare by their idoles: which
have he calleth

CHAP. IX.

Threatnings against the Triple. 2 And against Ifraél. 11 The
reserung of the Church

1 I Sawe the Lord standing vpon the a al- tar, and he said,
Smite the lintel of the dore, that the postes may shake: and cut
the in pieces, euen the b heads of them all, & I wil slay the last
of the with the swor- de: he y sleeth of them, shal not flee
away: & he that escapeth of them, shal not be de- lickered.

2 Thogh thei digge into the hel, thence shal mine hand take
the: thogh thei clime vp to heauen, thence wil I bring them
downe.

3 And thogh thei hide them selues in the toppe of Carmel, I wil
searche and take them out thence: and thogh thei be hid from
my fight in the bottome of the sea, thence wil I commande the
c serpent, and he shal byte them.

4 And thogh thei go into captiuitie befo- re their enemies,
thence wil I commande the sworde, and it shal slaye them: and
I wil set mine eies vpon them for euil, and not for good.

5 And the Lord God of hostes shal tou- che the land, and it shal melt away, and all that dwell therein, shal mourne, and it shal rise vp wholly like a flood, and shal- be drowned as by the flood of Egypt.

6 He buydeth his d spheres in the heauels, and hathe laid the fundacion of his glo- be of elements in the earth: he calleth the waters of the sea, & powreth them out vpo the open earth: the Lord ii his Name.

7 Are ye not as the Ethiopians c vnto me, o children of Ifraél, faith the Lord haue not I broght vp Ifraél out of the lad of Egypt and the Philistims from f Caphtór, and Arám from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinful kingdome, and I wil de- stroy it cleane out of the earth. Neuerthe- les I wil not vterly s destroy the houfe of Iaakób, faith the Lord.

a Which was at lamilleint for he appea- red not as the idolatrous pla- ces of Ifraél b Bothe the chief of them & also the ci- mine people.

c He sheweth that God wil declare him felle etemie vnto them in all places, and that his ele- ments and all censures shalbe ene- mes to de- stroy them d He derla- reth by y w- derful poo- er of God, by the making of the heauens and y elements that it is not possi- ble for man to escape his sad gements when he punishes. e Am I more bodies to you at the th thistim or the the

the the the the the the the the the the the the the the the the the
the the the the the the the the the the the the the the the the the the
the the the the the the the the the the the the the the the the the

Zzz. ii.

Of the Melfiáh.

Obadiáh. Edoms crueltie.

b Meaning, y none of his fholde percih in his waith.

11 wil fend y Meffiáh pro- mised and re- ftone by him the
fpiritual Israel, Act 15. 16. k Meaning y the very con- mies, as
were the Edomites in others, fhal- de be soymed the lawes in
one fonette and body, who reof Christ fholde be the head.

9 For lo, I wil commande and I wil fite the houle of Ifrael
among all nacions, like as come is fitted in a ftue: yet fhal not
y h leaft ftone fall vpon the earth.

10 But all the finners of my people fhal dye by y fworde,
which fay, The euil fhal not come, nor haften for vs.

11 In that day wil I tafe vp the 1 taberna- cle of Daud, that is
fallen downe, and clo- fe vp the breaches thereof, and I wil rai-
fe vp his ruines, and I wil buyld it, as in the daies of olde,

12 That thei may poffeffe the remnant of h Edóm, and of all the
heathé, becaufe my Name is called vpon them, faith y Lord,
that doeth this.

13 Beholde, the daies come, faith the Lord, that the plowman
fhal touche the mower, & the treader of grapes him that foweth
fede: and the mountaines fhal m droppe fwete wine, and all the
hilles fhal melt.

14 a And I wil bring againe the captiuitie of my people of
Ifrael: and thei fhal buyl- de the waite cittes, and inhabite

them, and thei ſhal plant vineyardes, and drinke the wine thereof: thei ſhal alſo make gardés, & eat the frutes of them.

15 And I wil plant them vpon their land, and thei ſhal no more be pulled vp agai- ne out of their land, which I haue giuen them, faith the Lord thy God.

1 Sigaifying that there ſhal be great plen- ty of all thigs ſo that when one kind of fruze in rape, nother ſhal- de faillowe &c euerie one in courſe, Len 26

m Read 1661, 1.18 a The accom- pliffement he reof is vnder Christ, when they are plan- ted in his Church, out of y which they can never be pulled, after they are once graffed therein

OBADIAH.

THE ARGUMENT.

The Idumeans, which came of Efau, were mortal enemies alway to the Ifraelites, which came of I aakób, therefore did not only vexe them continually with fondry kindes of crueltie, but alſo ſtirred vp others to fight againſt them. Therefore when this were now in their greatſt proſſe- viſe, and did moſte triumphs againſt Ifrael, which was in great affliction and miſerie, God raifed vp hu. Prophet to comfort the Ifraelites, for afmuch as God had now determined to deſtrey their ad- vertaries, which did ſo fure vexe them, and to ſend them ſuche

as ſholde deliuer them, and ſet vp the kingdome of Meſſiáh,
which he had promiſed.

He viſion of Obadiáh. Thus faith y Lord God againſt Edóm, a
We haue heard a rumor ſiío the Lord, and an ambaf- ſadour is
ſent amóg the heathen: ariſe, and b let vs riſe vp againſt her to
batrel.

Beholde, I haue made thee ſmale a- mong the heathen: thou art
vtterly def- piſed.

The c pride of thine heart hathe deci- ued thee: thou that
dwelleſt in the cleftes of the rockes, whoſe habitacion u hie,
that faith in his heart, Who ſhal bring me dow- ne to the
geounde?

Yea though thou exalt thy ſelf as the egle, & make thy neſt
among the ſtarræ, thence wil I bring thee downe, faith the
Lord.

d Came theues to thee or robbers by night? how waſt thou
brought to ſilécē wolle thei not haue ſtollen, til they had ytough?
if the grapegatherers came to thee, wolle thei not leaue ſome
grapes?

e How are the things of Eſau foght vp, & his treasures
ſearcried?

f All the men of thy confederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againft thee: then that eat

thy f bread, haue laid a wolfe vnder thee: there is none vnderftanding in him.

8 Shal not I in that day, faith the Lord, eue deftroy the wife men out of Edóm, and vnderftanding from the mounte of Elau.

9 And thy ft: ong men, ó Temán, fhall be a- frayed, becaufe euerie one of the mounte of Elau fhall be cut of by flaughter.

10 For thy crueltie againft thy e brother I aakób, fhame fhall cour thee, and thou fhalt be cut of for euer.

11 When thou ftodeft h on the other fide, in the day y the ftangers caryed away his fubftance, and ft rágers entred into his ga- tes, and caft lottes vpon Ierufalém, euen thou waft as one of them.

12 But thou fhuldeft not haue beholden the day of thy brother, in the day that he was made a ft ranger, nether fhuldeft thou haue reioyced ouer the children of Iudáh, in the day of their deftruction: thou fhul- deft not haue fpoké proudly in the day of affliction.

13 Thou fhuldeft not haue entred into the gate of my people in the day of their de- ftruction, nether fhuldeft thou haue once

lofed on their affliction in the day of their deftruction, nor haue
laid hands on their fubftance in the day of their deftruction.

14 Nether fhuldeft thou haue ftand in the croffe wares to cut of
them, that fhoulde efcape, nether fhuldeft thou haue ftut vp

f That is, thy femilue frida and gheftes ha ue by fecret praftfes
de- broyed thee.

g He fheweth the caufe why the Edomites were fo fhar- pely
punfthed: to wit, becaufe they were con- nuce to his Church,
who- me now he ch- foneth by pu- cifhing their manner.

h Who Nebu- chad-writ in came againft Ierufalém, y toyndeft
with him & hadft part of y fpor- le, & fo dides recepe when
my people, y is, my brother were afflicted, whom as thou
fhuldeft haue pated & helped my brother. i When the Lord
deprive and them of their former dignitie and gone them to be
caryed into captimine.

a God bathe certainly re- ueiled to his Prophetes y he wil criſe
vp the heathé to deftrei the Edomites, who reof y rumour is
now publi- fhed, Ierem. 49:14

b Thus y hea the incourage them felues to riſe againft E- dóm.

c Which def- pised all o- thers in ref- neft of the ſelf & yet art
but no handfel in comparition of others, and are ftut vp amóg
the hilles as ſeparate from the reft of the world.

d God wil fo defrouythem y he wil leaue none, though themes when they come, as- ke but til the hane ytough, and they that gather grapes, ence I feate to- me behinde them, Ierem. 49:6.

e They in whome thou dides meft, for to haue halpe and friendship of them fhall be thine enemies and deftroy ftue.

Fyre, flame & stubble.

Ionáh. Casting of lottes.

b. Who he will common all heathen, and food them to defray thee I that is re- joined & teru- pled in the Edo- mire's shalbe veterly de- freed, & yet in defure of all 9 enemies I will refrain my Church & refute it n God attri- bute this power to consume his ene- mies to his Church which power is only is proper to his self, at 1st 10, 17 4:24 chr 11,19

the remnant thereof in the daie of afflic- tion.

15 For the daie 6 of the Lord is ntre, vpon all the heathen: as thou hast done, it shal be done to thee: thy rewarde shal returne vpon thine head.

16 For as ye haue 1 drunke vpon mine holy Mountaine, so shal all the heathen drinke continually: yea, thei shal drinke and swa- lowe vp, and thei shal be 2 as thogh thei had not bene.

17 But vpon mount Zión shal be deliuerá- ce, and it shalbe holy, & the house of Iza- kób shal possesse theis possessions.

18 And the house of Izakób shalbe 3 a fyre, and the house of Iuseph a flame, and the house of Esau as stubble, & thei shal kindle

in them and deuoue them: and there shal be no remnant of the house of Esau: for the Lord hath spoken it.

19 And thei shal possesse the South side of the 2 mount of Esau: and the plaine of the Philistims, and thei shal possesse the fiel- des of Ephraim, & the fields of Samaria, and Benjamin shal haue Gilead.

20 And the captiuitie of this hoste of the children of Israel, which were among the P Canaanites shal possesse vnto Zarepháth, and the captiuitie of Jerusalem, which is in Sepharád, shal possesse the cities of the South.

21 And thei what shal faue, shal come vp to Mount Zión to iudge the mount of Esau, and the kingdome shalbe the Lords.

IONAH.

THE ARGUMENT.

WHEN Ionáh had long prophesied in Israel and had little profited, God gave him expresse charge to go, and denounce his judgements against Ninuch the chief critic of the Assyrians, because he had appointed, that thei which were of the heathen, shulde convert by the mightie power of his words,

and that within three daies preaching, that Israel might se how horribly thei had pro- posed Gods wreath, which for the space of so many yeres, had not converted to the Lord for so many Prophetes and so diligent preaching. He prophesied under Iosáh, and Ieroboam, as 2 King 14,25.

o He defori- beth how the Church shal- be enlarged & have great possessions, but this chief- ly is accom- plished under Christ when as the faithful are made but- 1,2 and Iords of all things by him which is their head. p By the Cana- anites the Ie- wes means the Dorche men, and by Zare- pháth, France, and by Sepha- rád, Spain q Meaning 3 God will raise vp in his Church fuchs as shal rule & generous for 4 defence of 5 fame, and def- ification of his enemies under Medi- al, whom the prophet cal- leth bore the Lord & head of this king- dome.

CHAP I.

3 Ionáh fled when he was sent to preache. 4 A tem- perit arifeh, and he incast into the sea for his dif- obedience.

a After that he had preached along time in Israel: and so Ezekiel, after that for a time he had prophesied in Ioda, he had villous in Babylon, Ezek 1,2 b For seeing 3 great obfion- tion of 4 Isa- cilers, he sent his Prophet to the Gentiles 4 they might go more the to re- perance or at least make the incastables for Ninuch was the chief critic of the As- syrians c For an au- terer

writer, it obtained in cir- canic abode cight & foire mile & had a christand and fyne hideous rowers, and at this time there were no hon- drish &cowcise thou had child of therein. Chap 4,25. d Whereby he declared his weakness, that would not promptly follow the Lords calling, but gave place to his own reason, which persuaded him that he shulde nothing at all prison there, seeing he had done so shalde good among his own people. Chap 4,2 e Which was the haue, and power to take shipping chisber, called alib Jeppe. f From that vocation whereunto God had called him, and wherein he w olde haue afflicted him g As one 5 w olde haue cast of that care, and fulcicada by taking test and quicenea

He worde of the Lord come a also vnto Ionáh the sonne of Amitrái, saying,

Arife, and go to b Ni- nuch, that great citic, and crye against it: for

their wickednes is come vp before me.

But Ionáh rose vp to a flee into Tarshish from the presence of the Lord, and went downe to a Iaphó: & he founde a ship going to Tarshish: so he paied the fare ther- of, and went downe into it, that he might go with them vnto Tarshish, from the presence of the Lord.

But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was like to be

broken.

Then the mariners were aſſaied, and cry ed euerie man vnto his god, and caſt the wares that were in the ſhip, into the ſea to lighten it of them: but Ionáh was gone downe into the ſides of the ſhip, and he

drish & cowſe thou had child of therein. Chap 4,25. d
Whereby he declared his weakneſſe, that would not promptly follow the Lords calling, but gave place to his own reaſon, which perſuaded him that he ſhulde nothing at all priſon there, ſeeing he had done ſo ſhalde good among his own people.
Chap 4,2 e Which was the haue, and power to take ſhipping chisber, called alib Jeppe. f From that vocation whereunto God had called him, and wherein he w olde haue afflicted him g As one 5 w olde haue caſt of that care, and fulcicada by taking teſt and quiceneſſe

laie downe, and was faſt a ſlepe.

6 So the ſhipmaſter came to him, and ſaid vnto him, What meaneſt thou, ô ſleper! Arife, call vpon thy b God, if ſo be y God wil thinke vpon vs, that we periſh not.

7 And thei ſaid euerie one to his felowe, Come, and let vs caſt lottes, that we maie knowe, for whoſe cauſe this cullis vpon vs: So thei caſt lots, & the loeſel vpon Ionáh. 8 Then ſaid thei vnto him, Tel vs for whoſe cauſe this eull is vpon vs: what is

thine occupacion? and whence comest thou? which is thy countre? and of what people art thou?

9 And he answered them, I am an Ebrew, & I feare the Lord God of heanen, which hath made the sea, and the drye land.

10 Then were the men exceedingly afraid, and said vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had told them)

11 Then said thei vnto him, What shal we do vnto thee, that the sea maie be calme vnto vs? (for the sea wrought and was trou- blous)

12 And he said vnto them, Take me, and cast me into the sea: so shal the sea be cal- me vnto you: for I know, that for my sake this great tempest is vpon you.

13 Neuertheles, the men rowed to bring it to the land, but thei colde not: for the sea wrought, and was troublous against them. Zzziii.

b As they had called on their idoles, which declared that idolaters haue noisy nor cer- teinate, but in their trou- bles sake, thei cannot tell to whome 1 Which de- clared that 2 master was in great extremi- tie, and done, which thing was Gods mo- tion in them for the trial of the cause: and this may not be done but in matters of great impor- tance

Ionahs praier.

Ionáh. A proclamacion.

8 This declareth that the very wicked in their necessities see vouchod for her court, and also that they are touched with a certain feare to these mans blood, where at the time no manless of the great wretches.

They were touched with a certain repentance of their life past, and began to worship the true God, by whom they saw them as a wonderful delivered; but this was done for fears and not of a pure heart and affection, neither according to God's words in Thus the Lord wode chastis his Prophet with a not for terrible spectacle of death, & hereby also confirmed him of his favour and support in this his charge which was assumed him.

14 Wherefore thei cryed vnto the Lord, & said, "We besche thee, & Lord, we besche thee, let vs not perish for this mans life, and late not vpon vs innocent blood: for thou, & Lord, hast done, as it pleased thee.

15 So thei toke vp Ionáh, and cast him into the sea, & the sea ceased from her raging. 16 Then the men feared the Lord exceedingly, & offied a sacrifice vnto Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionáh: and Ionáh was in the m belly of the fish thre dates, and thre nights.

18 Now they saw them fishes so wonderfully delivered: but this was done for fears and not of a pure heart and affection, neither according to God's words in Thus the Lord wode

chastis his Prophet with a not for terrible spectacle of death, & hereby also confirmed him of his favour and support in this his charge which was assumed him.

CHAP. II.

Ionáh is in the fish belly. 1 His prayer, to He is delivered.

a Being now swallowed vp of death, and seeing no reme dy to escape, his faith brath out vnto the Lord knowing v out of the ve ry hel he was able to deli-ue him. b For me was now in the fishes belly as in a grue or place of dar-hence. c That decia-red what his prayer was, & how he labored between hope and def-payes, confide ring the neg-leth of his ve-cation & Gods judgements for the same: but yet in the end faith gave the vishute d Then hath delivered me from the bel-ly of the fi-she & all the-fe dangers, at is were rousing me from death to life. e They that depend vpon any thing (not on God alone f That refute their owne fe-lience & that goodness they shallle als vucene of God.

a This is a great declan-tion of God's mercie. 1 he mccworth him agatus & Son-dents hi forch as his Prophet which had

1 Then Ionáh praied vnto the Lord his God out of the fishes belly, 2 And said, I cryed in mine affliction vnto the Lord, & he hea de m:: out of the bel-ly b of hel cryed I, and thou heardst my voice.

3 For thou haddest cast me into the bottome in the middes of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am cast awaie out of thy sight: yet wil I loke againe toward thine holy Temple.

5 The waters compassed me about vnto the foule: the depth closed me rounde about, & the wedes were wrapt about mine head. 6 I went downe to the bottome of the moi-taines: the earth with her barres was about me for euer, yet hast thou brought vp my life from the pit, & Lord my God.

7 When my foule fainted within me, I re-membred the Lord: and my praie came vnto thee, into thine holy Temple.

8 Thei that waite vpon lying vanities, forsake their owne mercie.

9 But I wil sacrifice vnto thee with the voice of thanksgiving, and wil paie that that I haue vowed: saluacion is of Lord. 10 And the Lord spake vnto the fish, and it cast out Ionáh vpon the drye land.

CHAP. III.

Ionáh is sent against Nineuéh. 1 The repentance of the King of Nineuéh.

1 And the wode of the Lord came vn to a Ionáh the seconde time, saying, 2 Arise, go vnto Nineuéh that great citie, and preache vnto it the preaching, which I bid thee.

3 So Ionáh arose and went to Nineuéh ze-before shewed so great infirmtle.

cording to the worde of the Lord: now Nineuéh was a b great and excellent citie of thre dates journey.

4 And Ionáh began to entre into the citie a dates c journey, and he cryed, and said, Yet for the dates, & Nineuéh shalbe ouer-thrown.

5 So the people of Nineuéh 4 beleued God and proclaimed a fast, & put on sackcloth from the greatest of them eue to the least of them.

6 For worde came vnto the King of Nineuéh, and he rose from his throne, and he laied his robe from him, and couered him with sackcloth, and fate in asshes.

7 And he proclaimed and said through Nineuéh, (by the counsel of the King and his nobles) saying, Let nether ma, not beaft, bullocke nor shepe taft any thing, nethet fede not drinke water.

8 But let man and beaft put on sackcloth, and crye mightely vnto God: yes, let e-uerie man tuine from his euil waie, and

from the wickednes that is in their hands.

9 Who can tell if God wil turne, and repes and turne awaie
from his fierce wrath, y we perish not?

10 And God sawe their b works that thei turned from their euil
wayes: &c God re-pented of the euil that he had said that he
wolde do vnto them, and he did it not.

frues of their repentance, & did precede of faith & God had
planted by the manisteria of his Prophet. 1 Read Leren 18,8.

CHAP. III.

The great goodness of God toward his creatures.

1 Therefore it displeased a Ionáh exceedingly, and he was
angrie.

2 And he praid vnto the Lord, and said, I praie thee, & Lord,
was not this my sayig, when I was yet in my country; therefore
I preueled it to flee vnto a Tarshish: for I knew that thou art a
gracious God, and merciful, slowe to angre and of great
kinsdones, and repented thee of the euil.

3 Therefore now & Lord, take, I besche thee, my life c from
me: for it is better for me to dyg then to liue.

4 The said the Lord, Doest thou wel to be a angrie?

5 So Ionáh went out of the citie and fate on the East side of the citie, and there made him a boothe, and fate vnder it in the shadowe c til he might se what shulde be done in the citie.

6 And the Lord God prepared a g gourde, & made it to come vp ouer Ionáh, that it might be a shadowe ouer his head and deliuer him from his grief. So Ionáh was exceeding glad of the gourde.

7 But God prepared a worme when the morning rose the next daie, and it smote

f Which was a further means to court him from the he reumland in his boothe.

b Read Chap.

c He went for ward one one in the citie, & preached, & so he continued all y citie was conquered

d For he declared that he was a Prophet sent to them fro God to do-noire his rod-gendts against them.

e Not that y dumme bestful hadioned of colde repent, but y by their example man might be sftonished, confide ring y for his spone y angre of God hanged onan all creatures.

f He willed, that the men shulde earnestly call vnto God for mercie

g For partly by the threatening of y Prophet, & partly by the motion of his owne confide, he denied whether God wode slowe them mercie h I am in the

a Besoufe hereby he shulde be taken as a salie prophet, & so she Name of God, which he preached, shulde be blaf phemed.

b Read Chap.

c Thus he praied of grief bearing his Gods Name by this large-
nenes might be blaf phemed as thegh he sent his Prop-thera
forthe to denoise his indgenntes in vanne

d Will thou be ridge when I do shings for my glorie, and when
I do noir e For he don-ted as yet whe ther God wol-de slowe
the mercie or not and therefore after fourne dayes he de-poned
out of the citie, lo-ding what y's-fas God wol-de said

the

Ionahs infirmitie.

Micah. Destruction.

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g This declareth the great anchorances where God's services
on fall when they go up place in their own defection, & do not
in all things willingly submit the selves to God

the gourde, that it withered.

8 And when the sunne did arise, God prepared also a fervent East winde: and the sunne bet upon the head of Ionah, that he fainted, and wished in his heart to dye, and said, It is better for me to dye, then to live.

9 And God said unto Ionah, Does thou wel to be angre for the gourde? And he said, I do wel to be a angry vnto ye death.

10 Then said the Lord, Thou hast had pitie on the gourde for the which thou hast not laboured, nether made it growe, which came vp in a night, and perished in a night,

11 And shulde b not I spare Nineueh that great citte, wherein are 1 six score thousand perfonnes, that can not discern between their right hand, & then left had, and also muche cattel?

b Thus God met citally reproach him, which wode puse him self & this gourde, and yet wode restrain God to shewe his compulsion to so unme thou said people. Meaning, y they were children, & infants.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah served in the worke of the Lord, concerning Iudah and Israel, at the hast thirtie peres at what time Isaiah prophesied. He declareth the destruction first of the one kingdom, and then of the other, because of their

manifolde wickednes, but chiefly for their idolatra. And to this end he noteth the wickednes of the people, the crueltie of the primor and governours, and the permission of the false prophetes, and the delisting in them. Then he seteth for the coming of Christ, his kingdom, & the felicitie thereof. This Prophet was not that Micah which resisted Ahab, & all his false prophetes, as I. King, 22, 8, but another of the same name.

CHAP. I.

1 The destruction of Iudah & Israel because of their idolatra.

a Borne in Ma rishah a case of Iudah

b Because of the malice, & obfluence of people whom he had so oft exhorted to repentance, he famooeth the to God's judgement taking all creatures, & God him self to witness, that the preaching of his Prophets, & they na ne abused, that he reunged c Meaning hereby that God wil come to judgement against y strong citte & holdes d Samaria, & shulde have been an eaple to all Israel of true religio & justice, was y puddle, and shews of all idolatra, and corruption, & boushed them selves of their father Iaskob-e. 1 Not in the idolatra and selection f Which they gathered by evil practices, & taught that their idoles had enriched them therewith for their service vnto them.

He worde of the Lord, that came vnto Micah the a Morashite
in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah,
which he sawe cu cerning Samaria and Ierufalem.

1 Iufalem.

2 Heare, b all ye people: hearken thou, o earth, and all that
therein is, and let the Lord God be witness against you, even
the Lord from his holie Temple.

3 For beholde, the Lord cometh out of his place, and wil come
c downe, & tread vpo the hie places of the earth.

4 And the moutaines that melt vnder him (so that the valleis
cleaue) as waxe before the fyre, & as the waters that are
powred downeward.

5 For the wickednes of Iaskob is all this, & for the sinnes of
the house of Israel: what is the wickednes of Iaskob Is not a
Samaria & which are the hie e places of Iudah? Is not
Ierufalem?

6 Therefore I wil make Samaria as an heape of the field, & for
the planting of a vineyards, and I wil cause the stones thereof
to tumble downe into the valley, & I wil discover the
fundacions thereof.

7 And all the grauen images thereof shalbe broken, and all the
gifts thereof shalbe burnt with the fyre, and all the idoles

thereof wil I destroye: for the gathered it of the hyre of an harlot, and they shal retur-

had enriched them therewith for their service vnto them.

ne to the wages of an harlot.

8 Therefore I wil mowne & houle: I wil go without clothes, and naked: I wil make lamentacion like the dragons, & mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudah: the enemie is come vnto the gate of my people, vnto Ierufalem.

10 Declare ye it not at b Gath, nether wepe ye: for the house of Aphrah roule thy self in the duft.

11 Thou that dwellest at sShaphir, go together naked with shame: she that dwellest at Zaanan, shal not come for the in y mourning of Beth-Exel: the enemie shal i teceue of you for his standing.

12 For the inhabitant of Maroth waited for good, but evil came from the Lord vnto the m gate of Ierufalem.

13 O thou inhabitant of Lachish, binde the charet to the beaftes o of price: she o is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moretheth b Gath: the houfes of Achzib shalbe as a lie to the Kings of Israel.

15 Yet wil I bring an a heire vnto thee, o inhabitant of Marethah, he shal come vnto Adullam, the glorie of Israel.

16 Make thee balde: and shaue thee for thy delicate children: enlarge thy baldenes as the egle, for they are gone into captuitie from thee.

1 Iufalem o Thou first receded y idolatra of Iaroboam, & Ierufalem p Thou shalt bribe y Philiations thy neighbours, but they shal deceive thee, as wel as thee of Ierufalem q He propheseth against her owne citte, & because it signified an heritage, he said y God wode tend an heave to prescribe it r For so they thought them selves for the strength of their citte.

CHAP. II.

2 Threatnings against the wanton & dentis people.

4 They wode teache the Prophets to preache.

Zzz.iii.

g The galon y came by their idoles, shalbe consumed as a chig of onghe: for as y wages or riches of harlotes are wodeely gotten, so are they villy and speedy spent. h Let the Philiations our enemies revoye at our destruction

1 Which was a citte were to Ierufale, Ioth. 18, 21, & signi- feth
do the refort he wil- leth them to mowne, & you le the selves
in y duft, for their duth citte citte k I hefe were cates whereby
y seemne shalde pafe as he come to Iudah l He shal not depart
before he hath oper- come you, and so you shal pay for his ta-
ryng

m For Rab- shakoh had thou vp Ierufalem, y thee col de noe
feud to succour them. o to see away: for Sancherib shad they
first to y citte, & remained therein whihle S in his captature, &
ar mir against Ie-

Prophecie not.

Micah. Couetoufnes is cruel.

a Affone as they rise, they caress their wicked dem. for of y
night, and according to their power have others. "Mistis is pro-
ce."

b Thus the lower lament and say that there is no be pe of
reticulio living their pos fiction are di nified among the
enemies c Ye fhal ha- ne no more lands to di- side, as you had
in times past, and as you v- fed to meafure them in the fu- bile

d Thus the people warne the Prophecies that they fpo be to
them no more; for they can not alife their threaten- ings

e God faith, that they fhāl not prophecie, nor receive no more
of their veheket nor taures

fare, hefe your workers accor- ding to his Law!

g Do not the godlie finde my wordes comfortable! h That is, a-
fore time

i The poore can have no climodine by them, but they fpoyle
them, as though they were comin- es

h I has it, their fathance, and living, which is Gods blef- fing,
and as it were, parts of his glove

j Ierufalēm fhāl not be your forger- de: but the cin fa of your
de- ftuition

m That is, flowe him left to be a Propheſ tes they delite of
their commodities their gueſt and wales and lead them wards,
and to helpe

W O vnto thé, that imagine iniqui- tie, and worke wickednes
vpon their beddes: "whé y morning is light thei prachfe it
becauſe their had" hathe power. And they couet fields, and
take them by violence, and houſe, and take them away; fo they
opprefſe a man and his houſe, eu man and his heritage.

3 Thezeſore thus faith the Lord, Beholde, againſt this familie
haue I deuifed a pla- gue, whereout ye fhāl not plucke your
nec kes, and ye fhāl not go fo proudly, for this time is euil.

4 In that day fhal they take vp a parable against you, and lament with a dolful la- métacion, & fay, We be veterly wafted: he hathe changed the porcion of my peo- ple: how hathe he taken it away to reftore it vnto me: he hathe diuided our fields.

5 Thetefore thou fhal haue none that fhal caft a coard by lot in the Congregacion of the Lord.

6 They that prophecied, Prophecie ye not. The fhal not prophecie to them, ne- ther fhal they take fname.

7 O thou that art named the houfe of Iaa- kób, is the Spirit of the Lord fhoi tened; are thefe his workes are not my wordes good vnto him that walketh vprightly: But he that was yefter day my people, is risen vp on the other fide, against an enemie: they fpoyle the beautiful garmet from the that paffe by peaceably, as though they returned from the waire.

9 The women of my people haue ye caft out from their pleafant houfes, or from their children haue ye taken away my glorie continually.

10 Aiife and departe, for this is not your left: becaufe it is polluted, it fhal deftroie you, euen with a fore deftruction.

11 If a ma walke in the Spirit, & wolde lie falſely, faying, I wil prophecie vnto thee of wine, and of ftrong diinke, he fhal eue be the Prophet of this people.

13 I wil furely gather thee wholly, o Iaa- kób: I wil furely gather the remnant of If- rael: I wil put them together as the fhepe of Bozrah, euen as the flocke in the middes of their folde: the cities fhalbe ful of brute of the men.

15 The v breaker vp fhal come vp before them: they fhal breake out, and paffe by the gate, and go out by it, and their King fhal go before them, and the Lord fhalbe vpon their heads.

16 That is, flowe him felf to be a Prophet. He floweeth what Prophe- cies they delite in that is, in flatterer, which tel them pleafante tales, & fpoake of their commodities. To do furely thee. The enemies fhal breake their guest and walles and lead them in to Caldera. To dize them for- ward, and to helpe their enemies.

CHAP. III.

Against the tyrannie of princes and false prophecies.

And I faid, Heare, I pray you, o heads of Iaakób, and ye princes of

the houfe of Ifrael: ffulde not ye knowe judgement

2 But they hate the good, & loue the euil; thei plucke of their fkinnes from them, & their flesh from their bones.

3 And they eat also the flesh of my people, and flay of their skinne from them, & they breake their bones, & chop them in pieces, as for the pot, & as flesh within the caldron.

4 Then verily they crye vnto the Lord, but he wil not heare them: he wil euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus faith the Lord, Concerning the prophets that disceue my people, and bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepaite waire against him,

6 Therefore verily shall be vnto you for a vision, and darkenes shall be vnto you for a diuination, and the funne shall go down ouer the Prophetes, and the day shall be darke ouer them.

7 Then shall the Seers be afnamed, and the soothsayers confounded: yea, they shall all couet their lippes, for they haue none an swer of God.

8 Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgment and of strength to declare vnto Iacob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iacob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They buyld vp Zion with blood, and Ierufalem with iniquitie.

11 The heads thereof iudge for rewardes, and the Pricfts thereof teache for hyre, & the Prophetes thereof prophecie for money: yet wil they leane vpon the Lord, & fay, Is not the Lord among vs no euil can come vpon vs.

12 Therefore fhall Zion for your fake be blowed as a field, & Ierufalem fhall be an heape, and the mountaine of the houfe, as the hie places of the foreft.

of his vocatio by the Spirit of God, fereeth him felf alone against all the wicked, flowing how God borbe gate him giftes, habilitie, and knowledge, to difcerne bereene good & evil, and alfo confucite to reprece the finnes of the people, and not to flatter them. They buyld them houfes by hitherie, which be calleth blood and iniquitie. They wil fey, that they are the people of God, and abufe his Name as a pretence to cloke their hypocrisia. & Read Jeremiah, 2d, 18.

CHAP. III.

1 Of the kingdoms of Christ, and felicitis of his Church:

1 B Ve in the last dayes it fhall come to a When Christ paffe, that the mountaine of the Houfe of the Lord fhall be prepared in the cot of the mountaines, and it fhallbe exalted aboufe the b hilles, and people fhall flowe vnto it.

2 Yes,

a That thing which is rofe & famful, be- the to generne my people a- right, & alfo to dit: harge your owns confici- ce:

b The Pro- phet condemneth the wic- ked gourners not only of conctoufnes, theft, and our ther, but com- preach them to wolves, lyons, & mofte cruel beads

c That is, whé I fhall vifte their wict ed- uc: for though I heare y god- I ebece they crye, Ifa 6, 12, yut I wil not heare theft thigh they crye, Ifa 1, 15, 1am 2, 15; 1 pet- 2, 15

d They deuen to all their fith fiance, & then flatter them, promising that all fhall powel but if one re- frame from their bellies, then they in- nece all wayes to michef.

e As you ha- ne louce to wilke in dar- krees, and to prophecie lies fo God fhall

reuerne von with groffe blindeses, and ignorened, fo y whé all others fhall fo the

bright bea- me of Gods greets, ye fhall as blinde men grope as in y night.

f When God fhall difconer them to the worde, they fhall be afraid to fpea- he: for all fhall knowe y they were but falfe prophecies, and did belye the worde of God. g The Prophet being affured

God wil gather his.

Micah. Of the Messiah.

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He sheweth that there is no true Church but where as the people are toughly Gods pure words & by his corrections and threatings he will bring the people into sub sultion which are in the ve- nooth corners of the world. They shall absture from all evil doings, and exercise them selves in godines & in well doing to others. I had I a 2,4 g He sh which that the peo- ple of God opite to remain no conflate in their religion, about all the world's shul- de give them selves to their superficial & abolition. I will cause that Israel, & to now as one lone & halely, and to almost delivered, shall live agnize & grow into a great people. Meaning le- nsallem whe- re the Lords flocke was ga- then to The flori- thing state of the seldom, as it was un- der David & Salombo, & thing was ac- complished to the Church by the chasing of Christ. In the means shall he shew- eth that they shalde indore great trou- blist and ten- tations when they have the selves neither to have King nor counse mble sheweth that I faith- ful right not to measure Gods inde- ments by the bragges and threatings of I wicked, but thereby are admoni- shad to life by their hear- ters to God to call for del- inrence. n God growth his Church this vi- nor is so oft as he overcometh their enemies but the accomplishment hereof shalbe at the left coming of Christ

a Yea, many nacians shal come and say, Co- me, and let vs go vp to the Mountaine of the Lord, and to the House of the God of Iaakôh, and he wil c teache vs his waies, & we wil walke in his paths: for the Law shal go for the of Zion, and the worde of the Lord from Ierufalem.

And he shal iudge among many people, & 4 rebuke mightie nacians a farre of, & thei shal breake their fwordes into mattockes, and their speares into c fiefs: nacion shal not life vp a fworde against nacion, nether shal they flearne to fight any more.

But thei shal fit euey ma vnder his vine, and vnder his fig tre, and none shal make them afiated: for the mouth of the Lord of hostes hath spoken it.

For all people wil walke e euey one in the name of his god, and we wil walke in the Name of the Lord our God, for euer and euer.

At the fame day, faith the Lord, wil I ga- ther her that halteth, and I wil gather her that is cast out, & her that I haue afflicted.

And I wil make her that halted, a 1 cm- nant, & her that was cast farre of, a migh- tie nacion: and the Lord shal eigne ouer them in Mount Zion, from hence for the e- uen for euer.

And thou, d t tovere of the flocke, y strong holde of the daughter Zion, vnto thee shal it come, euen k the first

dominion. & king- dome shal come to the daughter Ierusalem.

Now why doest thou crye out with lamentation h it there no King in thee is thy counsellor perished: for forow hath e taken thee, as a woman in travail.

Sorow and mourne, d daughter Zion, like a woman in travail: for now shalt thou go for the of the citie, and dwell in the field, & shalt go into Babel, but thee shalt thou be deliuered: there the Lord shal redeme thee from the hand of thine enemies.

Now also many nacians are gathered against thee, saying, Zion shalbe codemned and our eye shal loke vpon Zion.

But they m knowe not the thoghtes of the Lord: they vnderstand not his counsel, for he shal gather them as the sheaues in the barne.

Arife, and thrsh, d daughter Zion: for I wil make thine house yion, and I wil make thine housees brasse, & thou shalt breake in pieces many people: and I wil confecrate their riches vnto the Lord, and their substance vnto the ruler of the whole worde.

n God ginseth his Church this vihoris so oft as he overcometh their enemies: but the accomplishment hereof shalbe at the left coming of Christ

CHAP. V.

a The destruction of Ierufalem. a The excellence of Beth- liem.

N Ow assemble thy garisons, d daugh- ter of garisons: he hath e laied siege against vs: they shal smite the iudge of If- rael with a iodde vpon the cheke.

And thou Beth-leem Ephrathah art h li- tle to be amog the thoufands of Iudah, ye out of thee shal he come for the vnto me, that shal be the ruler in Israel: whofe c go- ings for the haue bene from the beginning & from everlasting.

Therefore wil he giue them vp, vntil the time that the which shal beare, shal tra- tail: then the remnant of their brethren shal returne vnto the children of Israel.

And he shal stand, and fede in y strength of the Lord, & in the maiestie of the Na- me of the Lord his God, & they shal dwell stil: for now shal he be magnified vnto the ends of the worde.

And he shal be our peace whf Asshur shal come into our land: when he shal tread in our palaces, then shal we raise against him seuen shepherds, and eigh principal men.

And they shal destroie a Asshur with the fworde, & the land of Nimiod with their fwordes: thus shal he h deliuer vs from Asshur, when he cometh into our land, & when he shal tread within our borders.

And the remnant of Iaakôh shalbe amog many people, as a dewe from the Lord, and as the showres vpon the graffe, that wai- teth not for man, nor hopeth in the sonnes of Adam.

And the remnant of Iaakôh shal be amog the Gentiles in the middes of many peo- ple, as the lyon among the beasts of the fo- rest, and as the lyois whelp among the flockes of shepe, who when he goeth tho- row, treadeth downe and teareth in pieces, and none can deliuer.

Thine hand shal be life vp vpon thine ad- uerfaries, & all thine enemies shalbe cut of. And it shal come to paffe in that day, farth y Lord, that I wil cut of thine h hor- fes out of the middes of thee, and I wil destroie thy charets.

And I wil cut of the cities of thy land, and ouerthrowe all thy strong holdes.

And I wil cut of thin: inchanters out of thine hand: and thou shalt haue no more fochfayers.

Thine idoles also wil I cut of, & thine i- mages out of the middes of thee: and thou shalt no more worship the worke of thine hands.

And I wil plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.

And I wil execute a vengeance in my and Babylonians which were the chief at that time wil God deliuer vs when the enemies cometh into our land or Church which God shal deliuer, shal onely depend on God feste, as doeth the graffe of the field, and not on the hope of destroy all things wherein thou puteth thy confidence, as thy and idolatrie, and so wil helpe thee.

alle forewar- neth them of the dangers y shal come, be- foreflies: enoy thee comfor- tes, shewing y foreflies: the Ierufalem was accubined & her garisons to trouble others the Lord wol- de now cause other garisons to veze her, and that her Rulers shalde he shureen on the face mo he commip- treally h For so the Jewes deceded their country, that for every thousand tre- re was a chief capanne and herasth Beth- liem was not able to make a thousand, he calleth it life, but yet God wil raise vp his capanne and governour therms: thus it is not the leaf by resth of this hemo- fit, as may 2,6 e He sheweth that the com- ming of Christ & all his was- re were ap- polted of God shall eternate d He compa- reth the hewes to women & childe, who for a sthe shal de haue great forowes, but at length they shalde haue a comfortable delinuerer, loth t: Thar 11, Chis- fles kingdo- me shalbe the- ble and mer- lasting, and his people, alwel the Gettles as the Jews shal dwel in safene f Thea Messiah shalbe a fed- cines laurga- de for vs, and thigh the ene- me muade vs for a time, yes shal God thurn vp many & shal be able to deliuer vs g Theis who- me God shal raise vp

for y delinuerer of his Church, shal destroy all the enemies
thereof, which are more here by y asfyrian

Aaaa.i.

Treasures of wickedness.

Micah. Perilous times.

1 Is Shal be so recrishe that like harhe not hear heard of Chap.

VI

2 He taketh the mousianes and hard rec- kes to wane against
the ob- sinace of his people

3 I have not hurt thee, but behaved us- nize breaches upon
thee.

4 That is, re- member my be- naises from beginning how I
delivered you from Balaianes course, and also spread you fro
Shirine, which was in place of Moab, til I brought you into the
land promised

5 That is, the crutch of his promises & his mousicide be-
noises to war- de you

6 Thus the peo- ple by hypo- crise as how to please God, and
are comfe- to offer facri- fices, but wil not chige the- is lines

7 There is no- thing so dear to man, but the hypocrites wil
offer us unto God, if they chike thereby to avoid his angerless
they wil never be brought to mot- side their ow- ne affections
& to give them felizes wil- lingly to serve God as he ob-
mandeth

8 The Prophet in few war- des called the to the obser- sion of
the so condemns, to know if they wil obey God aright or an,
saying God home prescri- bed them to do this

9 Meaning, when God speaketh to a- ly citie or na- ish, the
godlie wil acknowledged to his mantle and consider out the
mortal and their bring- eth the chrea- tion, but God that sin-
deth it.

10 That is, of 2a rabition 11 Thou shalt be consumed with
inwarde grief and only, as they that lay

wrath and indignacion vpon the heathen, 1 which they haue
not heard.

CHAP. VI.

An exhortation to the dumme creatures to heave the ind-
gement against Israel being undignle. 2 What maner of
sacrifices do please God.

H Earken ye now what the Lord faith, Arise thou, and contend
before the mountaines, and let the hilles heare thy voyce.

Heare ye, d mousianes, the Lords quarel, and ye mightie
fundacions of the earth: for the Lord hathe a quarel against his
people, and he wil pleade with Israel.

O my people, what haue I done vnto thee? or wherein haue I
grieved thee 3 testifie a- gainst me.

4 Surely I 4 brought thee vp out of the land of Egypt, &
redeemed thee out of the hou- se of tenants, and I haue sent

before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Ba- lik King of Moab had
diuised, and what Balaam the sonne of Beor answered him,
from 6 Shattim vnto Gilgal, that ye may knowe the 7
righteousness of the Lord.

6 Wherewith 8 Shal I come before Lord, & bowe my self
before the hie God: Shal I come before him with burnt
offerings, & with calues of a yere olde?

7 Wil the Lord be pleased with thousands of rams, or when
thousand riuers of oyle? Shal I giue my firstborne for my
trisgres- sion, men the frute of my bodie for the sin- ne of my
soule?

8 He hathe shewed thee, d ma, what is good, and what the
Lord requireth of thee: 9 fu- rely to do instely, and to loue
mercie, and to humble thy self, to walke with thy God.

9 The Lords voyce cryeth vnto the 10 citie, and the man of
wisdom shal se thy name: Heare the rod, and who hathe
appoin- ted it.

10 Are yet the treasures of wickedness in the house of the
wicked, and the scant measu- re, that is abominable?

11 Shal I instifie the wicked balances, and the bag of deceitful
weights?

12 For the riche men 13 thereof are ful of cru- eltie, & the inhabitants thereof haue spo- ken lies, & their tongue is deceitful in their mouth.

13 Therefore also wil I make thee sicke in smitting thee, & in making thee desolate because of thy sinnes.

14 Thou shalt eat and not be satisfied, & thy casting downe shalbe in the middes of thee, and thou 15 shalt take holde, but shalt not deliuer: & that which thou deliuerest, wil I giue vp to the sword.

1 Meaning, that the citie shalde go about to sine har men, holde on that which they woke preserve.

15 Thou shalt fowe, but not reape: thou shale treade the oliues, but thou shalt not anoint thee with oyle, and make swete wine, but shalt not drinke wine.

16 For the 17 statutes of Omel are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I shulde make thee waste, and the inhabitants the- reof an hissing: therefore ye shal beare the teptoché of my people.

your doings, you alledge the Kings auvoirite by his flames, and also wis- dome duplicate to so doing, but you shal use escape punishment, but as I have shewed you great fauour, and taken you for my people, so shalt your plagant be accordingly, Luk 12,47.

m You haue re- ceased all the corrupció and adollescive, who-
rewerth the of tribes were in fested under Omel and A- hab his
sonner and to excels

CHAP. VII.

1 A complaint for the finale number of the righteous 2 The
wickedness of these times. 3-4 The preference of the Church.

1 W O is me, for I am as 4 the somer gatherings, & as the
grapes of the vintage: there is no cluster to eat: my soule
desired the first ripe frutes.

2 The good man is perished out of the earth, and there is none
righteous among men: 3 that all lie in waite for blood: euer y
man hometh his brother with a net.

3 To make good for the evil of their hands, the prince asked,
and the judge indgett for arewarde: therefore the 4 great man
be speaketh out the corruption of his soule: so 5 they wrap it
vp.

4 The best of them is as 6 a brier, and the most righteous of
them is sharper then a thorne hedge: the day of 7 thy
watchmen & the victuacion cometh: then shalbe their
confusion.

5 Trust ye not in a friend, nethe: pur ye co- fidence in a
counseller: keep the dores of thy mouth from her that lieth in

thy bo- some.

6 For the sonne reuileth the father: the daughter riseth vp
against her mother: the daughter in law against her mother in
law, and a man: enemies are 7 men of his owne house.

7 Therefore 8 I wil loke vnto the Lord: I wil waite for God my
Sauour: my God wil heare me.

8 Retoyce not against me, 9 d mine enemy: thogh I fall, I shal
arise: when I shal sit in darkness, the Lord shal be a light vnto
me.

9 I wil beare the wrath of the Lord because I haue sinned
against him, vntil he pleade my cause, and execute iudgement
for me: then wil he bring me for the to the light, & I shal se his
righteousness.

10 Then she that is mine enemy, shal loke vpon it, and shame
shal couer her, which said vnto me, Where is the Lord thy
God? Mine eyes shal beholde her: now shal she be troden
downe as the myre of the stutes.

a The Prophet taketh vpon hun the perfio- ne of 7 earth, which
com- plainteth that all her frutes are gone, so 7 none is left: 7
is, that there is no godlie: ma stemming for all are given to
crucifix & deceit, so that none (pareth his owne bro- ther

b He sheweth that 7 prince, the judge and the riche man are linked together, all to do: will end to cloke the doings one of another

c That is, the riche man that is able to give money, abder- neth from no wickedness nor minors.

d Theft me a- gre among the selves & con- fect with one consent to do will

e They that a- re of miche e- limation and are ceded me the hourh a- mong the, are but thornce & brent to pre- be

f Meaning of the Prophecies & governments g The Prophet sheweth that the onelie re- medy for the godlie: m delpe rat eulis is to flee vnto God for fae cour.

h This is spo- ken in the per son of the Church which ealleth the malignant Church herh- nems.

11 Thos

Gods power.

Nahúm. Our strong holde. 378 55/1224

To wit, wh God shall shew him self a de- broner of his Church, and a destroyer of his enemies & Meaning, the cruel empire of the Baby- lonians 1 When the Church shall be reduced, they that were con- misses afore, shall come out of all the con- cess

of the wreide vmo- ther, so that ne- ther holdes, re- ents, fear
nor mountains shall be able to let them in afore this grace
appear, he sheweth how grievous- ly the hypo- crises them
selves shall be punished, bring that the earth is self, which can
not sione, shall be made wake because of their weaknesses in
the Prophet prayeth to God to be merciful vmo his Church,
when they shall be fet cured abroad as in foliants places to
bubylon and to be beneficial vmo them as in time past God
promisteth to be favorable to his people as he had been afore
time

11 Thiu 1 the day, that thy walles shal be buyl: this day shal
driue faire away b the decre.

12 In this day also they shal come vnto thee from 1 Affhú, and
from the strong ci- ties, and ftion the strong holdes euen vnto
the riuen, and from sea to sea, & from moû- taine to
mountaine.

13 Notwithstanding, the land shalbe defo- late becaufe of the
that dwell therein, and for the ftutes of m their inuentions.

14 b Fede thy people with thy rod, the stocke of thine heritage
(which dwell solitarie in the wood) as in the middes of Carmél:
let them fede in Basfhán and Gileád, as in ol- de time.

15 a According to the dayes of thy com- ming out of the land
of Egypt, wil I ffiewe vnto thee maruefious things.

16 The Nations ſhal ſe, and be confounded for all their power:
they ſhal I laye their hand vpon their mouth: the ſtion eares
ſhal be deafe.

17 They ſhal I licke the duſt licke a ſerpét: thei ſhal mone out
of their holes like wor- mes: they ſhal be afraide of the Lord
our God, and ſhal feare becauſe of thee.

18 Who is a God like vnto thee, that takeeth away iniquitie, &
I paſſeeth by the tréſgref- ſion of the remnant of his heritage!
He re- reineth not his wrath for euer, becauſe mercie pleaſeth
him.

19 He wilturne againe, and haue compaſſi vpon vs: he wil
ſubdue our iniquities, & caſt all their finnes into the bottome of
the ſea.

20 Thou wilt performethy a trueth to Iaa- kób, & mercie to
Abrahám, as thou haſt ſworne vnto our fathers in olde time.

21 Thou wilt performethy a trueth to Iaa- kób, & mercie to
Abrahám, as thou haſt ſworne vnto our fathers in olde time.

22 his merciful promes, which he had made of olde to
Abrahám, ſhalde apprehende the promes by faith.

23 They ſhalbe as dumme men & dare begge no more 24 They
ſhalbe admiſhed, and afraid to hear of them ſpeaks, left they
ſhal- de heare of their deſtru- ction 25 They ſhal fall flat on the

grounds for feare 26 As though he welde not fe is, but winke
an it.

27 Meaning, of his elect

28 The Church is affured, that God wil de- clare in effect the
trueth of and to all they

NAHVM.

THE ARGUMENT.

A S they of Nineueh fherwed them felves prompt and ready to
receiue the worde of God at Ionahs preaching, and fo turned to
the Lord by repentance fo after a certeine timetather giving the
felves to wordefe meanes to increase their dominion, then
feking to continue in the feare of God, and trade wherein they
had beffone, they caft of the care of religion, and fo returned to
their vomite, and proufled Gods iufte iudgement againift
them, in affifcing his people. Ther-free their citie Nineueh was
deftroyed, and Meich-haladan King of Babel (or as fome
thunke Nebuchad-nor, xár) enieged the empire of the Alfhú
ius: But becaufe God hafhe a continual care of his Church, he
ftireth vp his Prophet to comfort the godfhe, fherwing that the
deftuption of their enemies ftudde be for their con-
foliation. And as it femeth, he prophecied about the time of Hic, Alfhú,
and not in the time of Ma- noffeh his fonne, as the Iones write.

CHAP I. Of the destrution of the Assyrians, and of the
definerance of Ifrall.

aftend Ifa 1:1. b The viftion or revelation, which God ob-
mided Nahúm to write con- cerning y Ni- nenies c That is,
borve of a poore vil- lage in the tri- be of dimfon. d Meaning,
of his glove e With his he is but angre for a time, but his angre
ne ner af-a-geth toward the re- probes, though for a time he
deftere it f Tion y wie- led wolde ma- ke Gods mer- cie an
occaffi to fince, but y Prophet wil- leth them to confide his
force and misce.

He a buidé of Nineueh. b The boke of the viftion of Nahúm y
Elkefhute. God u 4 ielous, and the Lord reuengeth: y Lord
reuengeth: eue the Lord of angre, the Lord wil take vengeance
on his aducifaries, and he left tueth wrath for his enemies.

The 5 Lord u flowe to angre, but he is great in power, and wil
not fuiely cleare the wicked: the Lord hafhe his way in the
whirle winde, and in the ftome, and the clouds are the duft of
his fete.

He rebukeeth the fea, and diyeeth it, and he dryeth vp all the
riuen: Balhán is wa- fted and Carmél, and the floure of Leba-
nán is wafted.

The mountaines tremble for him, & the and misce.

hilles melt, & y earth is burnt at his fight, yea, the worde, and all that dwell therein.

6 Who can stand before his wrath? or who cá abide in the fierceness of his wrath? his wrath is powred out like fyre, and the rockes are broken by him,

7 The Lord is good b and as a strong hol- de in the day of trouble, and he knoweth them that trust in him.

8 But passing ouer as with a flood, he wil vterly destroye the 1 place thereof, and darkenes shal pursue his enemies.

9 What do ye imagine againist the Lord? he wil make an vter destruction: affliction shal not rife vp the seconde time.

10 For he shal come as vnto 1 thornes folden one in another, and as vnto drunkardes in their drunkenness: the shalbe deuoured as stubble fully dried.

shal lie in perpetual darkness, & never recover their strength sheweth that the enterprises of the Affhú againist indith were againist God, & therefore he wolde in destroye the ar once, not made to returne y seconde time. I Flogh y Affhú: thunke the foluen like thornes y pricke on all sides yea y Lord u, the fyre on the moure not able to laide againist state feare, so that shalbe nathig Affhú.

g If all cream res be at Gods cōn, and unne & toon is able to
reflit his wrath, fhal me ll over him felf and chuke by ante
means to ofeape whd he proufheth his God to angre h Left y
faith- ful stude be ditouraged by grazing me power of God, he
fheweth the that his mer- cies apperten- ne vnto them, & that
he ha- the care ouer them 1 Signifying, y God wil ind- dully
deftroye Kineuh, and y Affyrians in fa che fore enthal

Aaaa.ii.

Good tidings.

Nahúm. A bloodie citie.

m Which may be understand came of bane- berth, or of whole
body of the people of Nineuth. n Thogh they choke the fel- ues
in moin is fence, and of grazenh fregth yes when God thal pa-
fe by, he wil deftroiyethent now with Ben- ding he chion- uth
in Church and promifeth no make sound of penithing them by
the Affyrians Ifie 13,7. rom 10,11. o Manning St neberth, who
sholde hane no more chifed, but he flame as the houfe of by
the death of

11 There, a cometh one out of thee that imagineth euil againit
the Lord, euen a wicked counfelour.

12 Thus faith the Lord, Thogh they be quiet, & also manie, yet
thus thal they be cut of when he thal paffe by: thogh I haue
afflicted thee, I wil afflict thee no more.

13 For now I wil breske his yoke from thee, and wil burst thy bondes in fondre.

14 And the Lord hathe giuen a commandement concerning thee, that no more of thy name be a fowd coat of the houfe of thy gods wil I cut of the grauen, and the molten image: I wil make it thy graue for thee, for thou art vile.

15 Beholde vpon the mountaines the fete of him that declareth, & publifhethr peace: o ludah, keperthy folene feaftes, performe thy vowes: for the wicked thal no more paffe through thee: he is utterly cut of. 16 Which peace the lawes should enjoy

CHAP. II.

He describeth the victories of the Caldeans against the Affyrians.

17 He destroyer is come before thy face: keperthy munitió, loke to the way: make thy loynes ftrong: increafe thy ftréngth mightely.

18 For the Lord hathe turned away the glorie of Iaakób, as the glorie of Ifraél: for the emptiers haue emptied them out, & marred their vine branches.

19 The shield of his mightie men is made red: the valiant men are in fcarlet: the charrets fhalbe as in the fyre flames in the day of his preparation, and the firre trees thal tremble.

20 The charrets thal rage in the fretes: thei thal runne to and fro in the hie wayes: thei thal feme like lampes: they thal ftote like the lightning.

21 He thal remember his ftróg men: they thal flumble as they go: they thal make hafte to the walles thre of, and the defen- fe fhalbe prepared.

22 The gates of the riuers fhalbe opened, and the palace thal melt.

23 And Huzzáb the Queene fhalbe led away captiue, and her maides thal leade her as with the voyce of doues, fmiting vpon their breafte.

24 But Nineuéh is a of olde like a poole of wates: yet they thal flee away. Stand, fld, thal they crye: but none thal loke backe.

25 Spoyle ye the filuet, fpoyle the golde: for there is none end of the flore, glorie of all the pleafant veffels.

26 She is emptie and voyde and waffe, & the heart melteth, and the knees fmite to- gether, and forow is in all loines, and the faces of them all gather blackenes.

27 The fhalbe fcartered, & thal not loke backe thogh me wode call them. b God chmandeth the enemies to spoile Nineuéh, & promifeth the fufante richet, & treafores. 1 2 hirt is, Nineuéh, & the men thoroof fhal- be afint this fette. k Read loél 2,6.

28 Where is the dwelling of the lyons, & the pafture of the lyós whelpes: where the lyon, the lyoneffe walked, and the lyons whelpe, and none made them afraid.

29 The lyon did reare in pieces ynough for his whelpes, and woryed for his lyoneffe, and filled his holes with praye, & his den- nes with fpoyle.

30 Beholde, I come vnto thee, faith the Lord of hoftes, & I wil burne her charrets in the smoke, and the fworde thal deuoute thy yong lyons, & I wil cut of thy fpoile from the earth, & the voice of thy meflengers thal no more be heard.

CHAP. III.

1 Of the fall of Nineuéh. 2 My power can escape the hand of God.

2 O Bloodie citie, it is all ful of lies, and robberie: the pray departeth not:

3 The noyce of a whippe, & the noyce of the mounge of the wheles, and the bea- ting of the horfes, and the leaping of the charrets.

4 The horfeman lifeth vp bothe the bright fworde, and the glittering fpeare, and a mul- titude η flame, and the dead bodies are manie: there η none end of their corples: they flumble vpon their corples.

5 Because of the multitude of the fornications of the harlot that is beautiful, and is a maftrefe of witchcraft, and felleth the people thorowe her whoredome, and the nations thorowe her witchcraftes.

6 Beholde, I come vpon thee, faith the Lord of hoftes, and wil difcouer thy fkirtes vpó thy face, and wil fhewe the nations thy filthines, and the kingdomes thy flame.

7 And I wil caft filth vpon thee, and make thee vile, and wil fet thee as a gafing ftocke.

8 And it thal come to paffe that all they that loke vpó thee, thal flee from thee, and fay, Nineuéh is deftroyed, who wil haue pitie vpon her: where thal I feke comfort for thee.

9 Are thou better then. No, which was ful of people: that laye in the riuers, and had the waters round about it: whofe ditche was the fea, her wall was from the fea?

10 Ethiopia and Egypt were her ftrengh & there was none end. Put and Lubim were her helpers.

11 Yet was the caryed away, went into captiuitie: her yong children also were dashed in pieces at the head of all the ftretes: & thei caft lottes for her noble me, & all her mightie me were bound in chaines.

12 Also thou fhalt be drunken: thou fhaltc hide thy felf, and fhalt feke helpe becaufe of theemie.

13 All thy ftrong cities fhallbe like figtrees w the firft ripe figs: for if thei be flaken, thei fall into the mouth of the eater.

14 Beholde,

15 Me fing, haneuéh, w hode inhabria were reuel like the lyons & giuen to all opyraf- fion & fparked no renf⁶⁴⁹. or tyrannie to proude for there wines, & children

16 That is, af- fone as my wrath begin- neth to kindle & Simplifying heraldes, & were acco- lued to proe- la me waere fo- me read of thy gemme to- the where with Nineuéh was wons to brufe the bones of the poore.

Chap III. 17 Is there rce feth to fpoile and robbe. 18 He fheweth how the Cal- deans thal ha- ffe, and how contaginal their horfes fhallbe in bea- ting the grod- de when they come against the Affyrians.

19 He compa- reth Nineuéh to an harlot, & by her heamte and fcheltie entifeth yong men, & bring- eth them to defruitism.

20 Manning, A- lexandria, & was as league & fo manie nations, and yet was now de- ftroyed.

21 Beholde.

The godlie oppressed.

Habakkuk. Offer to the net.

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e Signifying, y Gods using- ment shulde luddeuly de- Srove
the Af- Syrruna, a scho- se vermine are with cause or change
of me- ther.

11 Beholde, thy people with the are wome: the gates of thy
land shalbe opened vnto thine enemies, the fyre shal deuoure
thy bantes.

14 Drawe thee waters for the siege: fortifie thy strong holdes:
go into the claye, and temper the morter: make strong bricke.

15 There shal y fyre deuouie thee: the fwor de shal cut thee of:
it shal eat thee vp like y locustes, thogh thou be multiplied like
y locustes, or multiplied like y grasshopper.

16 Thou hast multiplied thy marchantes a-boue the starres of
heauen: the locust spoi-leth and flieth awaie.

17 Thy princes are as the grasshoppers, and thy captaines as
the great grasshoppers w remaine in the hedges in the colde
dayet: but when the sunne aifeth, they flee awaie & their place
is not knowe where thei are.

18 Thy f shepherdes do slepe, o King of Afshur: thy strong me
lie downe: thy people is scattered vpon the mountaines, and no
man gathereth them.

19 There is no healing of thy wound: thy plague is grievous:
all that heare y bruce of thee, shal clappe the hands ouer thee:
for vpon s whome hathe not thy malice passed continually?

f Thy princes and couldest!

f Meaning, y there was no people, to who me y Affyrruna had
not down here.

HABAKKVK

THE ARGUMENT.

The Prophet complaineth vnto God, considering the great
felicities of the wicked, and the miserable oppression of the
godlie, which indure all kinde of affliction or crueltie, and yet
can see none end. Therefore he had this revelation shewed him
of God, that the Caldeans shulde come and take them awaie
captives, so that they colde looke for none end of their troubles
as yet, because of their stubbornness and rebellion against the
Lord. And lest the godlie shulde despise, seeing this horrible
confusion, be comforteth them by this that God will punish the
Caldeans their enemies, when their pride and crueltie shalbe at
height: wherefore he exhorteth the faithful to patience by his

owne example, and sheweth them a forme of prayer,
wherewith they shulde comfort them selues.

CHAP. I.

8 A cieplaine against the wicked that persecute the inst.

He burden, which Habakkuk y Prophet did se. O Lord, how
long shal I crye, and thou wilt not hear! even crye out vnto
thee for violence, and thou wilt not helpe!

a The Prophet complaineth vnto God and bewaleth that andg y
fewes at leth none equite nor his therlie loue: but in head he
reef reigneth crueltie, ineth, contention & strife b To suppresfe
him if any shulde shewe him self ex-fours of Gods cause. c
Becastle the judges which shulde redressle that excite are as
evil as the rest d As in times past you wolde not helene Gods
wonde, fo shal y eone now helene one frage plague which are
at hand e They reem selues shal be your judges in this canst
and none shal hane anorette ouer eife to circule them Expo 1.1.

Why doest thou shewe me iniquitie, and cause me to beholde
forowe for spoyling, and violence are before me: and there are
that raise vp strife and contention.

4 Therefore the Law is dissolved, and iudgement doth neuer
go forthe: for the wicked doeth compasse about the righteous:
therefore wrong iudgement procedeth.

5 Beholde among the heathen, and regarde, & wonder,
marueil: for I wil worke a worke in your daice: ye wil not
beleue it, thogh it be tolde you.

6 For lo, I raise vp the Caldeans, that bitter and furious nacion,
which shal go vpo the breadth of the land to possesse the
dwelling places, that are not theirs.

7 Thei are terrible & fearful: thei iudgement and their dignitie
shal procede of them selues.

8 Their horses also are swifter the the leopards, and are more
fierce then the wolues in the euening: & their horsemen are
many: & their horsemen shal come fro far re: thei shal flie as y
egle hasting to meat.

9 They come all to spoyle: before their faces shalbe an
Eastwinde, and they shal gather the captiuitie, as the sand.

10 And thei shal make the Kings, and the princes shalbe a
skone vnto them: thei shal deride eucy strong holde: for they
shal gather dust, and take it.

11 Then shal thei take a courage, & transgresse & do wickedly,
imputing this their power vnto their god.

12 Art not thou of olde, o Lord my God mine holy one: we
shal not dye: O Lord, y hast ordeined them for iudgement, and
o God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not se euil: y canst not beholde wickednes: wherefore doest thou loke vpon the trassgressors, holdest thy tongue when the wicked deuouieth the man, that is more righteous then he?

14 And makest men as the fish of the sea, or as the creping things, that haue no ruler ouer them.

15 Thei take vp all with the angle, thei catch the it in their net, and gather it in their yarne, whereof they reioyce & are glad.

16 Therefore thei sacrifice vnto their men and burne incense vnto their yarne, because by them thei porcion is fat & their meat plenteous.

17 Shal thei therefore stretch out their net & not spare continually to flaye y nacion Aaaa. iii.

f For y fewes make feared thiswinde, be- cause it de- sroved their iruses g They shalbe so many in no her h They shal cast vp moun- ers against in. i The Prophet coforth the faithful that God wil also destroy the ha by lounsm, he- cause they shal abofishne victorie and become pro- de and mindes, arrivating the praise hereof to their selues h He assures the godlie of Gods protec- tion; shewing that the en- mie can do no more then God hache ap- pointed, and al so that their fones requi- red shehe a sharpe rod. l So that the great deuou- ieth the finale and the Cal- deans destroy all the worlde in Meaning, y

the enemies farmer the sel- ues and glorie to their owne force,
power, wit n Meaning, y they shulde not.

The ftones fhall crye.

Habakkúk. Teachers of lies.

CHAP. II.

2 A vision, 3 A gainst pride, coueoufhes, drunkgones and idolatrie.

a I wil reoufi- ce mine owne indigiment, and onely depend on God to be in- ftrushed what I fhall answer them that she fe my prin- ching, and to be armed a- gainst all com- tances. b Wren in great letters, then he that rumeth, may read it. c Which contained the de- ftruction of the enemy, & the comfort of the Church, which thug thoft accure not according to meas halfe of feftions, yet the yffe of be the it oftine as but time ap- poused d To end in him felf or in anfe worldin thing, is sour to be quiet: for the coelle reft is to flay upon God by faith, Rom- ter, 17. galat 1st abr 10,18. e He compa- reft the prou- de, and cou- cte man to a drunkard that in with one rea fon and fenfe, whome God wil penifh, & make him a laughing doc- he to all the world: & this he fpeaketh for the com- fort of the godlie, and a- gainst the Cal- doun f Signifying, that all the world fhall with the de- ftruction of tyrants, and that by their oppreffion, & coueoufhes that heape her upon them fel- ues more hea- nie burdens: for the more they get, the more are they mooled g That is, the Medes and Parfians, that fhall deftroye f Babyfonides

I Wil ftand vpon my 4 watche, and fet me vpon the tovere, and wil loke & fe what he wolde fay vnto me, & what I fhall answer to him that rebukeft me.

And the Lord answered me, & laid, Wri- te the vifion, and make it plaine vpon ta- bles, that he may runne b that rea- deth it.

For the vififi is yet for an appointed time, but at 5: laft it fhall fpeake, & not lie: thogh it tary, waite: for it fhall furely! come, or fhall not flay.

Beholde, 4 he that lifeeth vp him felf, his minde is not vpright in him, but the iufte fhall liue by his faith.

Yea, in dede the proude man is as he that tianfgreesteth by wine: 5 therefore fhall he not endure, becaufe he hafhe enlarged his defire as the hel, and is as death, and can not be fatiffied, but gathereth vnto him all naciens, and heapeth vnto him all people.

Shall not all thefe take vp a parable agaift him, and a tanting prouerbe againft him, and fay, Ho, he that increafeth that which is not his? 6 how long? and he that ladeth him felf with thicke claye?

Shal s they not rift vp fuddenly, that fhall bite thee? and awake, that fhall ftire thee? and thou fhalt be their pray?

Because thou hast spoiled manie naciens, all the remnant of the people shal spoile thee, because of mens blood, and for the wrong done in the land, in the citie, & vnto all that dwell therein.

Ho, he that couerteh an euil coueoufhes to his houle, that he may set his nest on hie, to escape 8 from the power of euil.

Thou b hast consulted shame to thine owne houle, by deftuoying manie people, and hast finned against thine owne foule.

For the 9 stone shal crye out of the wall, and the beame out of the timber shal an- fwer it.

Wo vnto him that buyldeth a towne with blood, and erefteth a citie by ini- quitie.

Beholde, is it not of the 10 Lord of ho- ftes that the people shal labour in the very fyre: the people shal euen weary them sel- ues for very vanitie.

For the earth shal 11 be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

15 Wo vnto him that giueeth his neigboure = drinke: thou ioyneft thine heate, & ma- keft him drunken also, that thou maist fe their priuities.

16 Thou art filled with shame a for glorie: drinke thou also, and be made naked: the cuppe of the Lords right hand shal be turned vnto thee, and shameful spuing shal- be for thy glorie.

17 For the 2 crueltie of Lebanon shal couer thee: so shal the spoile of the beastes, which made them afaide, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the 3 image? for the maker thereof hath made it an image, and a teacher of lies, thogh he that made it, trust therein, when he maketh dumme idoles.

19 Wo vnto him that faith to the wood, Awake, and to the dumme stone, Rise vp, it shal teache thee: behold, it is laide couer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holie Temple: let all the earth kepe filence before him.

like crueltie shalbe executed against them p He sheweth by stones gods colde nothing entile them: for they were or stones, read Jerem 10,8 q if thou wile confide: what that is hath neither breath nor life, but is a dead thing;

m He repro- cheth that the King of Baby lon, who as he was drunken with couetousnes and crueltie, so he pronounced others to the same & infamed them by his rage, & so in the end brughes them to shame a Where as f thought to hate glorie of these thy

dungs, they fhall tume to thy fhame: for f Shalt drin he of the
fame cup d others in thy corne a Becaufe the Babylonions were
cruel not only againft o- ther naciens, but alfo again the people
of God, which is meat by Liba nion, and the beaftes the-
reache there- eth that the

that the be- that blockes it is, and how

CHAP. III.

2. A praier for the fatisfiful.

1 A Praier of Habakkúk the Prophet for the 2 ignorances.

2 b O Lord, I haue heard thy voyce, and was afraide: d Lord,
teuiue thy 3 worke in the middes of the people, in the middes
of the yeres make it known: in wrath re- member mercie.

3 God commeth from 4 Temán, and the holie one from mounte
Parán, Sélah. His glorie couerteh the heauens, & the earth is
ful of his praife,

4 And his brightnes was as the light: 5 he had hones coming
out of his hands, and there was the hiding of his power.

5 Before him went the peftilence, and bur- ning coles went for
the before his fete.

6 He ftode and meafured the earth: he behelde and diffolued the naciens and the euerlafting moftaines were broken, or the ancient hilles did bowe: his 7 waies are e- uerlafting.

7 8 For his iniquitie I fawe the tentes of Co- fhán, and the curtaines of the land of Mi- dián did tremble.

a The Pro- phat inltrun- heth his peo- ple to pray vn to God not on ly for their great ftones, but alfo for fuche as they had coun- ti- ted of igno- nence b Thus the people were afraided when they heard Gods the care- lungs, and proud c That is, the ftone of thy Church which is now ready to perfifh befo re it come to half a perfofh age which fualde he vu- der Christ. d Trmie and Parán were no re findi whu- re the Law was glori: whereby it fignified that his folidanfless was as pro-

ftone now as it was then. e Whereby is mere a power, that was joy- need with his heighten, which was hid to the reft of the worfide, but was riæcified in Mount Siuli to his people, Pfol. 11,19 f Signifying that God haube wonderful means, and ever had a meruffious power when he wolde defiouir his Church g The iniquitie of this King of Syria in wæring thy people was made manifest by thy indgenesis, to the com- fort of thy Church, Ibid. 1,10, and alfo of the Midianites, which deftruded them fidues, Ibid. 7,23.

b Signifying, that the coueoufhes men is the ruins of his owne houfe, when as her ftionle in to curule it by crueltie and

oppression. 1 The stones of the house shall crye, and say that they are boylt of blood, and the wood shall answer and say the shame of it self. 2 Mearning, that God wil not deserre his wagonate long, but wil come, and desstroye all their labours, as though they were confirmed with fyre. 3 In the destruction of the Babylonians his glory shall appear through all the creature.

Elements, Gods soldiers. Zephaniah. Mansioye. 378759/1224

b Messing, 3 God was not angry with y waters, but y by this moun he wolde destroy his enemies and destroy later his Church.

I and fo destroyed vis all y elements as infronts for the destruction of thine enemies.

2 That is, thy power I for he had not only made a converse of Abraham, but rented much his potterite. m Read Num 20.11

n He allowed to y red sea & Iordan, which gave passage to Gods people, & shewed lightnes of their obedience, as it were by lifevely vp of their hands

n as appeneth Ioth 10, 12.

p According to thy commandment the fume was directed by the weapons of thy people, that fought in thy cause, as though it durd not go forwards. q Signifying that there is no salvation, but by Christ. r From the top to the toe thou hast destroyed the enemies.

Was the Lord angrie against the h riuers or was thine angrie
against the floods? or was thy wrath against the fea, that thou
didest ride v upon thine horses? thy cha- rettes brought
faluation.

Thy h bowe was manifestely reueiled, o the lothes of the tribes
were a sure wor- de, Sélah. y m didest cleave the earth with
riuers.

The mountaines faw thee, and they trembled: the ftreame of
the water n paf- sid by: the depe made a noise, and lift vp his
hand on hie.

The o fume and moone stood ftil in their habitation: r at the
light of thine arrows thei went, and at the bright thinning of
thy speares.

Thou trodest downe the land in angrie, and didest thresh the
heathen in displea- sure.

Thou wentest for the for the faluation of thy people, even for
faluation with thine s Anointed: thou hast wounded the head of
the house of the wicked, and difcoue- redst the fundatrons vnto
the r necke, Sélah.

tion prepared x The chief finger vpon the infirmence of the
fume was directed by the weapons of thy people, that fought in
thy cause, as though it durd not go forwards. q Signifying that

there is no faluation, but by Christ. r From the top to the toe
thou helt destroyed the enemies.

Thou didest f strike thorowe with his owne statues the heads of
his villages: they came out as a whirlwinde to featter me:
their reioycing was as to deuoure the poore fecretly.

Thou didest walke in the fea with thine horses vpon the heape
of great waters.

When I t heard, my belie trembled: my lippes ftok at the
voyce: othenes entred into my bones, and I trembled in my fel-
fe, that I might rest in n the day of trou- ble: for when he
cometh vp s vnto the peo- ple, he fnal destroy them.

For the fngtre fnal not florish, nether fnal frute be in the vines:
the labour of the olive fnal faile, and the fieldes fnal yelde no
meat: the snepe fnalbe cut of from the folds, and there fnalbe
no bullocke in the ftalles.

But I wil reioyce in the Lord: I wil joy r in the God of my
faluation.

The Lord God is my ftrength: he wil make my fete like
hindees foie, & he wil ma- ke me to walke vpon mine hie
places. To the chief finger on Neginothal.

tions prepared x The chief finger vpon the infirmence of the
fume was directed by the weapons of thy people, that fught in

thy cause, as though it durd not go forwards. q Signifying that there is no faluation, but by Christ. r From the top to the toe thou helt destroyed the enemies.

f God de- froyed his e- nemies boe he great and fma le with their owne weapht, though they were never to ferre against his Church. He remneth to that which he foke in y 1, we and fneeth how he was afrid- de of God and gennies

He fheeth that fnalfnal of none: have true left, ap- cept they falu before y we- ight of Gods mignments.

That is, the enemies but y godhe fnalbe quiet, nowig that all things fnal curse to good vnto thef. He occlu- reth whereon fundeth the comfort & toy of the faith- ful, though thei fe never fo great affi-

f onfick s fnal Church.

ZEPHANIAH.

THE ARGUMENT.

S Sing the great rebellion of the people, and that there was now no hope of amendment, he de- nounceeth the great judgement of God, which was at hand, shewing that their countries fnalde be veterly destroyed, and they carried away captives by the Babylonians. Yet for the comfort of the faithful

he prophesied of Gods vengeance against their enemies, as the Philistines, Moabies, Af- frians and others, to assure them that God had a communal care over them. And as the wicked fnalde be punished for their fumes and transgressions: fo he exhorteth the godlie to pacience, and to trust to finde mercie by reason of the fre promes of God made vnto Abraham: and therefore quiet- ly to abydle to God shewe them the effect of that grace, whereby in the end they fnalde be ga- thered vnto him, and counted as his people and children.

CHAP. I.

Threatnings against Iudah and Ierufalim, because of their idolatres.

He worde of the Lord, which came vnto Zepha niah the fonne of Cu- shi, the fonne of Geda- liah, the fonne of Ama- riah, the fonne of Hiz- kiah, in the daies of Io-

fiah, the fonne of a Amón King of Iudáh. I wil surely destroy all things fro of the land, faith the Lord.

I wil destroy man and beast: I wil destroy the a foules of the heauen, & the fish of the fea, & ruines fnalbe to the wicked, & I wil cut of man from of the land, faith y Lord.

4 I wil also fretche out mine hand vpo Iu- dáh, and vpon all the inhabitants of Ierufa- lém, & I wil cut of the remnát of

Báal fro this place, and the names of the h Chema- rims with the Priestres,

5 And them that worship the hofte of hea- uen vpon the houfe toppes, and them that worship and fware by the Lord, and by c Malchám,

6 And them that ate turned backe fro the Lord, and thofe that haue not fought the Lord, nor inquired for him.

7 Be ftill at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hathe prepared a facrifice, o hathe fancified his gheftes.

teth them that wil hoche feye they worship God, & yet wil fware by idoles and ferne them: which halung is here condemned, as Exa 1-19 a King 17.95.

b Which wo- re an order of fopertition men appen- ted to musher in the furece of Báal, and were as his pe cultur chap- lens, read a King 11.11 ho- fte 10.5 c He allo- deth to their idole Molech, which was for hidden Lea. 20.2 yet they called him their king and made him as a godthentfo re he here no-

Aaaa. iii.

a King 22.1 a King 21.19 a Not y God was angrie & thofe duome creatures, but because men wnto fwicked for whofe

can fe they were created, God moheth them to take parte of the
punish- me with him.

Frofen in their dregs.

Zephaniáh. The careles citie.

d Meaning the courtears & did imitate & fridge apparel of
other na- cious to win- ne their fa- nour thereby, & to appear
glorious in & lyes of all o- ther, read Itus. 31:16 e He menuch
the seruances of the rulers which moade other mens houses and
re- loyce and lea- pe for joy with they can get any pray to plafe
their mafter with- all f Signifyfing & all & corners of the cists
of Iomfalém fhall be fol of trouble g I his is mef of the ftice
of the marchá- tes which am lower than & reft of the pla- ce a
bout it h So that no- thing fhall ef- cape me i By their prof-
perise they are hardened in their wic- kedors Deut 28, 30,
annis 1, 11 k They that troffed in their owne ftrength and
contem- ned the Pro- pletes of God. Ier 25, 7, ieli 1, 11, annis
1, 12. Exph. 7, 19. Chap. 3, 4.

8 And it fhallbe in the day of the Lords fa- crifice, that I wil
vifite the princes & the Kings children, and all fucne as ate clo-
thed with a ftange apparel.

9 In the fame day alfo wil I vifit all thofe that e dance vpó the
threftiofde fo proud- ly, which fil their mafters houses by cruel-
tie and deceit.

10 And in that day, faith & Lord, there shal- be a novce, and crye from the i fifth gate, & an howling fró the seconde gate, & a great destruction from the hilles.

11 Howle ye inhabitants of e the lowe pla- ce: for the cópanie of the marchants is de- stroied: all thei that bare filuer, are cut of.

12 And at that time wil I feat the Ierufa- lem with h lighters, and vifite the men that are frofen i in their dregges, & fay in their hearts, The Lord wil nether do good nor doeuill.

13 Therefore their goods shalbe spoiled, & their houfes waſte: * thei shal alſo buyl- de houſes, but not inhabit them, and thei shal plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord is nete : it is nere, and hafteth greatly, euen the voyce of the day of the Lord : h the ſtrong man shal crye there bitterly.

15 * That day is a day of wrath, a day of trou ble and heauines, a day of destruction and defolation, a day of obſcurrite and danke- nes, a day of cloudes & blackenes,

16 A day of the trupet and alarme againſt the ſtrong cities, & againſt the hie towies. 17 And I wil bring diſtres vpon men, that thei shal walke like blinde men, becauſe thei haue ſinned againſt the Lord, and their blood shalbe powred out as duſt, and their fleſh as the dongue.

18 * Nether their filuer nor their golde fhall be able to deliuer them in the day of the Lords wrath, but the * whole land fhall be deuoued by the fyre of his ieloufie: for he fhall make euen a fpedie riddance of all the that dwell in the land.

CHAP. II.

He menuch to renume in God, 3 'Propheſying deſtruction againſt the 'Philiftims, Moabites & others.

a He exhorteth them to repenſeance & willich them to defend into them felues & gather them felues together, left they be ſcattered like chaſte

b That is, 4 haue flood vp- rightly & god ly according as he preſcribeth by his words

c He comfort-

ereth the faithfull

to the Philiftims

1. G Athei your felues, euen gather you,
2. G o nacion not worthy to be loued, Before the decre come for the, and ye be as chaſte that paſſeth in a day, & before the fier ce wrath of the Lord come vpon you, & before the day of the Lords angre come vpon you.

3 Seke ye the Lord all the meke of & earth, which h haue wrought his iudgement : seke righteoufnes, flike lowlines, if fo be that ye may be hid in the day of the Lords wrath. 4 For c Azzáh fhall be forfaken, and Alhke-

in that, & God wode change his poul ftimeses from them vo-
their enemies and other nations.

lón defolate: thei fhall driue out Alhdód at the none day, &
Ekrón fhall be rooted vp.

5 Wo vnto & inhabitants of the fea d coaft: the nacion of the Cherethims, the worde of the Lord is againft you : ó Canáan, the land of the Philiftims, I wil euen deftroy thee without an inhabitant.

6 And the fea coaft fhall be dwellings & co- tages for shepherdes and shepeloides.

7 And that coaft fhall be for the remnant of the houfes of Iudáh, to fede thereupon: in the houfes of Alhkelón fhall thei lodge towarde night: for & Lord their God fhall vifite them, & turne away their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammón, whereby they vphraided my people, and magnified the felues againft their borders.

9 Therefore, as I line, faith the Lord of hostes, the God of
Ifráel, surely Moab shal be as Sodóm, and the chilou en of
Ammón as Gomoráh, euen the breeding of nettels and sale
pintes, and a perpetual defolation: the residue of my folke shal
spoil them, & the remnant of my people shal possesse them.

10 This shal thei haue for their pride, becau se thei haue
reproched and magnified the felues against the Lord of hostes
people.

11 The Lord wil be terrible vnto the : s for he wil consume all
the gods of the earth, and euerie man shal woi ship him fro his
place, euen all the yles of the heathen.

12 Ye Moriás also shalbe flaine by my swor- de with them.

13 And he wil stretche out his hand against the North, and
destroy Alhñúr, and wil make Nineúeh defolate, and waste like
a wildernes.

14 And flockes shal lie in the middes of her, and all the beastes
of the nations, and the ppellicane, & the owle shal abide in the
vp per postes of it: the voyce of birdes shal sing in the
windowes, and defolations shalbe vpon the postes: for the
cedres are vncou- uered.

15 This is i the reloycing citie that dwelle carelesse, that laid in
her heart, I am, and there is none besides me: how is she made

wafte, and the lodging of the beastes: eue rie one that paffeth by her, fhall hiffe and wagge his hand.

d That is, G is lieluy the fe nacion he men toch the 5 mo- ple that owe here to the Jewes and to Read of friend ftus were that came to the fure be calieth them Canaun tes u come the Lord appoin- ted to be na- ne e He fheweth why God w. I de deftroy their enemies, beraule their coitres u ifte be a refting place for his Church f Tauts na- ce preftured to take iron 5 lewes that country & the Lord had given them.

g When he fhall defince his people and deftroy their enemies and v- dales, his glo- rie fhall ftine towingh not all the worlde

h Read 12a. 14, 15 *Or, in defchige

i Meaning, Nl neuth, which recovering fo nache of her ftrength and prolucities, fhindebe thus made wafte & Gods people definere.

CHAP. III.

4 Againft the governors of Ierufalém. 6 Of the cal- ling of all the Gentiles. 13 A comfort to the refidue of Ifráel.

1 WO to her that is filthy and pollu- ted, to the robbing a citie.

2 She heard not the voyce: the receiued not correftó: fhe trusted not in the Lord: fhe drue not nere to her God.

3 Her prices within her are as roaring lifos: her iudges are as *
wolues in the euening, which

a That is, Ierufalém.

Exph. 22, 27, mac 3, 11. Habak, 1, 8.

The lewed prophetes.

Haggái. Of the Church. 375 61/1224

b They are so greatly if they cut up bones and all c The wicked
thus boasted that God was ever among them but the Prophet
afwes ruth that that can not excuse this wicked- ness for God
will not heave with their lin- ces: yet that he did patient ly
abide and sent his Pro- phetes conti- nually to call them to rep-
pose, but he g- ared nothing. d By the de- fruction of o- ther
nations he threweth that the Jews shall be have lear- ned to
feate God

e They were more earnest & ready to do wickedly f Being ye
will not repel, you shall look for my vengeance afled as other
nations

g Left any shall de think the that Gods glo ate should have
perished whf Judah was de strayed, he threweth that he will
publish his grace through all f workde

"We wish not shalder, as Hs 6.9

h That is, the Jewes shall co- me afwel as f Gentleia which

is to be understand under the time of the Gospel. 1 For they shall have full remittance of their finestrans and the hypocrites which boasted of the Temple, which was also thy pride in time past, shall be taken from thee.

which, b leave not the bones till the mo- rowe.

4 Her prophetes are light, & wicked per- sones: her priests have polluted the Sanc- tuarie: they have wrested the Law.

5 The cult Lord is in the middes thereof: he will do none iniquitie: query morning doeth he bring his iudgement to light, he falleth not: but the wicked will not learne to be ashamed.

6 I have cut of the natiós: their towres a- re desolate: I have made their steates wa- ste, that none shall pass by: their cities are destowed without man and without inha- bitant.

7 I said, Surely thou wilt feare me: y wilt receive instruction: so their dwelling shul- de not be destroyed how secure I visited the, but they rose early & corrupted all their works.

8 Therefore I waite ye vpon me, saith the Lord, vntil the daye that I rise vp to the pray: for I am determined to gather the nations, and that I wil assemble the king- domes to powre vpon them mine indig- nacion, euen all my fierce wrath: for all the earth shalbe deuoured with the fyre of my relousie.

9 Surely s then wil I turne to the people a pure langage, that they may all call vpon the Name of the Lord, to scrue him with one consent.

10 From beyonde the riuers of Ethiopia, the b daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that daye shalt thou not be ashamed for all thy workses, wheeim thou hast tiás- giessed against me: for then I wil take away out of the middes of thee them that reioyce of thy pride, & thou shalt no mo- re be proude of mine holie Mountaine.

12 Then wil I leave in the middes of thee an humble and poore people: and thei shal trust in the Name of the Lord.

13 The remnant of Israel shal do none ini- quitie, nor speake lies: neither shal a deceit- ful tongue be sounde in their mouth: for they shalbe fed, and lie downe, and none shal make them afraid.

14 Reioyce, & daughter Zion: be ye ioyful, & Israel: be glad and reioyce with all thine heart, & daughter Ierusalem.

15 The Lord hathe takin away thy iudgement: the hathe cast out thine enemie: the King of Israel, euen the Lord is in the middes of the thee: thou shalt se no more euil.

16 In that day it shalbe said to Ierusalem, Feare thou not, & Zion: let not thine hads be faint.

17 The Lord thy God in y middes of thee is mightie: he wil save, he wil reioyce ouer thee with ioye: he wil quiet him self in his love: he wil reioyce ouer thee with ioye.

18 After a certaine time wil I gather the afflicted that were of thee, & them that bare the reproche for it.

19 Beholde, at that time I wil bruise all that afflict thee, & I wil save her that halteth, and gather her that was cast out, and I wil get them praise and fame in all the lands of their shame.

20 At that time wil I bring you againe, & then wil I gather you: for I wil give you a name and a praise among all people of the earth, when I turne backe your captuutie before your eyes, saith the Lord.

k That is, y punishment for thy some l As the Affyrians, Caldeas, Egyptians, and other nations m To defende thee as by thy lioness thou halt put him away and left thy selfe naked, as Exod. 12.25

n Signifying y God deliverth to shewe his love and great affection toward his Church o That is, them that were had in hatred and remiled for y Church and because of their religion. y will deliver the Church & now is afflicted, as Micah 4.6 A among the Affyrians and Caldeans y did wacke them and put the to shame.

HAGGAI.

THE ARGUMENT.

When the time of the eunite yeres captuutie prophesied by Jeremiah, was expired, God vai- sed vp Haggái, Zechariah and Malachi to comfort the Jews and to exhorte them to the building of the Temple, which was a figure of the spiritual Temple and Church of God, whose per- fection and excellencie stod: in Christ. And because that all were given to their owne pleasures & commodities, he declareth that that plague of famine, which God sent them among them, was a juste rewarde of their ingratitude, in that they contemned Gods honour, who had delivered them. Yet he comforteth them, if they wil returne to the Lord, with the promises of greater felicitie, for as much as the Lord wil finish the works that he hath begonne, and send Christ whome he had promised, and by whome they shulde attesse to persue ivy and glorie.

Bbbb.i.

Contempt of religion.

Haggái, Two questions asked.

a Who was f sonne of thy- florism, and the third King of the
 Perfiá, as sonne thunke. b Because the buylding of f Téple
 begá to cease by rea- son that the people were discouraged by
 their one, month if the- se two notable men had neda to
 beferred vp and admon- shed of their doctors, whit shal we
 thunke of other gours notes whof doings are e- ther again God,
 or very cable to his cause e Not f they condemned f buildig
 there- of, but they pre ferred polices, & primate pro- fits to
 religio, being content with fmalhe- ginings e Shewing f they
 fought not only their ne- cefantes, but their very pleasures befo
 ce Gods ha- noun e Confider f plagues of God vpon you for
 preferring your policies to his religio, and because ye fabe
 social first of all f Meaning, that they fmalhe loans of their
 owns cumodi- ties, and go forward in the buylding of Gods
 Temple and in the sin- ting for the of his religion g That is, I
 will hear your praises accor- dig to my pro- mes, i King. 8.11.
 h That is, my glores, that be let forth by you i And fo bring it
 to nothing. h This decla- ted that God was the outor of the
 dofryme, and that he was but the minister, as Ex od 14.11 mdy
 7.10.48 12.28. i Which decla- teth that men are vnapt and did
 to icme f Lord, neither can they obey his words or his
 mufingers before God re forme their heaveth if else them now
 fpi- tus, 10.6.44.

CHAP. I.

The time of the prophecies of Haggái. 1 An exhortación to
huyldē the Temple agame.

N the fecode yere of King a Darius, in the fixt moneth, the first
day of the moneth, came the worde of the Lord (by the mini-
sterie of the Prophet Haggái) vnto b Zerub

babél the fonne of Shealtiel, a prince of Iudáh, and to Iehofhúa
the fonne of Ie- hozadák the hie Priest, faying,

2 Thus fpeaketh f Lord of hoftes, faying, This people fay, The
time is not yet co- me, c that the Lords Houfe fhulde be
buylded.

3 Then came the worde of the Lord by the ministerie of f
Prophet Haggái, faying,

4 Is it time for your felues to dwell in your flied houfes, & this
Houfe lie wafte?

5 Now therefore thus faith the Lord of hoftes, Confider your
owne waies in your hearts.

6 c Ye haue fowen muche, & bring in litter ye eat, but ye haue
not ynought ye drinke, but ye are not filled: ye clothe you, but
ye be not warme: and he that earmeth wages, putreth the
wages into a broken bagge.

7 Thus faith the Lord of hoftes, Confider your owne waies in
your hearts.

8 Go f vp to the mountaine, & bring wood, & buyldē this Houfe, & c I wil be fauora- ble in it, and I wil b be glorified, faith the Lord.

9 Ye loked for muchē, and lo, it came to li- tle: and when ye broght it home, I did blowe vpon it. And why, faith the Lord of hoftes? Because of mine Houfe that is waſte, and ye runne euery man vnto his owne houfe.

10 Therefore the heauen ouer you ftaied it ſelf from dewe, and the earth ftaied her frute.

11 And I called for a drought vpon the lād, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the grounde bringeth forth: bothe vpon men and vpon cattel, and vpon all the labour of the hands.

12 When Zerubbabél the fonne of Shealtiel, and Iehofhúa the fonne of Iehozadák the hie Priest with all the remnât of the peo- ple, heard the b voyce of the Lord their God, & the wordes of the Prophet Hag- gái (as the Lord their God had ſent him) then the people did feare before f Lord.

13 Then ſpeke Haggái the Lords meſſen- ger in the Lords meſſage vnto the peo- ple, ſaying, I am with you, faith the Lord.

14 And the Lord ſtmed vp i the ſpirit of Zerubbabél, the fonne of Shealtiel a prin-

ce of Iudáh, and the fpirit of Iehofhúa the fonne of Iehozadák the hie Priest, and the fpirit of all the remnant of the people, and they came, and did the worke in the Houfe of the Lord of hoftes their God.

CHAP. II.

He furmeth that the glorie of the feconde Temple fhall encode the firft.

1 IN the foure and twentieth daye of the fixt moneth, in the feconde yere of King Darius,

2 In the feueneth moneth, in the one & twen- tieth day of the moneth, came the worde of the Lord by the minifterie of the Pro- phet Haggái, faying,

3 Speake now to Zerubbabél the fonne of Shealtiel prince of Iudáh, & to Iehofhúa the fonne of Iehozadák the hie Priest, & to the refidue of the people, faying,

4 Who is left among you, that fawe this Houfe in her firft glorie, & how do you fe it now? Is it not in your eyes, in compa- rison of it as nothing?

5 Yet now be of good courage, ô Zerubba- bél, faith the Lord, and be of good com- fort, ô Iehofhúa, fonne of Iehozadák the hie Priest: and be ftrong, all ye people of the land; faith the Lord, and b do it: for I am with you, faith the Lord of hoftes,

6 According to the worde that I couenan- ted with you, when ye came out of Egypt: so my Spirit fhal remaine among you, feare ye not.

7 For thus faith the Lord of hoftes, c Yet a little while, and I wil fhake the heauens and the earth, and the fea, and the diye land:

8 And I wil moue all nacions, and d the de- fire of all nacions fhal come, and I wil fil this Houfe with glorie, faith the Lord of hoftes.

9 The e filuer is mine, and the golde is mine, faith the Lord of hoftes.

10 The glorie of this laft Houfe fhalbe grea- tes then the firft, faith the Lord of hoftes: and in this place wil I giue f peace, faith the Lord of hoftes.

11 In the foure and twentieth day of the ninth moneth, in the feconde yere of Da- rius, came the worde of the Lord vnto f Prophet Haggái, faying,

12 Thus faith the Lord of hoftes, Afke now the Priests concerning the Law, and fay,

13 If one beare t holy flefh in the fkur of his garment, and with his fkur do touche the bread, or the potage, or the wine, or

oyle, or any meat, fhall it be holy? And the Priests answered and faid, No.

14 Thê faid Haggái, If a polluted persone touche any of thefe, fhall it be vncleane? And the Priests answered, & faid, It fhall be vncleane.

15 Then answered Haggái, and faid, So

a For the peo- ple according as ffa. 11.11, & each 4.11, had propheted, thought this Téple fhulde have been mo- re excellent then Salumbe Téple, which was destroyed by the Baby. Iomane, but f Prophets mre the fpirimal Temple, the Church of Christ b This is, go forward in buylding the Temple. the exhortheth them to pacif- ce flogh they fe not as yet this Temple fo glorsent: ethe Prophets had declared for this fhulde be accomplished in Christ by whome all things fhulde be remed d Meaning, Christ whome all oght to lo- be for and de- fierne by de- fire, he may fignite all pre cross things, as riches and fache lifes. e Therefore when fux com- cometh, he can make all the treasures of f woride to fer- neftes preprofit but the glorie of this fholde Temple oneth not fland in material thigs nefher can be buy it f Meaning, all fpirimal blele- fings and fe- lictate purchas- fed by Christ, Phil 4.7. g That is, the fleth of the fa crifees: where byhe fignifeth that that thig, of it felf is good, can not make ano- ther thing for and therefore they oght not to mfthe the felues by their fcerifices and ceremonies: but efecity he that it vnclean- ne and one pu- re of hears, doeth

cerene chofe things & make them de- trifable vnto God which
is are good and go-fim

Not to folowe the fathers. Zechariah. Gods signet.

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h Confide hon God did plague you with families afore you be-
gan to buyde the Temple i That is, be- fore the bail- ding was
begh on.

8 From the it me they begb to buyde the Temple, he promiteth
God molde blesse them: &c albeit as yet the irate was not
come for- the, yet in the gather- ing they find de haue plen-
ties.

is this people, and so is this nation before me, faith the Lord:
and so are all the wor- kes of their hands, and that which they
of- fre here, is vncleane.

16 And now, I pray you, confider in your mindes: from this b
day, and afore, euen a- fore a stone was laid vpon a stone in
the Temple of the Lord:

17 Before these things were, when one ca- me to an heape of
twentie meaffues, there were but ten: when one came to the
wine preffe for to drawe out fiftie vessels out of the preffe, there
were but twentie.

18 I smote you with blasting, and with mil- dewe, and with haile, in all the labours of your hands: yet you turned not to me, faith the Lord.

19 Confider, I pray you, in your mindes from h this day, and afore from the foure and twentieth day of the ninth moueth, euen from the day: that the fundacion of the Lords Temple was laid: confider it in your mindes.

20 Is the i feed yet in the barne? as yet the vines, and the figtre, & the pome grana- te, and the olive tre hath not broght forth from this day wil I bleffe you.

21 And againe the worde of the Lord came vnto Haggai in the foure & twentieth d by of the moneth, faying,

22 Speake to Zerubbabel the prince of Iu- dah, and fay, I = wil ftake the heauens and the earth,

23 And I wil ouerthrowe the throne of kingdomes, and I wil deftroy the ftrngth of the kingdomes of the heathen, & I wil ouerthrowe the charets, & thofe that ride in them, and the hofe and the ridets fhall come downe, euecie one by the fworde of his brother.

24 In that day, faith the Lord of hoftes, wil I take thee, o Zerubbabel my feruant, the fonne of Shealtiel, faith the Lord, & wil make thee as a fignet: for I haue chofen thee, faith the Lord of hoftes.

I He exhan- teeth them to paruene and to abide til fi baruch came and then they fholde is Gods blafting.

in I wil make a change and reme all things in Christ, of whome Zerub babel here is a figure n Hereby he fhauefh that there fhallbe no let or hon- derance when God wil make that widerfal reftitution of his Church o Siguftying that his digot tre fholde be moth excelled, which flung wasaccomplif- fted in Christ

ZECHARIAH.

THE ARGUMENT.

Two moneths after that Haggai had begonne to prophecie, Zechariah was also fent of the Lord to helpe him in the labour, and to fofume the fame doctrine. Fieft therefore he puteth them in re- membrance, for what cause God had fo fore pumfthed their fathers: and yet comforteth this, if they wil repent vnft: medly, or not abue the great benefice of God in their deliuerance, which was a figure of that true deliuerance, that all the faithful fholde haue from death and fome by Christ. But because they ftill remained in their wickedness: and coldness to fet folthe Gods glorie, or were not yet made better by their long banffhen: &c, he rubuteth the moft fharpely: yet for the comfort of the repentant, he ever mixeth the promes of grace, that they might by this meanas be prepared to receiue Christ, in whome all fholde be fanfi: fted to the Lord.

CHAP. I.

He exhorteth the people to return to the Lord, & to ef- chesse the wickedness of their fathers. He signifteth the reftitution of Jerusalem and the Temple

a Who was the fonne of his Baipis b This was not Zecha- riah, whereof is mention: Obro 24, 25, but had the fa- me name, & is called fi fonne of Berechiah, as he was, be- cause he came of Ihale pro- genuores, as of fonada or Be- rechiah and Iddo

c He fpeaketh this to fcane the with Gods indgements they fhoulde not prouone him as their fa- thers had do- ne, whome he

fo graunoufly pumfthed d Let your fnutes declare, fi you are Gods people & that he hathe wrought in you by his Spirit & mortified you: for ele mil hathe no power to return to God, but God meth conuers him, as for 31, 32 Iam 5, 20 26 31, 32, 33, 34 & 35, 36 & 37, 38 & 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

N the eight moneth of feconde yere of Darius, came the worde of the Lord vnto Zechariah fonne of Berechiah, the fonne of Iddo, the Pro- phet, faying,

The Lord hathe bene fore difpleafed with your fathers.

Therefore say thou vnto the, Thus sayth the Lord of hostes,
Turne vnto me, sayth the Lord of hostes, & I wil turne vn- to
you, sayth the Lord of hostes.

Be ye not as your fathers, vnto whome former Prophets haue
cryed, sayig, Thus sayth the Lord of hostes, Turne you now
from your euil wayes, & from your wicked

workes: but they wolde not heare, nor hear- ken vnto me, sayth
the Lord.

5 Your fathers, whete a ae they? and do the Prophetes liue for
euer?

6 But did not my wordes and my statutes, which I commanded
by my seruants the Prophetes, take holde of your fathers & a
they returned, & said, As the Lord of ho- stes hath determined
to do vnto vs, ac- cording to our owne wayes, & according to
our workes, so hath he delt with vs.

7 Vpon the foure and twentieth day of the eleuefth moneth,
which is the moneth h She bat, in the seconde yere of Darius,
came the worde of the Lord vnto Zechariah sonne of
Berechiah, the sonne of Iddo the Prophet, sayig,

8 I sawe by night, and beholde ka man ri-

e Thofh your fathers be dead, yet Gods indgements in
punfing the ofte ftill to be before your eyes: & shugh the

Prophetes be dea, yet their doctrine semainteth to euer, Pet. 1,
19

f Seing 20 fae the force of my dolter- ne in punfble g your
fathers, why do no ye feure I ftht at nongs contri- need in the
fa- me and decil- ed by my Pro- phets:

g As men aftonifhed with my indgements, and not that they
were em- ched with true repentance h Which cons: ineth parte
of Iamatie and parte of Februarie i This vifion fignufeth the
restitution of the Church, but as yet it fholde not appear to
man: eyes, which is here none by the night, by the hoftome &
by fi nurse trees, which are blacke and gina a daide fhadowe:
yet he compareh God to a King, who hathe his poffes and meft:
in- gers abroad, by whome he ftil worketh his purpofe and
bringeth his matters to paffe h Who was the chief among the
reft of the horfe man.

Babb. ii.

The foure hornes.

Z echariáh. A wall of fyre.

1 These figui- fied & dimmyof fices of Gods Angels by who
me God fom- tions punisheth and function comforeth &
belighth forth his works in direct forces

ding vpon a red horfe, and he fto de amog the mirre trees, that were in a bottome, & bé hinde him were there 1 red horfe spec- keled and white.

Then faid I, O my Lord, what are thefe And the Angel that talked with me, faid vnto me, I wil fhewe thee what thefe be.

And the man that fto de among the mir- re trees, answered and faid, Thefe are they whome the Lord hathe fent to go through the worlde.

11 And they answered the Angel of the Lord, that fto de among the mirre trees, & faid, We haue gone thorowe the worlde: and beholde, all the worlde fitteth fiil, and is at reft.

12 Then the = Angel of the Lord answered and faid, O Lord of hoftes, how long wilt thou be vnmerciful to Ierufalém, and to the cities of Iudáh, with whome thou haft bene difpleafed now thefe thre fcore and ten yees)

13 And the Lord answered the Angel that talked with me, with good wordes and ef- fortable wordes.

14 So the Angel that communed with me, faid vnto me, Crye thou, and fpeake, Thus faith the Lord of hoftes, I am = ieloufe ouer Ierufalém and Zión w a great zeale,

15 And am greatly angrie againft the ca- reles heathen: for I was angrie but = a li- tle, & they helped forward the afflictio.

16 Therefore thus faith the Lord, I wil re- turne vnto Ierufalém
with tender mercie: mine houfe fhall be buylde in it, faith the
Lord of hoftes, & a line fhall be ftretched vpon Ierufalém.

17 Crye yet, and fpeake, Thus faith & Lord of hoftes, My
cities fhall yet 1 be broken with plentie: the Lord fhall yet
comforte Zión, and fhall yet chufe Ierufalém.

18 Then lift I vp mine eyes and fawe, and beholde, f foure
hornes.

19 And I faid vnto the Angel that talked with me, What be
theſe? And he answered me, Theſe are the hornes which haue
ſcattered Iudáh, Iſraël, and Ierufalém.

20 And the Lord fhewed me foure carpenters.

21 The faid I, What come theſe to do? And he answered, and
faid, Theſe are the hornes, which haue ſcattered Iudáh, ſo that
a man durft not lift vp his head: but theſe are come to fraye
them, and to caſt out the hornes of the Gentiles, which lift vp
their horne ouer the land of Iudáh, to ſcattere it.

22 That 1, Chriſt the Meſſias, who was ſcattered for the ſalun-
tion of his Church, & was now tem-
bled when all the connerys about
them were at reſt

23 Thogh for a time God dif-
ferm his belye & comfort fo his
Church, yet that decia reſt that he loneth them fill moche dore

ly, at a mohe merciful fe- ther his chil- del, or in burs hand his wife, and when it is expedient for them, his hel- pe is euer randy

o In defroyig the reprobes I themed my faith but a life angrie toward my Church, but f eneme wolde hane de froued them alfe, and con- fidered not the end of my cha- difements.

p To meafure out the buyl- dings q The chou- dance fhall be fo great that the places of fore fhall not be able to con time thefe his fings that God wil fend, but fhall even breake for ful nce.

r Which figui fed all the o- nomies of the Church, Eall, Wall, North, South f Thefe carpenters or fmethes are Gods lahrumentes, which with their mallets and hammers breake chaft hard and ftrong horner, which wolde onemhowe the Church, and duellate that none connes horne is fo ftrong, but God ha- the an hammet to breake is in pieces.

m The church, Eall, Wall, North, South f Thefe carpenters or fmethes are Gods lahrumentes, which with their mallets and hammers breake chaft hard and fstrong horner, which wolde onemhowe the Church, and duellate that none connes horne is fo fstrong, but God ha- the an hammet to breake is in pieces.

CHAP. II.

The reflecting of Ierufalém and Iudáh.

1 Lift vp mine eyes againe and loked, and beholde, a man with a meafuring line in his hand.

2 Then faid I, Whither goeft thou? And he faid vnto me, To meafure Ierufalém, that I may fe what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went forthe: and another Angel went out to mete him,

4 And faid vnto him, Runne, fpeake to this byong man, and fay, Ierufalém fhall be inhabited without walles, for the multitu- de of men and cattel therein.

5 For I, faith the Lord, wil be vnto her a wall of 4 fyre rounde about, and wil be the glorie in the middes of her.

6 Ho, ho, come fforhe, and flee from the land of the North, faith the Lord: for I haue fscattered you into & fourses windes of the heauen, faith the Lord.

7 Saue thy felf, o Zión, that dwelleft with the daughter of Babél.

8 For thus faith the Lord of hoftes, After the glorie hathe he fent me vnto the na- cions, which fpoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For beholde, I wil lift vp mine hand vpon them: and = they
shal be a spoile to thofe that ferued them, and ye shal knowe,
that the Lord of hostes hathe fent me.

10 Reioyce, and be glad, o daughter Zión: for lo, I come and
wil dwell in the mid- des of thee, faith the Lord.

11 And many nacions shal be ioyned to the Lord in that day,
and shal be my people: and I wil dwell in the middes of thee,
and thou shalt knowe that the Lord of hostes hathe fent me
vnto thee.

12 And the Lord shal inherit Iudáh his por- tion in the holy
land, and shal chufe Ierufalém againe.

13 Let all flefh be fiil before the Lord: for he is raifed vp out
of his holy place.

the Church 1 bring that God hathe begotten to fhewe his grace
among you by delivering you, he connooeth the feme fiil
onward you, and the- refore fendeth me his Angel, and his
Christ to defend you from your con- miss, that they shal not
hure you, neither by the way nor at home 2 To are fo dease
vnto God, that he can no more feffer your connooeth to hure
you, than a man can abide to be throft in the eye, Ffal 17.3 3
Upon the heathen your connooeth 4 They shal be your
fcrummes as you haue bane fhelts 5, Thus much necessarily be
vnderfend of Christ, who being God equal with his Father, was

fent as he was Mediator to dwell in his Church, and to guntme them

CHAP. III.

A prophecies of Christ and of his kingdoms.

1 And he fhewed me Iehofhia the his Priest, 1 ftáding before the Angel of the Lord, and 2 Satan fto de at his right hand to refift him.

a That is, the Angel who was Christ: for m reipedt of his office he is oft times called an An- gel, but in re- spelt of his e- neral offence, is God and fo called

b Meniup hI felf Zecha- riah. c Signifying & fpirimal Ierufalém and Church vnder Christ, which fhalde be eard ded by & God pal through all the worlde and fhalde no- de no mate- rual walles, nor treft in a my worldelic through, but fhalde be fefe ly preferred, and dwell in peace among all their one- ment.

d To defroude my Church, to foure the con- ment, and to defrey them if they appre- che were. e In me they fhal butcheri fell felicitoe & glorie

f He calleth to the, which parely for fee re and parely for their owne nefe remmed fiil in capmu- tic, and fo pre- ferred their

owne preme commodities to the benefi- son of God pro- mised
in his Church.

g As it was I that fscattered you, fo hane I power to refo fi you
h by feling from Bphyion and coming to

a He pried to Christ the Mediator for the fate of the Church.

b Which de-

clerech that the feithful hane not only warre with fath and
blood, but wish Satan him feif and the fpirimal pickadme, Eph
6,4.

Satans temptacion.

Zechariah. The tinne stone.

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e That is, Christ speaketh to God as the Mediator of his
Church that he would rebuke Satan; and here he sheweth him
self to be the continual pre- seuer of his Church. Meaning ye
Iehoshua was wonderfully preferred in the expatriate, and now
said fight to afflict at trouble him when he was doing his office
to be a pist of y glorious garments, and previous do- nes that
the Priests did were before the captains; and by this
contemplable state the Pro- phes signified that these fons is
beginning shulde be ma- de excellent when Christ shal make
the full retribution of his Church. He sheweth of what appea-

vel he spea- leth, & is wh our filthy fa- nes are taken away and we are clad with God's merces, which is more of the spiri- tuel: Stintub g The Prophet praise that besides the armament the

Priest might also have eyes for his head accordingly, that is, that the digni- tie of the Priest made might be perfect; and that was fulfilled in Christ, who was both the Priest and King; and here all fuchs are condemned that can con- tent them felues with any means, reformation in religion, thing the Pro- phes desire the perfection, and obtaineth it h That is, have rule and government in my Church as thy predecessors have had i Whereby he meaneth to have the whole charge and minister of the Church h That is, the Angels who represented the whole number of the faithful: figu- sifying that all the godlie shulde willingly receive him i Because they follow my words, thil are commuted in the world, and esteemed as mon- sters, ifa kall m That is, Christ, who did so humble him self, that not only he became the ftrume of God, but also the ftrume of men; and there- fore in him they shulde have comfort, although in the world they were con- temned, ifa 11,6 12,6 13,6 14 15,6 16 He sheweth that the minister can not boyld, before God lay ye first stone, which in Christ, who is full of eyes, both because he gneth light vnto all others, & that all oyle to fche light at him. Chap 4,10 o That is, I will make it perftre in all pounce, as a thing wrought by the hand of God p Thogh I have punished this land for a time, yet I will even now be perfted, &

vllit their fume to more q Ye fnal then line in peace &
quietness, that is, in the kingdom of Christ, ifa 2,2 meeth 4,4

CHAP. III.

The vision of the golden candellicke, and the exposition
thereof.

And the Angel that talked with me, came againe & waked me,
as a man that is raifed out of his flepe,

a Which was 2 And faid vnto me, What feeft thou? And cuer in
the I faid, I haue looked, & behold, a cadelftic- ke all of gold
with a bowle vpo the top of it, & his feue lampes therein, &
feue pipes to ye lampes, & were vpo the top thereof.

mofte abundance, and in all perfection b Which contested the
oyle that aropped fch the trees into the lampes, fo that the light
never failed: & this vllfo was to celtime the fuchful that God
had fufficient power in him fcl to celtime his graces, & to bring
his gues to paffe, thogh he had no help of mi

And two oliue trees ouer it, one vpo the right fide of the
bowle, & the other vpon the left fide thereof.

So I answered, & spake to the Angel that talked with me,
faying, What are thefe, my Lord

5 The the Angel that talked w me, answered and faid vnto me,
Knoweth thou not what thefe be? And I faid, No, my Lord.

6 Then he answered and spake vnto me, faying, This is the
worde of the Lord vn- to Zerubbabel, faying, Nether by an ar-
mie not ftength, but by my Spirit, faith the Lord of hoftes.

7 Who art thou, o great mountaine, befo- re Zerubbabel thou
fhall be a plaine, & he fhall bring forth the head stone thereof;
w fhewtings, eryleng, Grace, grace vnto it.

8 Moreover, the worde of the Lord cainc vnto me, faying,

9 The hands of Zerubbabel haue laid the fundacio of this
houfe: his hands fhall alfo finifh it, and s thou fhalt knowe that
the Lord of hoftes haue fent me vnto you.

10 For who haue despised the day of the f fmall things but
they fhall reioyce, and fhall be the stone of t tyme in the hand of
Zerubbabel: is thefe feuen are the eties of Lord, which go thou
owe ye whole worde

11 Then answered I, and faid vnto him, What are thefe two
oliue trees vpon the right and vpon the left fide thereof?

12 And I spake moreover, and faid vnto him, What be thefe
two oliue branches, which thou owe the two goldde pipes
emp- tit them felues into the golde?

13 And he answered me and faid, Knoweth thou not what thefe be? And I faid, No, my Lord.

14 Then faid he, Thefe are the two l oliue branches, that ftande with the ruler of the whole earth.

Meaning ye, f Prophes, that I am Christ sent of my Father for the boylding, & Proclamation of my Spiritual Yepie. h Signifying ye all were discouraged at ye fmale & poore beginnings of the Yepie i Whereby he signifith ye phi- mer & line, that is, ye Zerubbabel which represented Christ, should go forward with his boylding to ye 1070 & celsor of ye godlie, though the worde be agnath him & thogh his for a whole be discouraged, because that fo not thong plea- tane to ye ye k That is, God hahe feuen eyes: meaning, a celtual proutde- ce, fo that nether Satan nor anue power in the worde can go alone or bring anue thong to paffe to hinder his worde, Chap 1,9 l Which were euer grene & full of oyle, fo that flf they poured forthe oyle into the lampes: figu- ting, that God will continually maintain and preserve his Church, and toine it flf with abundance and perfection of graces

CHAP. V.

The vision of the flying booke, signifying the curse of theurs, and fuch as abuts the Name of God. d By the vision of the

measure is signified the bringing of Iudate afflictions into
Babylon

1 Then I turned me, & lift vp mine eyes and looked, & beholde,
a flying booke.

2 And he faid vnto me, What feeft ye? And I answered, I fe a
flying booke: the legth thereof is twentie cubites, & the
breadth thereof ten cubites.

3 Then faid he vnto me, This is the curse fling of all indigent
& equite, he sheweth that God's curse booke had infely light
be the them & their father: there of ten cubites.

e Who was a figure of Christ and therefore this doctrine was
directed to all y Church who are hahe die & mofters. d He
sheweth y Gods power only it suffi- cient to preserve us his
Church, thogh he ve not mis hahe thereous

e He compa- reth the power of the adverfa- riate to a great
moframe, who thocht the lewes nothig to refpct of them, and
wolde have hindred Zerub babel who re- preste of Christ
whome ye con- sumes daily la- bourne fet in the boylding of
his spiritual Temple, but all in vain

f Thogh ye one mice chinde to flay this boyld- ing, yet Zerub
babel fhall lay the hief stone thereof, and bring it to per faction,
fo that all the godlie fhall reioyce, & pray vnto God that he
wolde celtme his gra- ce, and funcur toward ye fepe

4 Because the lews had pro noked God's plaques by ch-
remung his worde, and ca- teming his worde, and ca- teming
his worde, and ca- teming his worde, and ca- teming his
worde, and ca- teming his worde, and ca- teming his worde,
and ca- teming his worde, and ca- teming his worde, and ca-
teming his worde, and ca- teming his worde, and ca- teming
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worde, and ca- teming his worde, and ca- teming his worde,
and ca- teming his worde, and ca- teming his worde, and ca-
teming his worde, and ca- teming his worde, and

Bbbb.iii.

Wickednes fhut vp.

Zechariah. The Branche.

b That is, a fefefe any man- na towarde his neighbour e
Meaning, wherfomer he be to the worlde d He that tesse
greffelh the fefefelh the fefefelh the fefefelh the fefefelh the
fefefelh the fefefelh the fefefelh the fefefelh the fefefelh the
fefefelh the fefefelh the fefefelh the fefefelh the fefefelh the
fefefelh the fefefelh the fefefelh the fefefelh the fefefelh the
fefefelh the fefefelh the fefefelh the fefefelh the fefefelh the
fefefelh the fefefelh the fefefelh the fefefelh the fefefelh the
fefefelh the fefefelh the fefefe

he and raftion means. I To remove the iniquitie and afflictions
that came for the lame from Iodiah, to place it for ever in
Babylon.

that goeth forthe ouer the whole earth: for euerie one that b
ftealeth, fhallbe cut of afuel on this c fide, as on that: & euerie
one that d fweareth, fhall be cut of afuel on this fide, as on that.

I wil bring it forthe, faith the Lord of hoftes, and it fhall enter
into the houle of the thief, & into y houle of him, y falsely
fweareth by my Name: & it fhall remaine in the middes of his
houfe, and fhall confume it, with the timbre thereof, & ftoms
thereof.

Thin the Angel that talked with me, wefe forthe, & laid vnto
me, Lift vp now thine eyes, and fe what is this that goeth
forthe.

And I said, What is it? And he said, This is an ephah y goeth
forthe. He said moreover, This is the f fight of them, through
all the earth.

And beholde, there was lift vp a s talent of lead: & this is a h
woman that fifeeth in the middes of the Ephah.

And he said, This is i wickednes, & he cast it into the middes
of the Ephah, & he cast the weight of lead vpfe the mouth
thereof.

Then lift I vp mine eyes, and looked: and beholde, there came
out two k women, & the winde was in their wings (for thei had
wings like the wings of a stork) & they lift vp the Ephah
between the earth and the heauen.

Then said I to y Angel that talked with me, Whither do thefe
beate the Ephah?

And he said vnto me, 1 To buyld it an house in y laud of
Shinar, & it shalbe establihed and set there vpon her owne
place.

CHAP. VI.

By the foure charettes he described the foure monarchies.

A Gaine, I turned and lift mine eyes, and looked: and beholde,
there came foure a charettes out from between b two

mountaines, and the mountaines were mountaines of braffe.

In the first charet were c red horfes, and in the feconde charet d blacke horfes,

And in the thirde charet e white horfes, & in the foure charet, horfes of f diuers colours, and reddifh.

Then I answered, and laid vnto the Angel that talked with me, What are thefe, my Lord?

And the Angel answered, and laid vnto me, Thefe are the s foure fpirits of y heauen, which go forthe from ftanding with the Lord of all the earth.

By charet here, as by horfes afore, he monarch y furit enffegars of God to execute & declare his wil by the bre- fen moderns he monarch y normal coffel & providence of God, whe- rity he halhe from before all germinis de creed what fhall come to paffe, ftates & nother Imen nor all the worlde can alive

Which fignified the great cruellie and perfektions that the Church had ledared under diuers colours. d Signifying that they had indeed great afflictions under the Babylonian e Thefe represented their ftates under the Preffure which reftured them to liberate f Which fignified that God wolle fometre gine his Church, and power his plague vpon their enemies, as he did in deftroying Niereth and Babylon, and other their enemies. g

Meaning, all the obfons and motions of Gods fpires, which according to his unchangeable counfel he cenfeth to appear through all the worlds.

That with the blacke horfe weft forthe into the land of the North, and the white went out after them, & they of diuers colours went forthe towarde the h South country.

And the i reddifh went out, & required to go, and paffe through the worlde, and he faid, Go paffe through the worlde. So they went thoro wout the worlde.

Then tryed he vpon me, and fpake vnto me, faying, Beholde, thefe that go towarde the North country, haue pacified my k fpirit in the North country.

And the worde of the Lord came vnto me, faying,

Take of them of the capeinitie, even of Heldai, & of Tobiih, and Iedaiah, which are come from Babél, and come thou the fome day, and go vnto the houfe i of Iohiih, the fonne of Zephaniah.

Take euen filues, and golde, and make crownes, and fet them vpon the m head of Iehofhua, the fonn. of Iehozadak the hie Prift,

And fpake vnto him, faying. Thus fpeaketh the Lord of hoftes, and faith, Beholde the ma whofe name is the n Branche, and he

shal grove e vp out of his place, and he shal y buyld the Temple of the Lord.

Euen he shal buyld the Temple of the Lord, and he shal beate the g glorie, and shal fit and rule vpon his throne, and he shalbe a Prift vpon his throne, & the coil fel of peace shalbe between e the boehe.

And the crownes shalbe to f Helém, and to Tobiihah and to Iedaiah, and to i Hen the sonne of Zephaniah, for a m memorial in the Temple of the Lord.

And thei that are z farre of, shal come & buyld in the Temple of the Lord, and ye shal know, that the Lord of hostes hathe sent me vnto you. And this shal come to passe, if ye wil y obey the voyce of the Lord your God.

is was fpiritual, & not material, Ilog 2, to y Whereof Iehoshua had but a shal dove. The two offsets of the kingdoms, & preftinde shalbe so toynd to gather, y they shalbe no more differed. f Who was all called Iedaiah. He alfe was called Ii fhih. u That they were acknowledge their infemite, which looked that all things shalde have been reftured incontinently & of that their stadelition these two crownes shal remains at tokean. Ad 2, d. a That, the Gentiles by the preaching of the Gospel shal befe towards the buylding of this fpiritual Temple. y If ye wil befeas & remain in the obedience of faith

h That Iacou- ard Sigy, and otherwise, set there about

I. That it, they of diuers colours, & alfe Iome, to signi- in y Iuen ha- the no power to hurt or af- fift till God guts it him, Ioh can.

h By preu- fhing the Cal- acla must an- ger enffed, and you were deli- bered.

I. In means of him and the other that, one my to make y two crowns fe were men of great enemies among y laws, and doused of the refitization of y kingdoms & of y Briet- hode, and hurt others by their example.

u Means this culee not be neithine to one one accor ding to y Law, therefore it followeth that Iehoshua wait reprefente the Meriiah who was boehe

Priest & King. n Meaning, Christ, of who me Iehoshua was j figure: for to Grebe they were bo- the called Ielot

a That is, of him felf with- on the befpe of man.

p Which de- clareth y none cofde buyld the Temple, whereof Hagi- gii fpeaketh, but cofi Christ and therefore

the Temple, whereof Hagi- gii fpeaketh, but cofi Christ and therefore

CHAP. VII.

The true fasting. 11 The rebellion of the people is the cause of their affliction.

And in the fourth yere of King Darius, the worde of y Lord came vnto Zechariah in the fourth day of the ninth moneth, euen in a Chffeu.

For b thei had sent vnto y Houfe of God Sharézet, and Regem mélech and their men to praye before the Lord,

of these questions, because these feaits were effomed vpon by the agrenium of the whole Church, the one in the moneth, that the Temple was destroyed, and the other when Godalifi some fome, Iace 4:24.

a Which elect and purse of Monember and purse of December

b That is, the red of y peo- ple y remained yet in Calden, fit to y Church at Ierffefel for the refolution

p. 1

Hypocrites fasting.

Zechariah. Citie of trueth. 382

c By wiping, and rooaning appears what exercises can yield in their fasting

d That is, pro- pose my self with all deon- cion to this fact

e Which was now since the time the Tem- ple was de- ferred

f For there were both of the people, and of the Priests, which donied as touching this controversy for, besides the which as yet remained in Galileia, it re- founded it as of one of the chief points of their religion g For they thought they had deformed toward God because of this fact, which they intended of them felons and though fa- fling of it self be good, yet because they thought it after- to the towards God, and ten- had therein, it is here repro- ved

h Did ye not eat and drink for your own composition, & executive and so likewise ye did oblivie ac- cording to your own fantasies, and not alter the preference of my Law?

i Hereby he condemneth their hypocris- sis, & thought by their fa- fling to please God, and by such things as they impen- ted, and in the manner season wolded not ter- ve him as he had comman- ded

h He sheweth, that that did not fall with a sincere heart, but for an hypocris- sis, & that it was not done of a pure religion, because that they lacked these offices of charities, & that he had declared that that were godless, Mat 25:21. I And wolded not carry the Lord's burden, which was sweet and easy, but wol- de hears their own, which was hears it & get so out to the flesh, thinking to merit thereby & should be in tabu of water, & shrunk at the yoke, Nehem. p.19 m Which declared, that if

ev is shall do not only against ye Prophecies but against ye Spirit of God that serve in them. n That is, after they were carried capitate o By their sünnns whereby they provoked Gods anger

C I A P. VII I

a Of the returns of the people unto Ierusalém, and of the mercia of God towards them, 16 Of good works, as The calling of the Gentiles.

c A Gaine the words of the Lord of hostes came to me, saying,

a I loved my cutted a from Iar Ious, so that I colde not abide that unto Shulde do her and mine.

for Zion with great ielouise, & I was ie- lous for her with great wrath.

3 Thus faith the Lord, I wil returne vnto Zión, and wil dwell in the middes of Ie- rusalém, & Ierusalém shalbe called a b ci- tie of trueth, and the Mountaine of the Lord of hostes, the holie Mountaine.

4 Thus faith y Lord of hostes, Thee shal yet olde c men and olde women dwell in the Stretes of Ierusalém, and euerie man writ his staffe in his hand for very age.

5 And the Stretes of the citie shalbe ful of boyes and girles,
playing in the Stretes thee of.

6 Thus faith the Lord of hostes, Thogh it be v vnpossible in the
eyes of the remnant of this people in these dayes, shulde it thee
fore be vnpossible in my fight, faith the Lord of hostes

7 Thus faith the Lord of hostes, Beholde, I wil deliuer my
people from the East co- trey, and from the West country.

8 And I wil bring them, & they shal e dwell in the middes of
Ierusalém, and they shal be my people, and I wil be their God
in trueth and in righteousness.

9 Thus faith the Lord of hostes, Let your hands be strong, ye
that heare in these dayes these words by the mouth of the
Prophecies, which were in the day, that the fundacion of the
House of the Lord of hostes was laide, that the Temple might
be buylded.

10 For before these dayes there was no hier for man nor anie
hier for beast, nether was there anie peace to him that went out
or came in because of the affliction: for I set all men, euerie
one against his neigh- bour.

11 But now, I wil not intreate the residue of this people as
afore time, faith the Lord of hostes.

12 For the fede shalbe prosperous: the vine shal giue her frute, and the grounde shal giue her increase & the heau ns shal giue their dewe, & I wil cause the remnant of this people to possess all these things.

13 And it shal come to pass, that as ye were a curse among the heath, & house of Iudáh, and house of Israel, so wil I deliuer you, & ye shalbe a blessing: feare not, but let your hands be strong.

14 For thus faith the Lord of hostes, As I thoght to punish y you: when your fathers prouoked me vnto wrath, faith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes to do wel vnto Ierusalém, and to the house of Iudáh: feare ye not.

16 These are the things that ye shal do. Speake ye euerie man the trueth vnto his neighbour: execute iudgement truly and vpightly in your gate.

b Because the shalbe faith- ful, and loyal towards me her Lord hand.

c Thogh their enemies did greatly mo- list and trou- ble them, yet God wolded to me, and do all among them, & so preserve them so big as nature wolded suffer them to line, and darren so their shul- dern in great abundance.

d He sheweth whereof our faith sheweth, that it, to bele- ne
that God of performe that is he hath g- mised thought to some
never so vnpossible to man, Rom- debe.

e So that their renemies shal not be in val- ne: for God wil
accomplish his promises, & their apprentee shal- be fore and
table

f Let nether respite of your private como- dities, nether consist
of o- thers, our feare of enemies did courage you in the giving
for- ward with y buying of y Temple, but be conflict & shed
the Prophecies, & encourage you therefor. g For God our led
your wor- ke, & that net- her man nor heath had pro- fess of
their labours.

h Read Ezek 12,20

i Which decla- rish, that man can not turn to God till he chung,
man's hears by his Spirit, and so begins to do well, which is to
pardon his fines and to give him his graces.

Bbbb.iiii.

The vocacion of Gentiles. Zechariah.
Prisoners of hope.

h Which fast was appointed when the citre was befripped, &
was the first fast of these fourth: & here the Prophet Sheweth,

that if I leaves wil repent, and cut me wholly to God, they shall have no more octafish to fast, or to Sieweg ness of humane for God wil send them roy & gladnes. I the declareth the great male that God should give the Gentiles to come to his Church & to soye & the Jews in his true religion, & Shalde be in the kingdom of Christ. Jsa.2. Mcc.4.

47 And let none of you imagine euli in your hearts against his neighbour, & loue no false othe: for all these are the things that I hate, faith the Lord.

48 And the worde of the Lord of hostes came vno me, saying,

49 Thus faith the Lord of hostes, The fast of the four the month, and the fast of the fifte, and the fast of the seventh, and the fast of the tenth, shall be to the house of Iudah ioye and gladnes, and prosperous hie feaftes: therefore loue the trueth and peace.

50 Thus faith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

51 And they that dwell in one citre, shall go to another, saying, Vp, let vs go and pray before the Lord, and feke the Lord of hostes: I wil go also.

22 Yea, great people and mightie nations shall come to feke the Lord of hostes in Ierufalem, and to pray before the Lord.

23 Thus faith the Lord of hostes, In those dayes shall ten men take holde out of all langages of the nations, even take holde of the skirt of him that is a lewe, & say, We wil go with you: for we haue heard, that God is with you.

CHAP. IX.

1 The threatening of the Gentiles. 2 The cunning of Christ.

1 He burden of the worde of the Lord in the land of Hadrach: and Damafcus shalbe his rest: whe the eyes of man, euen of all the tribes of Israel shalbe toward the Lord.

2 And Hamach also shall border the thy: Tyrus also and Zidon, though they be ve rie wife.

3 For Tyrus did buy lde her self a strong holde, and heaped vp siluer as the dust, & golde as the myre of the streates.

4 Beholde, the Lord wil spoile her, and he wil smite her power in the sea, & she shall be deuoured with fyre.

5 Ashkelon shall be it, and feare, and Azzah also shalbe verte forowful, and Ekron: for her countenance shalbe ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I wil cut of the pride of y Philistims.

7 And I wil take away his blood out of his mouth, and his abominacions from betwee he his teeth: but he that remaineth, eue he shalbe for our God, & he shalbe as a prince in Iudah, but Ekron shalbe as a Iebusite.

8 Whereby he meaneth Tyrus. 9 Gods anger shall abide with their chief cri- ter, and not spe- re so much as that c When the Jews shall ch- vert and ripfe, then God wil destroy their enemies d That is, by Dama feue meaning that Hamach or Antiochia shall de be under y fame end and plague. e He secretly sheweth Yeun- se of their de- frudhi, becan- se they decei- nd all other by their craft, and fathilite, which they choke with this name of wifdoms f Thogh they of Tyrus than- he them selues immobile by reason of the sea, that com- paseth them round about, yet they shall destroyed fane a writ fewe, that shalde remains as strangers. h He prom- ish to deliver the Jews when he shall take whigance on their enemies for their cruciere, and wrongs done to them. i As the Iebusites had bene de- forged, so shalde Ekron and all the Philistims.

8 And I wil campe about mine House a gainst the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them anie more: for now haue I fene with mine eyes.

9 Reioyce greatly, & daughter Zion: shoute for ioye, & daughter Ierufalem: beholde, thy King cometh vno thee: he is

iuste & faueed, poore and riding vpon an a afse, and vpon a colte the fole of an afse.

10 And I wil cut of the charrets from Ephraim, and the horse from Ierufalem: the bowe of the battel shalbe broken, and he shall speake peace vno the heathen, & his dominion shalbe from yea vno sea, and from the a riuier to the end of the land.

11 Thou also shall be faueed through y blood of thy covenant. I haue lofed thy prisoners out of the pit wherein a no water.

12 Turne you to the strong holde, yea pri- soners of hope: euen to day do I declare, that I wil render the double vno thee.

13 For Iudah haue I bente as a bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, & Zion, against thy sonnes, & Grecia, and haue made thee as a gyants fworde.

14 And the Lord shalbe fene ouer them, & his arrowe shall go forthe as y lightning: and the Lord God shall blow the trumpet, and shall come forthe with the whirle- windes of the South.

15 The Lord of hostes shall defend them, & they shall deuoure them, and subdue them with fling stones, and they shall drinke, & make a noyse as thorowe wine, and they shalbe filled like bowles, as the horses of the altar.

16 And the Lord their God shall deliuer them in that day as the
flocke of his peo- ple: for they shalbe as the stones of y crow-
ne lifted vp vpon his land.

17 For how great is his goodness! and how great is his beautie!
corne shall make the yong men chereful, & new wine y
maides,

The ^๔รั้ง was a figure, and is here called the connotes of the
God made it with his Church, and left it with them for the
dangers, some they never so great. That is, into the holde of
the Temple are, where God will defend you. a Meaning the
faith- ful, which femed to be in danger of their enemies on our
side, and in hope that God wolke restore them to liberties. a
That is, double benefices, and perspire in respect of that
which your fathers enjoyed from Demise time to the capemise.
I wil make Iudah and Ephraim, that is, my whole Church,
victorious against all enemies, which he here meaneth by the
Grecians. He promiseth that the Jews shall destroy their
enemies and have abundance, and creaide of all things, as
there is abundance on the al- ser who the Gentiles is offered.
Which things are not to move them to inter- pretate, but to
fathilite, and a thankful remembrance of God's great liber- ity.
The faithful shall be preferred, and resurrected of all, that the
veria enemies shall be compelled to offense them: for God's
glorie shall shine in them, as Ielegans declareth of Alexander
the great when he met Iadi the his Priest.

He sheweth y Gods power only shalbe sufficient to defend his Church again all adversaries behind owner so cruel or effem- ble their pow- er none so often

1 That is, God hate no insane the great mun- ries and affi- ctions where- with they ha- ue bene affi- ded by their enemies

in That is, he he haste righ- noodion, and falon in in him fell for the vfe & comodine of his Church

a Which de- clareth y that shalde not ta- ke for fische a king as shalde be glorious in the eyes of mi but shalde be poore, and yet in him self ha- ue all power to deliver his: & this is met of Christ, as Mar 21,5

6 No power of men or cru- cere shalbe a- ble to let this kingd one of Christ, and he shall peaceably pourine the by his worde

7 That is, fob the red fea, to the sea called Syracuse; and by these places which y Jews know, he met an infinite spa- ce & compa- se over the who- le worde

9 That is, fob Ephraims

7 Meaning, Ierufalem or the Church, which

is faueed by y blood of Christ

whencef the blood of the

m

The corner, naile & bowe. Zechariah. Two ftaues.

b He calleth to remfurence Gods pnuſh- ments in times paſt
becauſe they truſted hat in him, but he their idoles and
forcerers who cure do- cerated them 4 That is, the le was went
in- to capturine 6 Meaning, the cruel gouer- ments which did
oppeſſe y poore ſhepe, Eich 14,17 7 The wil be metriſtful to his
Church and eſhath them as a King or Prince deeth his beſt
horſe which ſhalbe for his owne vie in the narre f Out of Iudáh
ſhal the chief gouernou pro- cede, who ſhal be as a corner to
vp holde the buyliding and as a naile to faſten it to- gother 8
Over their eſtances h That is, the me trifles, & ſhalde be ga-
thered under Chriſt to the reſt of y Char the i Whereby he
deſtaveſh the pover of God who nedeth no great prepa- ration
when he wil deliuer him: for with a beche or hiſſe he can call
them from all places ſudſely k Thogh they ſhal ye be ſcamored
life- me to be loſt, yee is ſhalbe profitble to to them: for there
the ſhal come to the knowledge of my Name, & was accompli-
ſhed under the Goſpel, anfig whome it was firſt preached. l Not
y they ſhalde recurne ture their coil crey, but by gathered and
royated in one faith the deliuerance of floods and turre

make white cloudes, and giue you ſhowres of raine, & to
euerie one graſſe in y field. 2 Surely b the idoles haue ſpoken
vanisse, and the ſoftfayers haue ſene a lie, and the dreamers
haue tolde a vaine thing: they cofort in vaine: therefore c thei
went away as ſhepet: thei were troubled, becauſe there was no
ſhepherd.

My wrath was kindled againſt the ſhep- herds, and I did viſite the d goates: but the Lord of hoſtes wil viſite his flocke the houſe of Iudáh, & wil make them as e his beautiful horſe in the battel.

4 Out of him ſhal the corner come forth: out of him the naile, out of him the bowe of battel, & out of him euery s appointer of tribute alſo.

And they ſhalbe as y mightie men, which treade downe their enemus in the myre of the ſtretes in the battel, & thei ſhal fight, becauſe the Lord w with them, and ther- ders on horſes ſhalbe confounded.

And I wil ſtrengthen the houſe of Iudáh, and I wil pt eſerue the houſe b of Ioseph, and I wil bring them againe, for I ptce them: and they ſhalbe as thogh I had not caſt them of: for I am the Lord their God, and wil heare them.

7 And they of Ephrāim ſhalbe as a gyant, & their heare ſhal reioyce as thorowe wi- ne: yea, their children ſhal ſe it, & be glad: & thei heare ſhal reioyce in the Lord.

I wil hiſſe for them, and gather them: for I haue redemed them: & they ſhal encrea- ſe, as they haue encreafed.

And I wil h fowe them among the people, and they ſhal remember me in farre coun- tries: and thei ſhal liue with their children and t turne againe.

10 I wil bring them againe alfo out of the land of Egypt, & gather them out of Af- fhú: and I wil bring them into the land of Gileád, and Lebanon, & place fhall not be founde for them.

And he e fhall go into the fea with afflic- tion, and fhall finite the waues in the fea, and all the depths of the riuer fhall diue vp: and the pride of Affhúr fhall be caft downe, and the feptre of Egypt fhall de- parte away.

13 And I wil ftrengthen them in the Lord, and they fhall walke in his Name, faith the Lord.

CHAP. XI.

a Becaufe the 7 The deftruction of the Temple a The care of the faith- leaves fhoghe fui is commuted to Christ. 7. A grievance vifion againft them falces, Ieruffels and Iudáh

1 O Penthý dores, & a Lebanon, and the fyrré fhall deuoure thy cedres. de come to hurt them, the Prophet fheweth that when God fender the en- mun, in fhall fhewe it felf ready to reecure them.

2 Houle, b fyrtre trees: for the cedre is falfe, becaufe all y mightie are deftroied: hou- le ye, & okes of Bafhán, for the c defenféd foreft is cut downe.

3 There is the voyce of the howling of the fhēpherds: for thei d glorie is deftroied: y voyce of the roaring of lyons whifpes: for

the pride of Iordén is destroyed.

4 Thus faith the Lord my God, Fede the shepe of the c
slaughter.

5 They that possesse them, flaye them f and finne not: and thei
that fell the, fay, e Blef- fed be the Lord: for I am riche, and
their owne shepherds spare them not.

6 Surely I wil no more spare those y dwell in the land, faith the
Lord: but lo, h I wil deliuer the men euerie one into his ne-
ighbours hand, and into the hand of his 1 King: and they shal
finite the land, and out of their hands I wil not deliuer them.

7 For I fed the shepe of slaughter, euen the b poore of the
flocke, and I toke vnto me 1 two staues: the one I called,
Beautie, and the other I called, Bandes, and I fed the shepe.

8 a Thre shepherdes also I cut of in one moneth, & my foule
lothed e the, & their foule abhorred me.

9 Then said I, I wil not fede you: that that depth, let it dye: and
that that periseth, let it perish: & let the remnant eat, euerie
one the flesh of his neighbour.

10 And I toke my staffe, euen Beautie, and brake it, that I
might difanul my couenát, which I had made with all people.

11 And it was broken in that day: and so the o poore of the
shepe that waisted vpon me, knewe that it was the worde of the

Lord.

12 And I laid vnto them, If ye thinke it good, giue me: my wages: and if no, leave of: fo they weighed for my wages thirtie piece of filuer.

13 And the Lord laid vnto me, Cast it vnto the s potter: a goodlie price, that I was valued at of them. And I toke the thirtie pieces of filuer, and cast them to the potter in the House of the Lord.

14 Then brake I mine other staffe, euen the Bandes, that I might dissolve the brother-hode between Iudáh and Ifraél.

15 And y Lord laid vnto me, Take to thei yet r y instruments of a foolish shepherd.

16 For lo, I wil raise vp a shepherd in the lád, which shal not loke for the thing, that is lost, nor seke the tender lambes, nor heale that that is hurt, nor fede y that stan-

he sheweth his care and diligence that he wolde suffer them vp haue no coil rulers, because they shalde consider his great sone. n Meaning the people, because they wolde not acknowledge these great benefits of God

o He sheweth that the loalt parne euer pride by Gods indigenous. p Besides their ingractude God acruseth them of malice & wickedness, which did not onely forget his benefits,

but eftamed them as things of noght. q Shewing that it was to
lie to pay his wages, which colde learle faffe to make a ferve
tiles for to cour the Triple r Signifying, that the fhalde have a
cervant kunde of reguence, & our earde showe of guurement: I
am as eft & it fhalde be nothing: for they fhalde be wolues, and
deuouring heafs in ftead of fhepherds. f And is in health and
foned

Cccc. i.

b Chewing y if the ftrung men were def- troued, y wea- her
were not able to reffh. c Seing that Lebanon was deftroued, &
was the ftrug- eft munierom, y weaker pla- ces colde not
thinke to hol- de me

d That is, the remnant of Iudáh & Ifraél fhalde periffh e Which
bring now deftance to be fhynes, were deftoured as one of the
lifa mon- the

f Their gouer nouns deftrace them with him any remorse of
confiances, or yet thinkig that they do euil

g He noteth y ly poctites, & euer him the Name of God in that
mou- ches, thogh in their life and dongs that de me God, euri-
boring their game to Gods bleffing, & cometh of the fpoile of
their brothers h I wilaffe one to deftroy another

i Loter gouer nouns fhale ex- euice cruess over them

k That is, the female remnant, whom he thought worthy that to
showe mercede vnto I God sheweth his great benefites towards
his people to chance them of greater ingratitude, & wolde
neither be ruled by his moste beaurifull order of government,
neither costume so y bands of brotherly vntes, and
therefore he bleaueh borhe the one and the other. Some read,
for Blde Defectors, but to the is ver y first reading is con-
firmed

The idle shepherd.

Zechariah. The fountaine opened.

deth vp: but he shal eat the flesh of the fat, and teare their
clawes in pieces.

17 O idle shepherd that leaueth the flock: he sworde shalle
vpon his earme, and vpon his right eye. His arme shalbe cleane
dried vp, and his right eye shal be vtetely darkened.

CHAP. XII.

Of the destruction and doubling against of Ierusalem.

1 He burden of the worde of the Lord vpon: Israel, faith the
Lord, which spread the heauens, and layed the fundacid of the
earth, and formed the spirit of man within him.

2 Beholde, I wil make Ierufalem a cuppe of poyson vnto all the people rounde about: and alfo with Iudah wil he be, in the siege against Ierufalem.

3 And in that day wil I make Ierufalem an heauie stone for all people: all that lift it vp, shalbe to me, thogh all the people of the earth be gathered together against it.

4 In that day, faith the Lord, I wil smite euery horse with stonishment, & his rider with madness, and I wil open mine eyes vpon the house of Iudah, and wil smite euery horse of the people with blindness.

5 And the princes of Iudah shal say in their hearts, The inhabitants of Ierufalem shal be my strength in the Lord of hostes their God.

6 In that day wil I make the princes of Iudah like coles of fyre among the wood, & like a fyre brande in the sheafe, and they shal deuoure all the people rounde about on the right hand, and on the left: and Ierufalem shalbe inhabited againe in her owne place, ewes in Ierufalem.

7 The Lord alfo shal preferue the tenters of Iudah, a afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Ierufalem against Iudah.

8 In that day shal the Lord defende the inhabitants of Ierufalem, and he that is feble among them, in that daye shalbe

as Daudid: and the house of Daudid shalbe as gods house, & as the Angel of the Lord before them.

9 And in that day wil I seke to destroye all the nations that come against Ierufalem.

10 And I wil powre vpon the house of Daudid, & vpon the inhabitants of Ierufalem the Spirit of grace and of compassion, and they shal loke vpon me, whome they haue peered, and they shal lament for him, as one mourneeth for his onelie fonne, and be forie for him as one is forie for his first borne.

11 In that day shal there be a great mourning in Ierufalem: as the mourning of

before they had so grieuntly offended by their ingratitude. They shal lament and repose exceedingly for their offences against God

1 Hadadrimmón in y valley of Megiddón. 1 Which was the name of a towne & place nere to blegid db where Iudah was flyrne, 1 Chro 15. 11

2 The familie of the house of Leuá a parte, and their wiues a parte: the familie of Shemeí a parte, and their wiues a parte: 1 That is in all places where the Jewes shal remain. 1 Signifying y the mourning or repentance shalde not be a vame este-

monetize every one touched with his owne grief shal lament:
thole extreme families be contented all the tribes, and sheweth
that boe he the kings and the Priests had by their fumes preceed
Christ: a Called also Shemen o To win, which were elish by
grace, and preferred from the commun destruction

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of
delatres 3 The zeale of the godlie against false prophetes.

1 IN that day there shalbe a fountaine opened to the house of
Dauid, and to the inhabitants of Ierufalem, for sinne & for
vncleannes.

2 And in that day, faith the Lord of hostes, I wil cut of the
names of the idoles out of the land: and they shal no more be
remembered: and I wil cause the prophetes, and the vncleane
spirit to departe out of the land.

3 And when anie shal yet prophecie, his father & his mother
that begate him, shal say vnto him, Thou shalt not liue: for
thou speakest lies in the Name of y Lord: and his father and
his mother that begate him, a shal thrust him through, when he
prophecieth.

4 And in that daye shal the Prophetes be ashamed euerie one
of his vition, when he hathe prophecied: neither shal they

weare a rough garment to deceue.

5 But he shal say, I am not Prophet: I am an hoist band man:
for man taught me to be an herdman from my youth vp.

6 And one shal say vnto him, What are these wounds in thine
hands? Then he shal answers, Thus was I avoided in the house
of my friends.

7 Anise, of sworde, vpon my shepherd, and vpon the man, that
is my fellow, faith the Lord of hostes: smite the shepherd, &
the shepe shalbe scattered: and I wil turne mine hand vpon the
little ones.

8 And in all the land, faith the Lord, two partes therein shalbe
cut of, & dye: but the third shalbe left therein.

9 And I wil bring that third parte thorow the fyre, and wil fine
them as the siluer is fined, and wil trye them as golde is tryed:

rents and friends deft more gently with them, and put them not
to death, yet they wolde so punish their children, that became
false prophetes, that the marked & signus shalde remaine for
ever. The Prophet warneeth the leaver, y before this great
comfort shalde come under Christ, there linde be an horrible
disgrace among the people: for these gods: mourn and pasture
shalde be destroyed, and the people shalde be as scattered
sleep: and the Evangelist applish that to Christ, because he was
the head of all Passports, Most 20, 21. The greatest parte shal

have no portion of these blessings, and yet they that shal enoye them, shalbe tryed with great afflictions, so that it shalbe known that only Gods power and his mercies do prefer to them Waters of life.

Zechariah. Holines in all. 384 71/1224

they shall call on my Name, & I wil heare them: I wil say, It is my people, and they shall say, The Lord is my God.

CHAP. XIII.

9 Of the disillusion that shall precede out of the Church, & of the reformation thereof

1 B Eholde, the day of the Lord cometh, and thy spoyle shall be a diuided in the middes of thee.

2 For I wil gather all nations against Ierusalém to battel, and the citie shall be taken, & the houfe spoyled, and the women defiled, & half of the citie shall go into captu- uitie, & the residue of the people shall not be cut of from the citie.

3 Then shall the Lord go for the, and fight against those nations, as when he fought in the day of battel.

4 And his fete shall stand in that day vpon the mount of olives, which is before Ierusalém on the East side, and the mount of

olives shall cleave in the middes thereof: toward the East & toward the West there shall be a very great valley, & halfe of the moutaine shall remove towards the North, and halfe of the mountaine towards the South.

5 And ye shall fl. e vnto the valley of the moutaines: for the valley of the mountaines shall teache vnto Azál: yea, ye shall flee like as ye fled from the earthquake in the dayes of Vzziah King of Iudáh: and the Lord is my God shall come & all the Saintes with thee.

6 And in that day shall there be no cleare light, but darle.

7 And there shall be a day (it is known to y Lord) heathen day not night, but about the evening time it shall be light.

8 And in that day shall there waters of life go out from Ierusalém, halfe of the towards the East sea, & halfe of them towards the vtermoft sea, & shall be, both in some and winter.

9 And the Lord shall be King over all the earth: in that day shall there be one Lord, and his Name shall be one.

10 All the land shall be turned as a plaine fió Géba to Rimmón, towards the South of Ierusalém, and it shall be lifted vp, & inhabited in her place: from Beniamins ga-

11 The enemies are rich, and therefore shall not come for a pray, but to do it, & then & should blood.

12 And men shall dwell in it, and there shall be no more destruction, but Ierusalém shall be safely inhabited.

13 And this shall be the plague, wherewith the Lord wil finite all people, that haue foght against Ierusalém: their flesh shall consume away, though their stand vpó their fete, and their eyes shall consume in their holes, & their toque shall consume in their mouth.

14 But in that day a great tumult of the Lord shall be among them, and euerie one shall take the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

15 Yet this shall be the plague of the horse, of the mule, of the camel and of the affe and of all the beasts that be in these tenies as this plague.

16 But it shall come to paffe that euerie one that is left of all the nations, which came against Ierusalém, shall go vp from yere to yere to worship the King the Lord of hostes, and to kepe the feast of Tabernacles.

17 And who so wil not come vp of all the families of the earth vnto Ierusalém to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the familie of y Egypt go not vp, and come not, it shall not raine vpon them. This shall be the plague wherewith

y Lord wil finite all the heathen, that come not vp to kepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, & the punishment of all the nations that come not vp to kepe the feast of Tabernacles.

20 In that day shall there be written vpon the bridels of y hostes, The holines vnto the Lord, and the pottes in the Lords House shall be like the bowles before the altar.

21 Yea, euerie pot in Ierusalém and Iudáh shall be holie vnto the Lord of hostes, and all they that sacrifice, shall come and take of them and seeth therein: and in that day there shall be no more the Canaanite in the House of the Lord of hostes.

Cec. ii.

9 By y Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles

r Signifying, that to what service they were put now (whether to be born, or to serve in war) they were now holie, because the Lord had sanctified the As precious the one as the other, because they shall be sanctified.

t But all shall be pure, and cleave & there shall be the by virtue, or one that shall corrupt y true service of God.

9 But all shall be the part, and cleave & there shall be the by virtue, or one that shall corrupt y true service of God.

Cec. ii.

9 And the part, and cleave & there shall be the by virtue, or one that shall corrupt y true service of God.

a He armeth the godle against great tentacles, that should come, before they enjoyed this prosperous e- here promised under Christ, that when the fa dangers should come, they might know that they were war and of them afore

b As your fa- chest, and you have had expe cence both at the red Sea and at all other times e By this ma- ner of speache the Prophet sheweth Gods power, and ca- re ouer his Church, and how he wil as it were by mi racle fane it

d So that one of all the par- en of y worl- as they shall be Ierusalém, as before bid w this mountai- nctane this he metath of the spiritual Ierusi- lim y Church. e He speaketh of the hypo- erists, which colde not abs- de Gods pre- sence, but shall define into all places where they might hi- de them amog the mountai- nes

f Read Amos, 1. g Because the aid not credit the Prophetes wordes, be tur- meth to God, and chforesh him self in y that he knew y these things should come, & faith, Thou-

b God, with thine Angels wilt come to performe this great
thing b Sig- nifying, that there should be great troubles in the
Church, and that the time hereof is in the Lords hands, yet at
length (which is here ment by the cue- mity God wode send
chfort. t That is the spiritual graces of God, which shall be
ouer consume in mode abundance k All idolazie and
superfition shall be abolished, and there shall be one God, one
faith, and one religion l This new Ierusalém shall be fane
through all the worlde & shall excell the first in excellence,
with and greasier.

MALACHI.

THE ARGUMENT.

THE Prophet was one of the three, which God was set up for the comfort of his Church after the captions, and after him there was no more visit. John Baptiste was sent, which was either a token of God's wrath, or an admonition that they should with more fervent desires take for the coming of Messiah. He confirmed the same doctrine, that the two former do, but chiefly he reprove the Priests for their countenances, and for that they found God after their own fantasies, and not according to the prescript of his words. He also noted certain peculiar sinners, which were then among them, as marrying of idolatrous and manic wines, mumblings against God, impatient, and sinful like. Notwithstanding for the comfort of the godlie he declared that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and toyce unto the godlie.

ORIGINAL

Which declared their great ingratitude that did not acknowledge this time, which was so content to that he chose above him from one of all world, and next chose Lachis the younger brother of whom they came and left Esau the elder.

For besides that the signers of mine barred appeared even when he was made servant unto his younger brother, being yet in his mothers belly, and also afterward in he was put to his birthright, yet even now before your eyes the signers hereof are evident, in that his country hath waft, & in that other remote to inhabit it, where as yet my people whom I enclose heard more than the are by my grace and love to-ward you delivered, read from 9, 10

CHAP. I. A complaint against Israel and chiefly the Priests.
THE a burde of the words of Lord to Israel by minister to of Malachi. I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Lakobs brother, saith Lord? yet I loved Iakob,

And I chated Esau, and made his mountains waft, and his heritage a wilderness for dragons.

Thogh Edom say, We are impouerished, but we will return and buyld the desolate places, yet saith the Lord of hostes, they shall buyld, but I will destroye it, and they shall call them, The border of wickedness, and the people, with whom the Lord is angite for euer.

And your eyes shall se it, and ye shall say, The Lord will be magnified upon the border of Israel.

A sonne honorech his father, and a servant his master. If then I be a father, where is mine honour & if I be a master, where is

my fear, saith the Lord of hostes vnto you, a Priests, that despise my Name and ye say, Wherein haue we despised thy Name?

Ye offer vncleane bread vpon mine altar, & you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not to be regarded.

And if ye offer the blinde for sacrifice, it is a noteuil: and if ye offer the lame and sicke, it is not euil: offer it now vnto thy prince: wil he be content & thee, or accept

a besides the rest of the people he condeeth Priests chiefly because they should haue reproof others for them hypocrisies, a obstinac against God, & not haue hardened them by their example to greater evils. He noteth their graffes by sacrifice, & would not so their sinners, but made impudently covered them, & so were blinde guides. To receive all manor outings for your own goodness, and do not examine whether they be according to my Law or to give that they said them, but by their doings they declared no loss. You make it no sinners; they be condemne; I chande it sufficient to serve God parely, as he hath commanded, & parely after me's fancies, and so come not to that persons of religion, which he requireeth, & therefore in reproche he sheweth: they a mortal man would not be content to be so sermed.

thy persone, saith the Lord of hostes?

9 And now, I pray you, pray before God, that he may haue mercie vpo vs: this hath he bene by your meanes: wil he regarde your persones, saith the Lord of hostes?

10 Who is there euen among you, that would shut the dores? and kindle not give on mine altar in vaine, I haue no pleasure in you, saith the Lord of hostes, nethe: wil I accept an ofring at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is a great among the Gentiles, and in euerie place incense shalbe offred vnto my Name, and a pure ofring for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is a polluted, and the frute thereof, euen his meat is not to be regarded.

13 Ye said also, Beholde, is a weariness, and ye haue shuffled at it, saith the Lord of hostes, and ye offred that which was torne & the lame and the sicke: thus ye offred an ofring: shulde I accept this of your hand, saith the Lord?

14 But cursed be the deceiuct, which hath he in his flocke a male, and voweth, and sacrificeth vnto Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

Vice of God, which shulde be under the Gospel, when an end shulde be made to all these legal ceremonies by Christs only sacrifice. a and people were notified & thus error, they passed not what was offred: for they thought God was a swel content & the leaner at with the fact: not in the means seafen they shutted out that obedience to God, which he required, & so chummed both impasse, and also shewed their contempt of God & contempt of the Priests & people were both weary with serving God, & passed not what manner of sacrifice & service they gave to God, for that was least profitable, was though good youngh for the Lord. y That is, hath he hath little to serve one Lord according to his words, and yet will serve him according to his consent made

CHAP. II.

Threatening against the Priests being seducers of the people. a He speaketh vnto the chiefly, but under them he conceneth the people also.

1 A Nd now, o ye Priests, this comma-dement is for you.

2 II

The Priests charge.

Malachi. Iohn & Chrst.

b To ferue me according to my worse c That is, the abundance
of Gods betwi on

d Your feed fo-ou shal cu- me to no pro- for

e You boast of your holmes, factifices and feasles, but they
shal sur- ne to your flame, and be as vile as don- gue

f The Priests obtured a- gainst the Pro- phes that he colde not
re- proue the, but he must ipeake against y priest book, and the
office othabil- shad of God by promise, but he sheweth, that
the office is nothing fell dered, when these vdenes, & dengue
are called by their own names

g He sheweth what were the two condits of the covenate made
with the tribe of Leui, on Gods pares, that he wilde giue the
long life & fe- littate, and on their pares, y they shulde
faithfully fer- ne him accor- ding to his worde

h I prescribed Leui a certaine Law to ferue me.

i He ferued me & ire for- ne my glorie with all homi- litie and
fab- mission

j He sheweth that the Priest oght to have knowledge to infruch
other in the worde of the Lord

k He is as the tresture house of Gods wor- de and oght to gine
to merie one according to their neces- ficie, and not to refer to

it for him self in Shewing, that whoso- ner doeth one declare Gods wil, is not his

messenger, and Priest lewes toward God braham, and God had co offend God selves to God to be marriage with them of ye cause the feariffsce, so that whereof he accufeth them, that is, that

3 If ye wil not heae it, nor confider it in your heart to giue glorie b vnto my Na- me, faith y Lord of hoftes, I wil eue fend a curfe vpon you, and wil curfe your bles- fings: yea, I haue curfed them already be- cause ye do not confider it in your heart. Beholde, I wil corrupt y your feed, & caft dogue vpon your faces, euen the c dongue of your folemne feafts, and you fhalbe like vnto it.

4 And ye fhal knowe, that I haue f fent this commandement vnto you, that my cou- enant, which I made with Leui, might ftad, faith the Lord of hoftes.

5 My s couenant was with him of life and peace, and I b gaue him feare, & he feared me, and was afraid before my Name.

6 The law of b trueth was in his mouth, & there was no iniquitie foide in his lippes; he walked with me in peace and equitie, and did turne manie away from ini- quitie.

7 For the Priests l lippes fhulde preferue knowledge, and they fhulde feke the lawe at his mouth: for he is the messenger of

the Lord of hostes.

8 But ye are gone out of the way: ye haue caufed manie to fall by the Law: ye haue broke the couenat of Leui, faith the Lord of hostes.

9 Therefore haue I also made you to be defpified, and vile before all the people, be- cause ye kept not my wayes, but haue be- ne parcial in the Law.

10 Haue we not all one father? hathe not one God made vs why do we transgresse euerie one against his brother, and be cake the couenant of our fathers?

11 Iudáh hathe transgressed, and an abomi- nacion is committed in Israel and in Ieru falem: for Iudáh hathe defiled the holines of the Lord, which he loued, and hathe ma- ried the daughter of a strange god.

12 The Lord wil cut of the man that doeth this: bathe the master and the feruat out of the tabernacle of Iaskóh, and him that y offreeth an offspring vnto the Lord of hostes.

13 And this haue ye done againe, and c co- uered the altar of y Lord with teares, with weping and with mourning: because the offering is no more regarded, nether recei- ued acceptably at your hands.

14 Yet ye fay, f Wherein? Because the Lord hathe bene witnes
betwene thee and thy wife of thy youth, against whome thou

a The Prophet accuseth the ingestitude of the lewes toward
God and man: for feing they were all borne of one father A-
braham, and God had elected them to be his holie people, they
oght nither to offend God nor their brethren. b Whereby they
had bounde them felues to God to be an holie people. p That
haue toynd them felues in marriage with them that are of
another religion. q That is, the Priests ye cause the people to
lament, because that God doeth not regire the their feariffscce,
so that they feate to factifice in vain. f This is another faate,
whereof he accuseth them, that is, that they brake the lawes of
marriage

haft transgressed: yet is the thy copanion, and the wife of thy
c couenant.

15 And did not he make one yet had he abundance of spirit:
and wherefore one because he foght a godlie feed: therefore
kepe your felues in your spirit, and let none trespass against
the wife of his youth.

16 If thou hateft her, b put her away, faith the Lord God of
Israel, yet he couereth the iniurie vnder his garment, faith the
Lord of hoftes: therefore kepe your fel- ues in your spirit, and
transfgresse not.

17 Ye haue wearied the Lord with your wordes: yet ye fay,
Wherein haue we wea- ried him? Whe ye fay, Buerie one y
doeth euil, is good in the fight of the Lord, and he delireth in
them. Or where is the God of iudgement?

bounde, and be sober in mind, and bridle your affections he
doeth allow dimorcement, but of the two faates he sheweth,
the leffe c He thinketh it sufficient to kepe his wife till, albeit
he fa- ke others, and to as it were couereth his faate. d Ye
mormoreth against God, because he heard not you affirm as
you called. e So thinking that God fanored the wicked, and
hathe no respect to them that ferue him. f Thus they
blasphemed God in condemning his power and faftice, becau-
fe he judged not according to their fanatites

1 As the one belfe of thy felfe.

2 She that was toynd to thee by a folemne couenant, and by
the tounca- tion of Gods Name

3 Did you God make man and woman as one fleth and not
many?

4 By his power & ver- me he colde ham made ma ny women
for one man

5 Suchs as fhall de be borne in lawful and not derat marriage
wherein is no racefe of in- hes

6 Conceine your felues within your

b Not that which, which is the leffe c He thinketh it sufficient
to kepe his wife fl, albeit he fa- ke others, and to as it were
couereth his faate. d Ye mormoreth against God, because he
heard not you affirm as you called. e So thinking that God
fanored the wicked, and hathe no respect to them that ferue
him. f Thus they blasphemed God in condemning his power
and faftice, becau- fe he judged not according to their fanatites

CHAP. III.

1 Of the messenger of the Lord, John Baptist, and of Christ's
office.

2 Beholde, I wil fend my messenger, & he fhall prepare the
way before me: & the Lord whome ye feke, fhall spedely co-
me to his Temple: euen the messenger of the couenant whome
ye defire: beholde, he fhall come, faith the Lord of hoftes.

3 But who may abide the day of his com- ming and who fhall
endure, when he ap- peareth for he is like a purging fyre, and
like fullers fope.

4 And he fhall fit downe to trye and fine the filuer: he fhall euen
fine the fonnes of Le- ui, and purifie them as gold & filuer,
that they may bring offrings vnto the Lord in righteousnes.

5 Then shal the offerings of Iudáh and Ierusalem be acceptable vnto the Lord, as in olde time and in the yetes afore.

6 And I wil come neere to you to iudgement, and I wil be a fytte witnes against the for-thefters, and against the adulterers, and against false sweaters, and against those that wrongfully kept backe the hirelings wages, and weare the widdowe, and the fatherles, and oppresse the stranger, & feare not me, faith the Lord of hostes.

7 For I am the Lord: I change not, and ye fones of Iaskóh care not confumed.

8 From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them: returne vnto me, and I

a This is 'mft of toho Baptist, as Christ expoundeth it, Luk 7:27 b Meaning, Mefiáh, as pfal 14:6, dan 9:17.

c That is Christ by who me the couenant was made and raised, who is called the Angel or messenger of the couenant, because he receiue vs to his father: & is Lord or King, &c receiue he hath the gouernement

of his Church d He sheweth that the hye cries which with so much for the Lords comming, will not abide whe he sheweth neere: for he wil come them, and purgt his & make them cleane.

e He begin- neeth at y Friet Res that they might be laft tes and
thine vnto others

f They mure mured against God, because they feate not his
helpe ever prefeet to de- fend them: &

therefore he accufeth them of ingestitude, and sheweth that in
that they are not daily consumed, it is a token, that he doeth it
defend them: and so his mercie toward them utter changeth. g
Read Zeel: 1:3.

Cec.iii.

Boke of remembrance.

Malachi. Sunne of righteousness

wil returne vnto you, faith the Lord of hoftes: but ye faid,
Wherein fhall we re-turne?

8 There are none of f hea-then fo barba-rous, that wil defraude
the r gods of their honour, or des le deceitfully with them.
Whereby the ferries of God fholde hane beute mahuel-ner, and
the Proefe, & the poore relieued. Not huaing repaft how much
ye ende, but I wil gute you in all abu-dance fo that ye fhall
lack place to put my blefings in.

I Meaning, the enterpillar, & whatsomer de ftoleth sorue and
fruere. The Prophet condemneth them of double blaf-phende
again God: feth in f they faid that God had to repaft to the f

ferued him, and next that f wicked were more in his fa-ffue
thee the fiddle

a They are not only prefer-red to honour, but also deli-nered
from all gers. a After these admonitions of the Prophet fume
were li-nely touched, and secure-ged others to feare God b
Bothe becen fe the thing

was ftrump, that fume turned to God in that great and vulsorful
corruption, and also that this might be an example of God's
mercure to all penitent fla-ners. When I fhal refore my Church
according to my promes, they fhalbe as mine owne propre
goons. That is, forgeon their finnes, and gemene them with my
Spirit.

Wil a man fpoyle bu gods? yet haue ye fpoyled me: but ye fay,
Wherein haue we fpoyled thee! In 'tythes and offrings.

Ye are curfed with a curffe: for ye haue fpoyled me, euen this
whole nacion.

Bting ye all the tythes into f storehoufe that there may be meat
in mine Houfe, & proue me now herewith, faith the Lord of
hoftes, if I wil not open f windows of hea urn vnto you, &
powre you out a blefing without meafure.

And I wil rebuke the deuourer for your fakes, and he fhal not
deftroye the frute of your grounde, nether fhal your vine be
baren in the field, faith the Lord of hoftes.

And all nacions fhall call you bleffed: for ye fhall be a pleafant land, faith the Lord of hoftes.

Your wordes haue bene ftoute = againft me, faith the Lord: yet ye fay, What haue we fpoken againft thee?

Ye haue faid, it is inuaine to ferue God: & what profite is it that we haue kept his commandemēt, and that we walked humbly before the Lord of hoftes?

Therefore we couite the proude bleffed: euen they that worke wickednes, are fet vp, and they that tempte God, yea, they are = deliuered.

Then fpake they that feared the Lord, euerie one to his neighbour, and the Lord hearkened & heard it, and a booke of remembrance was written before him for the that feared the Lord, & that thought vpon his Name.

And they fhall be to me, faith the Lord of hoftes, in that day that I fhall do this, for a flocke, and I will fpare them, as a man

fpareth his owne fonne that ferueth him.

Then fhall you returne, and difcerne be-twene the righteous and wicked, betwene him that ferueth God, and him that fer-ueth him not.

CHAP. III.

The day of the Lord, before the which Eliáh fholde came

For beholde, the day cometh that fhal burne as an ouen, and all the prou-de, yea, and all that do wickedly, fhal be fubble, & the day that cometh, fhal bur-ne them vp, faith the Lord of hoftes, and fhal leaue them, nether roote nor branche.

But vnto you that feare my Name, fhal the Sunne of righteousness arife, and he-alth fhalbe vnder his wings, and ye fhal go forthe, and grove vp as fat calues.

And ye fhal treade downe the wicked: for they fhalbe duft vnder the foles of your fete in the day that I fhal do this, faith the Lord of hoftes.

Remember the Lawe of Mofes my fer-uant, which I commanded vnto him in Horéb for all Ifraél with the flatutes and judgements.

Beholde, I wil fend you Eliáh the Pro-phet before the cóming of the great and ffeareful day of the Lord.

And he fhal a turne the heart of the fa-thers to the children, and the heart of the children to their fathers, left I come and fmite the earth with curfing.

at liberty and increase in the joye of the Spirit. Cor 5,17 time was come that the Jewes fholde be deftirure of Prophetes vusil the re-me of Christ, because they fholde with more fettent

mindes deftre his co-ming, the Prophet exhorteth them to exercise them felices diligently in fha-dying the Lawe of Mofes in f means fasion, whereby they might continue in the true religion and also be armed against all tentations. This Christ expoundeth of John Baptist, Met. 11, 15, who bothe for his zeale, & refouting of religion is aptly cōpared to Eliáh. Which as it is true for the wicked, fo doeth it waken the godlie and call them to repentance. He fheweth wherein fobus office fholde fiand: in the morny of men to God and toying the father & children in one vunte of faitheth that f father fhal turne to that religion of his fume which is contented to Christ, and the fume fhal imbra-ce the faith of the true fathers. Abraham, Izhák and Izakáh. The fecon de poine of his office was to denounce Gods judgements against them that wolde not receive Christ.

a He prophe-teeth of Gods judgements against the wicked, who wolde not re-come Christ, when as God fholde fend him for the re-liberation of his Church. b Meaning, Christ, who wrth his wings or brames of his grace fhol-de ighson, & comfort his Church, Eph. 5,14, and he is called the fun-ne of righteous, because he is him self he hadte all perfashion, and also the mfrika of the father dwelleth in his whereby he re-generaeth vs into righteousness, elecseth vs from the flick of this worlde, and re-formeth vs to the image of God.

c Ye fhalbe fet 4 Because the vusil the re- deftre his co- might
cheome in This Christ fhal, & refouting for the wicked, He
fheweth God and toying fhal turne to that fhal turne to that
fhal imbra- The fecon them that

APOCRYPHA.

THE ARGUMENT.

THESE bokes that follow in order after the Prophetes vnto the Newe testament, are called Apocrypha, that is bokes, which were not received by a comune consent to be red and expounded publickly in the Church, nether yet ferued to prove any point of Christian religion, saue in asmuche as they had the consent of the other Scriptures called Canonical to confirme the same, or rather whereon they were grounded: but as bokes proceeding from godlie men, were received to be red for the aduancement and furtherance of the knowledge of the hister, or for the instruction of godlie maners: which bokes declare that at all times God had an especial care of his Church and left them not utterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witness that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophetes, and so brought it to pass for the destruction of their enemies, and for the tryal of his children.

I. Esdras.

CHAP. I.

1 Iosias appointeth Priests, and kepeth the Pafseouer. 7
Offering: for the Priests and the people. 11 The order of the
Leuites. 23 The upright life of Iosias. 25 His death and the
occasion thereof, and the lamentation for him. 34 Ioachas
appointed King. 35 The destruction of Ierusalem.

2 King 23, 25 o. chro 31, 1.

And Iosias kept the Pafseouer to his Lord in Ierusalem, and
offered the Pafseouer in the fourteenth day of the first moneth,

And appointed Priests in order according to their dailie
courses, being clothed with long garments in the Temple of the
Lord.

3 And he spake to the Leuites the holy ministers of Israel, that
they shulde sanctifie them selues to the Lord, to set the holy
Arke of the Lord in the House, which Salomon the sonne of
King Daud had buylt,

4 And said, Ye shal no more beare the Arke vpon your
shulders: now therefore serue the Lord your God, and take the
charge of his people of Israel, and prepare according to your
families and tribes,

5 After the writing of Daud King of Israel, and according to
the majestie of Salomon his sonne, and stand in the Temple
(according to the ordre of the dignitie of your fathers the

Leuites) which were appointed before your brethren the children of Israel.

6 Offer in ordre the Pafseouer, and make readie the sacrifices for your brethre, and kepe the Pafseouer after the Lords commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousand lambes and kiddes with thre thousand calues.

8 These were giuen of the Kings possessions according to the promest, to the people, and to the Priests, and to the Leuites. Then gaue Helkias and Zacharias and Syelus the gouernours of the Temple, to the Priests for the Pafseouer two thousand shepe, and thre hundred calues.

9 Furthermore, Iechonas, and Samaias, and Nathanael his brother, and Sabias, and Chielus, and Ioram captaines gaue to the Leuites for the Pafseouer five thousand shepe and seuen hundred calues.

Or, Israel.

10 And when these things were done, the Priests and the Leuites stode in ordre, hauing vnleauened bread according to tribes,

Or, Hasidias Or, Israel. Or, Chroab.

11 And after the ordre of the dignitie of their fathers, before the people to offere to the Lord, as it is written in the booke of Moyses: and thus they did in the morning.

Exod. 12, 2.

12 And they roasted the Pasche with fyre as appertained, & they sod their offerings with perfumes in caldrons and pottes,

13 And set it before all them that were of the people, and afterward they prepared for them selues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fatte vnto the euening, and the Leuites did make ready for them selues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, accordig to the appointed ordinances of Daud, to wit, Asaph, and Azarias, and Eddimus, which was of the Kings appointment.

16 And the porters were at euerie gate, so that it was not lawfull, & anie shoulde passe his ordinarie watchet: for their brethren the Leuites made readie for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Cecc. iii.

18 And the porters were at euerie gate, so that it was not lawful, & anie slulde passe his ordinarie watchet: for their brethre the Leuites made readie for them.

19 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offre the Cecc. iii.

I. Esdras.

Passeouer,

18 And ostre sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Passeouer and the feast of vnleauened bread seuen daies.

20 And there was not suche a Passeouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not ostre suche a Passeouer, as did Iosias, and the Priestes, and the Leuites, and the Lewes, and all Israel, which were sounde to remaine in Ierusalem.

22 In the eghteenth yere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpriht before his Lord with a heart ful of godlines.

24 And concerning y things which came to passe an his time, they are writen before, to wse, of those that finned & did wickedly against the Lord aboue euerie nacion and kingdome, and grueued him with sensible things, so that the wordes of the Lord stode vp against Israel.

25 Now after all these actes of Iosias it came to passe that when Pharaos King of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But y King of Egypt sent to him, saying, What haue I to do with thee, o King of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forward: departe from me, and be not against the Lord.

28 But Iosias wolde not tuine backe his cha riot fro him, but prepared him self to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lord.

29 But he set him self in battel aray against him in the field of Megeddo, & the princes came downe to King Iosias.

30 And the King said to his seruants, Conuaye me out of the battel, for I am very weake. And by and by his seruants broght him out of the battel.

31 So he gate vp on his seconde chariot, and being come againe to Ierusalem he changed his life, and was buryed in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wuues did lament him vnto this day: & this was ordeined in all the kinred of Israel to be done continually.

33 But these things are written in the boke

of the stories of the Kings of Iudea, and euerie one of the actes y Iosias did, & his glorie, and his knowledge in the lawe of the Lord, and the things which he did before, and the things now rebrysed are registred in the boke of the Kings of Israel and Iudea.

34 Then they of the nacion toke Ioachaz a King, 23, 31 the sonne of Iosias, and made him King a chre. 30, 31 in steade of his father Iosias, when he was thre and twentie yere olde.

35 And he reigned in Iudea and in Ierusalem thre moneths: for the King of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, & one talent of gold.

37 And the King of Egypt made Ioacim his brother King of Iudea & Ierusalem.

38 And he bounde Ioachaz and his gouernours: but when he had taken Zaraces his brother, he led him away into Egypt.

39 Twentie and siue yere olde was Ioacim, when he reigned in Iudea and Ierusalem, and he did euil in the sigt of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babylon, who whe he had boude him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor toke of the holie vessels of the Lord, & caryed the away, and set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproche are written in the Chronicles of the Kings.

43 And Ioacim his sonne reigned for him: and when he was made King, he was eighteene yere olde.

44 And he reigned thre moneths and ten dayes in Ierusalem, and he did euil in the sight of the Lord.

45 So a yere after Nabuchodonosor sent and broght him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem when he was one and twen tie yere olde, & he reigned eleuen yeres.

47 And he did euil in y sight of the Lord, nether did he feare the wordes spoken by Ier. 32, 33, Ieremias the Prophet from the mouth of the Lord.

48 For after that he was sworne to King Nabuchodonosor, he forsware him self by the Name of the Lord and fel away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouerners of the people, and the Priests comitted many things against the lawes and passed all the pollutions of all nacions, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheles the God of their Fathers sent

10r, by wrefd- king fr-fide creamer.

2.Chr. 31, 20.

Apocrypha.

sent his messenger to call them backe, be-cause he fpared them
and his owne Taber nacle.

51 But thei derided his messengers, and in the day, that the
Lord fpae vnto them, thei mocked his Prophetes,

52 So that he, being moued to angre againft his people for
their great wickednes, commanded the Kings of the Chaldeas
to in-uade them.

53 Thefe killed their yong men with the fworde roide about
their holie Temple, nether did they fpare yong man, nor
maiden, nether olde man, nor childe among them.

54 But he deliuered the all into their hads, and all the holy
vessels of the Lord, bothe great & finale with the vessels of the
Ark: of God: and they toke, & caryed away the Kings
treasures into Babylon.

55 And this fet fyre in the Houfe of y Lord and brake downe
the walles of Ierusalem and burnt their towres with fyre.

56 They confumed alfo all the precious things thereof, &
brought them to noght, and thofe that were left by the fworde,
he caryed away into Babylon.

57 And they were feruants to him, & to his children til the
Perfians reigned, to fulfil the worde of the Lord by the mouth
of *Ieremias,

58 And that the lad might enioye her Sab-baths all the time,
that it was defolate, til fcuenta ytres were accomplished.

CHAP. II.

1 Cyrus gaue laene to the Iewes to returne. 10 He fem the h ly
vessels 13 The names of them that returned. 14 Their
aduersaries did let their buylding, and the Kings letters for the
fame.

1 N*the firft yere of the reigne of Cyrus King of the Perfians,
to fulfil the worde of the Lord by the mouth of Ieremias,

2 The Lord raifed vp the fpirit of Cyrus King of the Perfians,
and he made proclamation through out all his kingdome, e-uin
by exprefse lettres,

3 Siying, Thus faith Cyrus King of the Perfians, The Lord of
Israel, euen the moſte high Lord, hathe made me King o-uer
the whole worlde,

4 And he hathe commanded me to buyld him an Houſe in
Ierufalem, which is in Iudea.

5 If there be anie therefore of you of his people, let the Lord,
eue his Lord be with him, & let him go vp to Ierufalem, which
is in Iudea & buyld the Houſe of y Lord of Israel: he is the
Lord which dwelleth in Ierufalem.

6 All they then that dwell in the places rounde about, thofe, I fay, that are in his place, let them helpe him with golde and filuer,

7 With giftes, with horfes and cattel, and other things, which fhall be brought, according to the vowes into the Temple of the Lord, which is in Ierufalem.

8 Then arofe the chief of the families of Iudea, and of the tribe of Benjamin, and the Priests & Leuites, & all whofe minde the Lord had moued to go vp, and buyld an Houfe to the Lord in Ierufalem.

9 And thofe that were about them, helped them in all things with filuer and golde, horfes, and cattel, and with diuers vowes of many whofe mindes were firred vp.

10 Alfo King Cyrus brought out the holy vessels of the Lord, which Nabuchodo-nofor had caryed out of Ierufalem, and had confecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Perfians had brought them out, he deliuered the to Mithridates his treasurer,

12 By whome they were giuen to *Abaffar the gouernour of Iudea.

13 Whereof this was the number: a thou-fand golden cuppes, and a thoufand filuer cuppes, bafens of filuer for the factifices,

nine and twentie viores, of golde thirtie, and of filuer two thoufand, foure hudreth and ten, and a thoufand other vessels.

14 So all the vessels of golde and filuer, which thei caried away, were fue thoufad, foure hundreth, thre fcore and nine.

15 They were broght by Sanabaffar with them of the captiutie of Babylon to Ierufalem.

16 But *in the time of Artaxerxes King of the Perfians* Belemus, & Mithridates, and Tabellius, and Rathumus, and Beel-tethmus, & *Semellius the fecretaire, & o-thers which were joyneo to thefe, dwelling in Samaria and in other places, wrote vn-to him this epiftle here following againft the, that dwelt in Iudea & Ierufalem, TO THE KING ARTAXERXES OVR LORD,

17 Thy feruants, Rathumus the writer of things that come to paffe, and Semellius the fecretairie, and the reft of their counfel, & the iudges which are in Coelofyria and Phenice.

18 Be it now therefore knowen to our lo d the King, that the Iewes which came vp from you, are come to vs into Ierufalem, that rebellious and wicked citie, & buyld the marked places, and make vp the walles thereof, and laye the fundacions of the Temple.

19 Therefore if this citie be buylt, and the walles be finifhed, they wil not onely not indure to paye tribute, but wil alfo refift

Kings.

20 And becaufe the things, pertaining to the Temple, go
forwarde, we thought it not Dddd.

Ierem 25, 10. & 29, 10.

I. Efdras.

mete to paffe ouer fuche a thing,

21 But to declare it to our lord the King, that if it be thy
pleafure, it may be fogut out in the bokes of thy fathers,

22 And thou fhalt finde in the Chronicles the writings
concerning thefe things, and fhalt knowe that this citie did
alwaies tebel, & did trouble bothe Kings and cities,

23 And that the Iewes are rebellious, raifing alwaies warres
therein: for the which caufe alfo this citie was made defolate.

24 Now therefore, fo lord the King, we declare it, that if this
citie be buyft and the walles thereof repared, you fhall haue no
more paffage into Coelofyria, nor Phenice.

25 ¶ Then the King wrote againe to Rathumus, that wrote the
things that came to paffe, and to Beelcthmus, and to Samellius
the fecretarie, and to the reft of thofe that were ioyned with

them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.

26 I haue red the epistle, which ye sent to me: therefore I commanded, that it shulde be fought out, and it was founde, that this citie bathe alwaies practised a-gainst Kings,

27 And that the men thereof were giuen to rebellion and warres, and how that mightie Kings and fierce haue reigned in Ierusalem, which toke tribute of Coelofyria and Phenice.

28 Now therefore I haue commanded to forbid these men to buyde vp the citie, and that it be taken hede that no more be done,

29 And that those wicked things, if shulde molest the King, go not forward.

30 Then when Rathumus, & Scmellius the secretarie and the rest, which were ioyned with them, had red the things, which King Artaxerxes had writen, they moued their tents with speede to Ierusalem with horses and men in arraye,

31 And began to let them which buyt, so that the buyding of the Temple in Ierusalem ceased vnto the seconde yere of the reigne of Darius King of the Persians.

CHAP. III.

1 The staffe of Darius 16 The fiftie wife sentences.

2 Now when Darius reigned, he made a great feaft to all his
fubiects & to all thofe of his owne houle, and to all the princes
of Media and Perfia,

3 And to all the gouernours & captaines, and lieutenants that
were with him, from India vnto Ethiopia of an hundreth and
feuen and twentie prouances.

4 And when they had eaten and drunke, & were fatiffied, they
departed, and King Darius went into his chamber, and flept, til
he wakened againe.

5 ¶ In the meane time thre yong men of the garde, keepers of
the Kings bodie, laid one to another.

6 Let euerie one of vs fpeake a fentence, & he that fhall
ouercome, and whole fentence fhall appeare wife: then the othe:
s, Darius the King fhall giue him great gifts, and great things in
token of victorie,

7 As to weare purple & to drunke in golde, and to flepe in
golde, and a chariot with bridles of golde, an head tyie of fine
line, and a chaine about his necke.

8 And he fhall fit next to Darius for his wifdome, and fhallbe
called Darius coufin.

9 Then euerie man wrote his fentence and fealed it, and put it
vnder the pillowe of King Darius,

10 And laid, when the King rofe, thei wolde giue him the writing, and whose fentéce the King and the thre princes of Perfia fhulde iudge to be wifeft, to him fhulde the victorie be giuen, as it was appointed.

11 One wrote, The wiue is ftrongeft.

12 The other wrote, The King is ftrongeft.

13 The other wrote, women are ftrongeft, but trueth ouercometh all things.

14 ¶ And when the King rofe, they toke the writings and gaue them to him, and he red them,

15 And fent and called all the noble men of Perfia and of Media, and the gouernours & the captaines, and lieutenants, and the confuls,

16 And fate him downe in the counfel, and the writing was red before them.

17 Then he laid, Call the yong men, that they may declare their owne fentences. So they called them, and they came in.

18 Then he laid vnto them, Declare vnto vs the writings. So the firft began, which had fpoken of the ftrength of wine,

19 And laid on this manet, O ye men, how ftrong is wine! it deceiuech all men that drunke it.

20 It maketh the minde of the King and of the fatherles bothe one, of the bonde man and of the fre man, of the poore man and of the riche man.

21 It turneth alfo euerie thought into ioye and gladnes, fo that one remembreth no maner of forow, nor det.

22 It maketh euerie heart riche, fo that one remembreth nether King nor gouernour, & caufeth to fpeake all things by talents.

23 When men haue drunk, they haue no minde to loue ether friends or brethren, and a little after they drawe out fwoides.

24 But when they are from the wine, they do not remember what they haue done.

25 O ye men, is not wine ftrógeft, which co-pelleth

Apocrypha.

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pelleth to do fuche things! & he helde his peace when he had thus fpoken.

CHAP. III.

Of the strength of a King. 13 Of the strength of women. 14 Of the strength of trueth, which fentices is approved, 47 And his

peifition granted.

1 Then the seconde which had spoké of the strégth of the King,
began to fay,

2 O ye men, are not men strongeft, which beare rule by land
and by fea, and ouer all things which are in them!

3 But the King is yet greater: for he ruleth all things, & is lord
of them, fo that they do all things which he commádeh them.

4 If he bid the make warre one againft another, they do it: if he
fend them out againft the enemies, they go and breake downe
mountaines and walles and towres.

5 They kil & are killed, & do not paffe the comandement of the
King: if they ouercome, they bring all to the King, afwel the
fpoyles as all other things,

6 And thofe alfo which go not to warre & battel, but til the
earth: for when they haue fowen it againe, thei reape it, &
bring it to the King, and cópell one another to paye tribute to
the King.

7 Yet he is but one man: if he bid, Kil, they kil: if he fai, Spare,
they fpare.

8 If he bid, Smite, they fmite: if he bid the, Make defolate, they
make defolate: if he bid, Buyld, they buyld.

9 If he bid, Cut of, they cut of: if he bid, Plante, they plante.

10 So all his people & all his armies obey one mâ: in the meane while he fiteeth downe, he eatch, and drinketh and ftepeth.

11 For thofe kepe him rounde about: nether can any one go & do his owne bufines, nether are they difobedient vnto him.

12 O ye men, how fhulde not the King be ftrongeft, feing he is thus obeied! So he hel de his tongue.

13 Then the thirde which had fpoken of women & of the trueth (this was Zoi oba-bei) began to fpeake,

14 O ye men, nether the mightie King, nor many men nor wine is ftrongeft: who then ruleth them or hathe dominion ouer the! are they not women!

15 Women haue borne the King & all the people which beare rule by fea & by land.

16 Eutn of them were they borne, and they nourifhed them, which planted the vines, of which the wine is made.

17 They alfo make mens garments & make men honorable, nether can men be without women.

18 And if thei haue gathered together gold & filuer, or any goodlie thing, do they not loue a faire and beautiful woman!

19 Do they not leaue all thofe things & giue the felues wholly
vnto her, & gape, and

gaze vpon her, & all men defire her more then gold, or filuer,
or any precious thing!

20 A man leaueth his owne father which ha the nourifhed him,
& his owne countrei, and is ioyned with his wife.

21 And for y woman he ieopardeth his life, and nether
remembreth father nor mother nor countrey.

22 There fore by this ye may knowe that y women beare rule
ouer you: do ye not labour and trauail, and giue and bring all
to the women?

23 Yea, a man taketh his fworde and goeth for the to kil & to
fteale, and to faile vpon the fea, and vpon ruiers,

24 And he feeth a lion & goeth in darkenes, & when he hathe
ftollen, rauifhed & fpoiled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or
mother.

26 Yea, many haue runne mad for women, and haue bene
feruants for them.

27 Many alfo haue perifhed & haue erred and finned for
women.

28 Now therefore do you not beleue me? is not the King great in his power? do not all regions feare to touche him?

29 Tei I fawe him & Apame, the Kings concubine, the daughter of the famous Bartacus, fitting on the right hand of the King.

30 And she toke the crowne of the Kings head, & put it vpon her owne, and stroke the King with her left hand.

31 Yet in the meane season the King gaped and gazed on her: & if she laughed at him, he laughed: & if she were angrie with him, he did flatter her that he might be reconciled with her.

32 How then, o ye men, are not women more strong, feing they do thus?

33 Then the King and the princes looked one vpon another, and he began to speake of the trueth.

34 O ye men, are not women strongest great is the earth, & the heauen is his, and the sonne is swife in his course: for he turneth rounde about heauē in one day, & runneth againe into his owne place.

35 Is not he great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, and the heauen bleffeth it: and all things are shaken and tremble, nether is there any vn: vnto

thing with it.

37 The wine w wicked, the King w wicked, women are wicked, & all the children of men are wicked, and all their wicked woo-kes are fuche, and there is no trueth in the, and they perishe in their iniquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigne: for euer and euer.

Dddd. ii.

I. Esdras.

19 With her there is no receiving of persons nor differed; but the doeth things which are iuste, & abteineth from vniust wicked things, and all men faouoher workes. 40 Nether is there any vniust thing in her judgement, and the is the ftrngth and the kingdome and the power, and maiestie of all ages. Blested be the God of trueh. So he ceased to speake, and then all the people cryed, & Iud then, Trueth is great and ftrongest. 42 The the King said vnto him, Ake what thou wilt beides y which is appointed, & we wil giue it thee, because thou art founde the wifst, and thou shalt haue libertie to fit by me, and shalt be called my coufin. 41 Then he said to the King, Reinembre the vowe that thou hast vowed to buylde Ierufalem, in the day that thou tokest the kingdome, And to send againe all the vessels y were taken out of Ierufalem, which Cyrusfeta parte when he made a vowe to cut of Babylon, & vowed to send them thither. 45 Thou also hast vowed to buylde the Teple, which the Idumeans burnt whe Iudea was deftroied by the Chaldeans. And now, o Lord the King, this is that which I defire & require of thee, & this is the magnificence, which I require of thee: I require therefore that thou woldeft accomplish the vowe which thou hast vowed with thine owne mouth to do to the King of heauen. 47 Then King Darius rifting vp, kiffed him, & wrote him letters to all the stewardes and lieutenants, and captaines, and gouernours, that the shulde bring on y waye both him, & all that were with him, which went vp to buylde Ierufalem. And he wrote letters to all the

lieutenants in Coelofyria and Phenice, & to the that were in Libanus, that they shulde bring ce dre wood from Libanus to Ierufalem, and buylde the citie with him. And he wrote for all y Iewes, which wet vp out of his kingdome vnto Iudea, cocerning their libertie, that no price, nor lieutenant, nor gouernour, nor steward shulde enter into their dores, And that all the region which they kept, shulde paye no tribute, and that the Idumeans shulde let go the villages of the Iewes which they helde, And that euerie yere there shulde be giuen for the buylding of the Temple twentie talents vntil it were buylt, And to mainiteine y burnt offrings vpon the altar euerie day (as they had a commandement to offer feuentene) other ten talents euerie yere. And that all they which went from Babylon to buyld e y citie, shulde haue libertie,

afoel they as their pofteritie, and all the Priest that went away. He wrote also touching the charges and the Priests garment, wherein they shulde minifler. And he wrote that they shulde giue the Leuites their charges vntil the Houfe were finifhed, and Ierufalem buylt. Also he wrote that they shulde giue pensions & wages to them that kept the citie. And he fint away all the vessels which Cyrus had fet aparte out of Babylon, and whatfoet; Cyrus had commanded to do, he also commanded to do it, and to fend to Ierufalem. And when the 'yong man was gone for the, he lift vp his face to heauen towards Ierufalem, and gaue thanks to the King of heauen, Saying, Of thee is the victorie, & of thee is wifdome, & of thee is glorie, and I am

thy feruant. Bleffed be thou which hast giue me wifdome: for vnto thee I acknowledge it, o Lord of our fathers. So he toke y letters & went out & came to Babylon & telled all his brethren. And the bleffed y God of their fathers, be cause he had giue the fredome & libertie To go vp & to buy lde Ierufalem, & the Temple, where his Name is renounced, & they reioyced with instruments of musicke and ioye, fet in daies.

CHAP. V.

The number of them that returns from the capitulite. 42 Their views & facrises. 14 The Tople is begne to be buyls. 46 Their enemies wode crafty wyne with them. After these things, the chief of the houses of their fathers were chosen after their tribes, & their wines, and their fones, & their daughters, & their feruantes, & their maides, and their cartel. And Darius fent with the a thousand horsemen, til they were restored to Ierufalem in faetic, & with musical instruments, with tabrets and flutes. And all their brethren plaied: thus he caused them to go vp together with them. And these are y names of the men that went vp after their families, by their tribes, and after the order of their dignitie. The Priests. The fones of Phinees, the fone of Aai o, Iefus fone of Iofedec, fone of Saratas, & Ioacim the fone of Zorobabel, the fone of Salathiel of the houfe of Dauid, of the kinted of Phares, of the tribe of Iuda. Who fake wife wordes to Darius the King of the Persians in the fecode

yre of his reigne, in the moneth Nifan, which is the fiift
moneth. And these are thei of Iudea, which came out of y
captuuitie, where thei dwelt, who

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me Nabuchodonosor King of Babylon had caryed away into
Babylon, 8 And returned vnto Icruallem and to the rest of
Iudea, euctie one into his owne citie which came with
Zotobabel, & Iefus, Nehemias, Zacharias, Reefaias, Enenius,
Mardocheus, Beelfarus, Aspharaus, Ree-lius, Roimusey Baana
their guides. 9 The nobor of them of the nacion & their
gouernours: y sonnes of Phares two thou-sand an hudreth
feuetie & two, the sonnes of Saphat foure hundredh, feuentie
& two. 10 The sonnes of Ares feuen hudreth, fiftie and fix. 11
The sonnes of Phaath Moab, two thou-sand, eight hundredth
and twelie. 12 The sonnes of Elam, a thousand, two hudreth,
fiftie & four: the sonnes of Zathui nine hundredth fortie &
fiue: the sonnes of Corbe feuen hudreth & fiue: the sonnes of
Bani fix hundredth, fortie and eight. 13 The sonnes of 'Sube
fix hudreth, twentie and thre: the sonnes of Sadas thre thou-
sand, two hundredth, twentie and two. 14 The sonnes of
Adonikan, fix hundredth, fixtie & feuen: the sonnes of Bagoi,

two thousand, fixtie & fix: y sonnes of Adinu, foure hundredth, fiftie and foure. 15 The sonnes of Aterifias, ninctie & two: the sonnes of Ceilan & Azotus, fixtie & feue: the sonnes of Azucan foure hudreth, thirtie and two. 16 The sonnes of Ananias, an hundredth & one: the sonnes of Arom, and the sonnes of Baffa, thre hundredth, twentie and thre: the sonnes of Arfiphurith, an hundredth & two. 17 The sonnes of Meterus, thre thousand & fiue: the sonnes of Bethlomon, an hudreth, twentie and thre. 18 They of Netophas, fiftie & fiue: they of Anaboth, an hundredth, fiftie & eight: they of Bethfamos, fortie and two. 19 They of 'Cariathiarus, twentie & fiue: thei of Capbiras & Betoth, feuen hudreth, fortie & thre: they of 'Piras, feue hudreth, 20 They of Chadias and Ammidioi, fiue hundredth, twentie & two: they of 'Cirama & Gabdes, fix hundredth, twentie and one. 21 They of 'Macalon, an hundredth twentie and two: they of 'Betolius, fiftie & two: the sonnes of Nephis, an hundredth, fiftie & fix. 22 The sonnes of Calamolalus & Orius fe-uen hundredth, twentie and fiue: the sonnes of Ierechus, the hundredth, fortie & fiue. 23 The sonnes of Annaas, thre thousand, thre hundredth and thirtie. 24 The Priest, the sonnes of Ieddu, y sonne of Iefus, which are counted among the sonnes of Sanifis, nine hundredth, feuetie and two: the sonnes of Meruth, a thousand fiftie and two. 25 The sonnes of 'Phaffaron, a thousand, for-tie and feuen: the sonnes of 'Carme, a thou sand and feuentene.

26 ¶ The Leutes. The sonnes of Iffue, Cad-miel, Bannu and Suu, feuentie and foure.

27 ¶ The sonnes which were holte singers. The sonnes of Afaph, an hundredth, fortie and eight.

28 ¶ The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of 'Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Samitall were an hundredth, thirtie and nine.

29 The ministers of the Temple. The sonnes of Efau, the sonnes of Afipha, the sonnes of Tabaoth, the sonnes of 'Ceras, the sonnes of Sud, the sonnes of Phaleu, y sonnes of Labana, the sonnes of Agraba,

30 The sonnes of 'Aciua, y sonnes of 'Outa, the sonnes of Cerab, the sonnes of 'Agaba, y sonnes of 'Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of 'Geddur.

31 The sonnes of 'Airus, the sonnes of Dai-fan, the sonnes of 'Noeba, the sonnes of Chafeba, the sonnes of 'Gazera, the sonnes of Azias, the sonnes of Phinees, the sonnes of Afara, the sonnes of 'Bafthai, the sonnes of Afana, y sonnes of 'Meani, the sonnes of 'Naphifi, the sonnes of 'Acub, the sonnes of 'Acipha, the sonnes of 'Afur, the sonnes of Pharacim, the sonnes of 'Bafaloth.

32 The sonnes of 'Meeda, y sonnes of Cou-tha, the sonnes of 'Corea, the sonnes of 'Charcus, the sonnes of Aferar, the

sonnes of 'Thomoi, the sonnes of 'Nafith, the sonnes of Atipha.

33 The sonnes of the feruans of Salomon. The sonnes of 'Afaphion, the sonnes of 'Pharira, the sonnes of 'Teeli, the sonnes of Lozon, the sonnes of Ifdael, the sonnes of 'Sapheth.

34 The sonnes of Agia, y sonnes of 'Phach-threth, the sonnes of 'Sabie, the sonnes of 'Sarthie, the sonnes of Mafias, the sonnes of Gar, the sonnes of 'Addus, the sonnes of 'Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the feruats of Salomon were thre hundredth, feuentie and two.

36 These came up from 'Thermeleth and Thelerfas: Caraathalat and Aalat leading them.

37 Nether colde they shewe their families nor their flocke how they were of Ifrael, the sonnes of 'Ladan the sonne of 'Ban, the sonnes of 'Necodan, fix hundredth fiftie and two.

38 And of the Priests those which exerci-fed the office of Priests, & were not foode, y sonnes of 'Obdia, the sonnes of 'Accos, the sonnes of Addus, which had taken for wife Augia, one of the daughters of 'Ber-zelaius.

Dddd.iii.

I. Efdras.

39 And was called after his name, and when the description of the kindred of these men had bene foght in the registre, and colde not be founde, they were set a parte from the office of Priests. 40 For 'Neemias and Attharias said to the that they shulde not be partakers of the holie thigs, all there arose an his Priest clothed with doch me and trueth. 41 So all they of Israel from them of twelve yere olde and little children, were 'fortie thousand besides men seruants and women seruanes, two thousand, three hiddieth and fixture. 42 Their seruants and handmaides were seuen thousand, three hundred, fortie and seuen: the singing men and women, two hundred, fortie and fiue: 43 Camelles, foure hundred, thirtie and fiue: and horses, seuen hundred, thirtie and fix: mules, two hundred, fortie and fiue: 'beastes that bare y yocke, fiue thousand, fiue hundred, twentir and fiue. 44 And there were of the gouernours after their families, which when they were come to the Temple in Jerusalem, vowed to buyld the House in his owne place according to their power, 45 And to giue to the treasure of the workes, 'a thousand pound in golde, and fiue thousand pound in siluer, and an hundred priestlie garments. 46 And the Priests and the Leuites and the people dwelt in Jerusalem and in the countrei, & the holie fingers & the porters and all Israel in their villages. 47 But when the seventh moneth was nere, and when the children of Israel were euerie one at home, they were all gathered together with one accorde into the open place of

the first gaze, which is toward the East. 48 Then Iesus the sonne of Iosdee and his brethren the Priests with Zorobabel the sonne of Salathiel & his brethre, rising vp, made ready y altar of the God of Israel, 49 To offie burnt offerings vpon it according as it is written in the boke of Moyses the man of God. 50 Whither also there were gathered agaist them of all nacions of the land: but they dressed the altar in his owne place, although all the nacions of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offrings to the Lord, morning & evening. 51 They kept also the feast of tabernacles, as it is 'ordeined in the Law, & offred sacrifices euerie day, as was requisite, 52 And afterwards, the continual oblations and offrings of the Sabbaths & of the new moneths & of all holy feasts. 53 And all the which had made any vowe to God, began to offie sacrifice vnto God in the first day of y seventh moneth, although the Temple of God was not yet buylt. 54 They gaue also money to the masons & to the workemen, and meat and drink with gladnes, 55 And charrets to the Sidonians and to those of Tyrus to bring ceder wood out of Libanus, which shulde be broght by flots to the bauen of Ioppe according to the commandement giuen vnto them by Cyrus King of Persia. 56 And in the second yere and second moneth came into the Temple of God in Jerusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosdee, and their brethre, and the Priests & Leuites, and all they that came out of capituntie into

Jerusalem, 57 And 'layed the fundacion of the House of God in the first day of the second moneth of the second yere after their returne into Iudea and Jerusalem. 58 And they appointed y Leuites frutwentie yere olde ouer the workes of the Lord, and Iesus & his sonne, & his brethre, & his brother Cadmiel, & the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes, & brethren, enen all the Leuites with one accorde did followe after the worke, calling vpo the workes in the House of God: thus the workemen buytl the Temple of the Lord. 59 And the Priests stode clothed with their long garments with musical instruments & trumpets, and the Leuites the sonnes of Asaph with cymbales, 60 Singing & blessing y Lord, according to the ordinace of David King of Israel. 61 And they sung with loud voice songs to the praise of the Lord, because his mercie and glorie u for euer in all Israel. 62 Then all the people blewe trumpets, and cryed with loud voice, praising y Lord for the raising vp of the House of the Lord. 63 Also some of the Priests & Leuites, and chief men, to wit, the Ancients, which had sene the former House, 64 Came to se the buyldig of this with weping and great crying, & manie with trupets and toye cryed with loude voice, 65 So that the people colde not heare the trupets, because of the weping of the people: yet there was a great multitude that blew trupets so that they were heard far of. 66 Wherefore when the enemies of the tribes of Ioda & Benjamin heard it, they came to know what noise of trupets it was, 67 And they knew that they of the

capituntie buylt the Temple to the Lord God of Israel. 68
Wherefore they coming to Zorobabel, & Iesus, and the chief of
the families, said vnto

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vntto them, Let vs buyld also with you. 69 For we obey your
Lord, as you do, and sacrifice vnto him since the dayes of
'Afsareth King of the Assyrians, which broght vs hether. 70
Then Zorobabel, and Iesus, & the chief of the families of Israel
said to them, It doeth not apperceine to vs, and to you to buyld
an House to the Lord our God. 71 For we alone wil buyld it to
the Lord God of Israel, as it becometh vs, or as Cyrus the King
of the Persians bad vs. 72 Howbeit the people of the land made
them sluggish that were in Iudea, and let-ted them to buyld the
worke, and by their ambushments and seditions & conspiracies
hindred the finishing of the buyldig, 73 All the time of King
Cyrus life: so that they were let from the buylding two yere,
vntil the reigne of Darius. CHAP. VI. 1 Of Aggeus and
Zacharias. 2 The buylding of the Temple. 3 Sifimes wode let
them. 7 His epistle to Darius. 23 The Kings answer to the
contrarie. E. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36.
37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53.
54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70.
71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87.

88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. E. 24. 25.
26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42.
43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59.
60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76.
77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93.
94. 95. 96. 97. 98. 99. 100. *Ger. vpt them. 2 Then Zorobabel
sonne of Salathiel, and Iesus the sonne of Iosfedee thode vp,
and began to buyld the House of the Lord, & is in Ierusalem,
the Prophetes of the Lord being with them, & helping them. 3
In that time Sifimes the gouernour of Syria, and Phenice, and
Sathrabouzanés with his companions came vnto them, 4 And
said vnto them, By whose commandement buyld you this
House & this buylding, and enterprife all these other things?
and who are the buylders that enterprife suche things? 5 But
the Ancients of the Iewes had grace of the Lord after that he
had visited the captiuitie, 6 That they were not letted to buyld,
vntil it was signified vnto Darius of these matters, and an
answer was received. 7 The copie of the epistle, which he did
write and send to Darius, S I S I N N E s gouernour of Syria
and of Phenice, and Sathrabouzanés, and their companions,
presidents in Syria and Phenice, salute King Darius. 8 It may
please the King our masters plainly to understand, that when
we came to the country of Iudea, and entered into the citie of
Ierusalem, we found in the citie of Ierusalem the Ancients of
the Iewes that were o the captiuitie,

9 Buylding an House to the Lord, great & newe, of hewen stones, and of great price, and the timber all ready laid vpon the walles. 10 And these works are done with great spede, yea, and the worke hathe good succeffe in their hands, so that it wil be finished with all glorie & diligence. 11 Then we asked their Ancients, saying, By whose commandement buyld you this House & lay y fundacion of these works? 12 We asked them these things to the intet to notifie them to thee, and to write to thee the men that gouerned it: therefore we demanded the names of the gouernours in writing. 13 But they answered, saying, We are the seruants of the Lord, which hathe created the heauen and the eath. 14 And this House was buylt vpermanie ye - 1. King 4. 25. res ago by a King of Israel great & strog, and was finished. 15 But when our fathers, provoking God to wrath, finned against the Lord of Israel, which is in heaue, he deliuered them into the hands of Nabuchodonosor King of Babylon of the Chaldeans, 16 Who brake downe the House burnt it, & caryed the people captiue to Babylon. 17 But in the first yere of the reigne of Cyrus ouer the country of Babylon, King Cyrus wrote that this House shulde be buylt vp. 18 And y holie vessels of golde & of siluer, which Nabuchodonosor had caryed out of the House at Ierusalem, & had dedicated them in his owne Temple, Cyrus the King toke out of the Teple at Babylon, & they were giuen to Zorobabel, and to Sanabafarus ruler. 19 And a comandement was giue vnto him, y he shulde ca y away those vessels, & put the in y

Teple at Ierusalé, & that this Teple of y Lord shulde be buylt in this place. 20 The same Sanabafarus, being come hether, layed the fundations of the House of the Lord at Ierusalem, and since that time til now, it is in buylding, or is not finished. 21 Now therefore if it please the King, let it be foght vp in the Kings libraries concerning Cyrus. 22 And if it be found that the buylding of y House of the Lord at Ierusalem hathe bene done by the cosent of King Cyrus, & if it some good to the lord our King, let him make vs answer cocening these things. 23 Then King Darius commanded to searche in the Kings libraries, that were in Babylon, and there was founde in Ecbatane, which is a towne in the region of Media, a place where suche things were layed vp for memorie.

Ddd.iii.

I. Efdras.

24 In the first yere of the reigne of Cyrus, King Cyrus, commâdde the House of the Lord at Ierusalem to be buylded, where they did sacrifice with the continual fyre.

25 Of the w̄ the height shulde be of thre- score cubites, the breadth of threscore cu- bites with thre rowes of hewen stones, & one rowe of newe wood of that country, and that the costs shulde be payed out of the house of King Cyrus.

26 And that the holie vessels of the House of the Lord, as well those of golde as of fil- uer, which Nabuchodonosor had caryed out of the house in Ierusalem, and broght into Babylon, shulde be restored to the House, which is in Ierusalem, & set in the place where they were afore.

27 Also he commanded that Sifinnes, go- uernour of Syria and Phenice, and Sa- thabouzan, and their companions, and those which were constitute captaines in Syria and Phenice, shulde take hede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and go- uernour of Judea, and the Elders of the Iewes to buyld that House of the Lord in that place.

28 And I also haue commanded to buyld it cleane vp againe, and that they be dili- gent to helpe them of the captiuitie of the Iewes, til the House of the Lord be finifhed,

29 And that some parte of the tribute of Coelofyria and Phenice shulde be dili- gently giuen to these men for sacrifice

vn to the Lord, and to Zorobabel the gouer- nour, for bulles, tams and lambes:

30 Also corne, & falte, and wine, and oile continually euerie yere without faille, as the Priests, which are in Ierusalem fhall te- ftifie to be spent euerie day,

31 That oftings may be made to the high God for the King, and his children, & that they may pray for their liues.

32 Further more he commanded that who- foeues shulde transfresse ante thing afore spoken or writen, or derogate ante thing thereof, that a tre shulde be taken out of his possession, and he be hanged thereon, and that his goods shulde be the Kings.

33 And therefore let the Lord whose Na- me is there called vpon, destroye euerie King and nation, which stretcheth out his had to hinder or do euli to that Hou- se of the Lord which is in Ierusalem.

Expa 4,15.

34 "I Darius the King haue ordeined that it shulde be diligently executed, according to these things.

CHAP. VII.

1 Sifinnes and his companions flow the Kings commandement and helpe the Iewes to buyld the Triple 2 The time that is was buyit. 10 This kepe the Passouer.

1 Then Sifinnes the gouvernour of Coe- lofyria and Phoenice, and Sathrabou- zanes, & their companions, obeying King Darius commandements,

2 Assisted diligently the holie workes, wor- king with the Ancients and gouvernours of the Sanctuarie.

3 And the holie workes prospered by Ag- geus and Zacharias the Prophetes which prophecied.

4 So they finished all things by the com- mândement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes Kings of the Persians.

5 Thus the holie House was finished in the thre and twentieth day of the moneth A- dar in the fixt yere of Darius King of the Persians.

6 And the childre of Israel, and y Priests and the Leuites, and the rest, which were of the captiuitie, & had ante charge, did according to the things writen in the boke of Moses.

7 And they offred for the dedication of the Temple of the Lord, an hundreth bulles, two hundreth tams, foure hudreth lambes,

8 And twelve goates for the finne of all Is- rael, according to the number of the chief of the tribes of Israel.

9 And the Priests, and the Leuites stode according to their kinreds clothed with long robes in the workes of the Lord God of Israel, according to the boke of Moses, and also the porters in euerie gate.

10 And the children of Israel offred the Passouer together with them of the cap- tiuitie, in the fourth day of the first mo- neth, after that the Priests and Leuites were sanctified.

11 But all the children of the captiuitie we- re not sanctified together, but all the Le- uites were sanctified together.

12 And they offred the Passouer, for all the children of the captiuitie, and for their brethren the Priests, and for them selues.

13 Then all the children of Israel which were of the captiuitie did eat, euen all they that had separated them selues from the abominations of the people of the land, and foght the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioy cing before the Lord,

15 Because he had turned the counsel of the King of the Assyrians towards them to strengthen their hands in the workes of the Lord God of Israel.

CHAP. VIII.

1 Esdras cometh from Babylon to Ierusalem. 10 The copie of the commission giuen by Artaxerxes. 20 Esdras giueth thanks to the Lord 12 The number of the heads of the people that came with him. 26 His prayer and confession.

2 And

Apocrypha.

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en.Aqarias.

en.Aqarias en.Meralib en.Sond en.Aq.

1 And after these things when Artaxerxes King of the Persians reigned, Esdras the sonne of "Saratias, the sonne of Ezerias, the sonne of Helcias, the sonne of Salum,

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of "Ezias, the sonne of "Memeroth, the sonne of "Zaraeias, the sonne of "Sauras, the sonne of Boccar, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the his Priest.

3 This Esdras went out of Babylon, & was a scribe well taught in the Law of Moyses, given by the Lord God of Israel.

4 Also the King gave him great honour, & he found grace in his sight in all his requêtes.

5 With him also there departed some of the children of Israel, and of the Priests and Leuites, and of the holy singers, and of the porters, and of the ministers of the Temple vnto Jerusalem,

6 In the feueth yere of the reigne of Artaxerxes, & in the first moneth this was the feueth yere of the King (for he went out of Babylon in the first day of the first moneth,

7 And came to Jerusalem according as the Lord gave them speed in their sournay)

8 For Esdras had gotten great knowledge, so that he wolde let nothing passe that was in the Law of the Lord, and in the commandments, and he taught all Israel all the ordinances and judgements.

9 So the commission written by King Artaxerxes was given Esdras the Priest and reader of the Law of the Lord; the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, & reader of the Law of the Lord, Salutació.

11 Forasmuche as I consider things with pitie, I have commanded that they that wil and desire of the nation of the

lewes, and of the Priests and Leuites, which are in our kingdoms, shulde go with thee vnto Israel.

12 Therefore as many as be willing, let them departe together, as it hath he semed good to me and my seuen friends the counsellors,

13 That they may visite the things that are in Iudea and Jerusalem diligently, as it is contained in the Law of the Lord,

14 And carry the gifts to the Lord of Israel in Jerusalem, which I and my friends have vowed: also all the golde and siluer, which shall be found in the country of Babylon appertaining to the Lord in Jerusalem,

15 With that which is given of the people to the Temple of the Lord their God, that it might be brought to Jerusalem, as well siluer as golde, for bulles, and rams, &

lambes, and things thereunto pertaining.

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Jerusalem.

17 And whatsoever thou and thy brethren wil do with the golde or siluer, accoplish it according to the wil of thy God.

18 And the holy vessels of the Lord, which are given thee for the vse of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other things secure thou shalt remember for the vse of the Temple of thy God, thou shalt give it out of y Kings treasure.

20 And I also King Artaxerxes have commanded the treasurers of Syria and Phenice, that whatsoever Esdras, the Priest & reader of the Law of the hiest God, shall send for, they shulde give it him with all speede, euen to the some of an hundredth talents of siluer,

21 And likewise vnto an hundredth cores of corne, and an hundredth pieces of wine and other things in abundance.

22 Let all things be done to the hiest God according to the Law of God with diligence, that wrath come not vpo the kingdoms of the King and of his sonnes.

23 Also to you it is commanded, that of none of y Priests or Leuites, or holy singers, or porters or ministers of the Temple, or of the workmen of this Temple, no tribute nor taxe be taken, nor that any have power to taxe them in any thing.

24 Thou also, Esdras, according to the wisdom of God, orde me iudges and gouernours, that they may iudge in all Syria & Phenice, all those which are well instructed in the Law of thy God, and teache those, which are not instructed.

25 And let all those which shall transgress the Law of God & the King, be diligently punished, ether with death, or other

punishment, ether with penalty of money, or banishment.

26 ¶ The Esdras the scribe said, Blessed be the onelie Lord
God of my fathers, which hath put this in the heart of the King
to glorifie his House which is in Jerusalem,

27 And hath he honoured me before y King, and the
counsellors, and all his friends and gouernours.

28 ¶ Therefore I was encouraged by the helpe of the Lord my
God, and gathered men of Israel to go vp with me.

29 These are the guides after their families and order of
dignities, which came vp with me out of Babylon in the reigne
of Artaxerxes the King.

30 Of the sonnes of Phinees, Gersom, of the sonnes of
Ithamar, Gamael, of the sonnes of David "Lettus.

Esdras.

en.Raman.

Eccci.

I. Esdras.

31 Of y sonnes of Sechenias, of the sonnes of Phares,
Zacharias, and with him were counted an hundredth and fiftie
men.

32 Of the sonnes of "Salomo, Abeliacnias the sonne of Zacharias, and with him two hundredth men.

33 Of the sonnes of Zathoe, Sechenias the sonne of "Iezolus, & with him thre hundredth men: of the sonnes of Adin, "Obeth sonne of Ionathas, and with him two hundredth and fiftie men.

34 Of the sonnes of Elam "Iesias, sonne of Gotholias, and with him feuentie men.

35 Of the sonnes of Saphatias, Zarias sonne of "Machael, and with him feuentie men.

36 Of the sonnes of Ioab "Badias sonne of Iezelus, and with him two hundredth and twelve men.

37 Of the sonnes of "Banid, Assalimoth sonne of Iosaphias, and with him an hundredth and threscore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebai, and w him twentie & eight me.

39 Of the sonnes of "Aftath, Iohannes sonne of Acatan, & with him an hundredth & te.

40 Of the sonnes of Adonicam the last: & these are the names of them, Eliphalat, "Ieouel and "Maias, and with them feuentie men: of the sonnes of "Bagouthi sonne of Iecacourus, & with him feuentie men.

41 ¶ And I gathered them together to the flood called "Theras,
& pitched our tents there thre daies, and nombred them.

42 But when I had founde there none of the Priests nor
Leuites,

43 I sent to Eleazar, and beholde, there came "Maasman, and
Alnathan, & Samaian, and "Iribon, & Nathan, Ennatan,
Zacharian, & Mosollamon the chief, & best learned.

44 And I bad them to go to Daddeus the captaine, which was
in the place of the treasuris,

45 With charge to bidde Daddeus and his brethren, & the
treasurers that were there, to send to vs them, which shulde
offer sacrifice in the House of our Lord.

46 And they broght vnto vs by the mightie hand of our Lord
learned m:n of the sonnes of Mali, the sonne of Leui, the
sonne of Israel, to wit, "Cisebebran & his sonnes, and his
brethren being eightene.

47 And Asebia, and "Annon, & Osian his brethre of the sonnes
of "Canaineus with their sonnes, twentie persones.

48 And of the ministers of the Temple, w Daudi gaue, & those
which were rulers over the worke of the Leuites, to wit,
ministers of the Temple, two hundredth & twetie, of whome all
the names were registered.

49 ¶ And there I proclaimed a fast for the yong men before the Lord to aske of him a good journey bothe for vs, and for them that were with vs, for our children, & for our cattel.

50 For I was ashamed to aske the King foremen, or horsemen, or conduct for fauegarde against our enemies,

51 Because we had said to the King, that the power of our Lord shulde be with the that foght him to direct them in all things.

52 Wherefore we praied our Lord againe, according to these things, whome we founde fauorable.

53 Then I chose from among the chief of y tribes & of the Priests, twelve men, to wit, "Esebrias and Assanias, and with them ten of their brethren.

54 And I weighed them the siluer and the golde, & the holy vessels of the House of our Lord, which the King and his counsellors, & his princes, & all Israel had giue.

55 And I weighed the, six hundredth & fifty talents of siluer, & siluer vessels of an hundredth talents, & an hundredth talents of golde,

56 And twentie golden basen, & twelve vessels of brass, of fine brass shining like golde.

57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vowe to the Lord of our fathers.

58 Watch and kepe them, til that you giue the to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chabers of the House of our God.

59 So the Priests & Leuites toke the siluer and the golde, & the vessels, & caryed the to Jerusalem to the Temple of the Lord.

60 And we deprived fion the flood Thera, in the twelveth day of the first moneth, & came to Jerusalem, according to y mightie power of our Lord with vs: and the Lord deliuered vs from the beginning of our journey from all enemies. So we came to Jerusalem.

61 And thre daies being past there, in the fourth day the siluer that was weighed, & the golde was deliuered in the House of our Lord to "Marmoeth the Priest the sonne of Iouri,

62 And with him to Eleazar y sonne of Phinees: & there were with them, Iosabad the sonne of Iesus, & "Moeth sonne of Sabbanus, Leuites: all was deliuered them by nomber and weighe.

63 And all the weight of them was writen that same houre.

64 Afterwards those that were come out of the captiuitie,
offied sacrifices to the Lord God of Israel, even twelve bulles
for all Israel, rams foure score and sixtens,

65 Labs thre score & twelve, twelve goates for saluacion, all in
sacrifice to the Lord.

66 And they presented the commandements of the King to the
Kings stewards, & to y gouernours

Apocrypha.

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Expa 9.1.

gournours of Coelofyria & Phenice who honored the people,
and the Temple of God.

67 ¶ When these things were done, the gouernours came to
me, saying, The peo- ple of Israel, the princes and the Priests,
& the Levites have not separated from them the strange people
of the land,

68 Nor the pollutions of the Gentiles, to me, of the Cananites,
and Cherites, and Pherofites, and Iebufites, and Moabites, and
Egyptians, and Idumeans.

69 For they have dwelt with their daughters, both they and their sonnes, and the holic sede is mixed with the strange people of the lad, & the gouernours & rulers have been partakes of this wickedness fro the beginning of the thing.

70 And asson. as I had heard these things, I sent my clothes, and the holic garment, & I pulled the beere of mine head, and of my bearde, and fate me downe forowful, and verse sad.

71 The also all they that were mouted with the wode of the Lord God of Israel, came to me: whiles I wept for the iniquitie, but I fate verse sad till the evening sacrifice.

72 Then I rose from the fast with my clothes to me, and the holic garment, and bowed my knets and stretched for the mine hands to the Lord,

Expa 9.4.

73 And I said, "O Lord, I am ashamed, & co-founded before thy face.

74 For our sinnes are increased above our heads, & our ignorances are lifted up to heaven.

75 Yea, even from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers we with our brethren, with our Kings and Priests have bene giuen up to the

Kings of the earth, to the swode and to capti- nitie, and for a pray with all shame vnto this day.

77 And now how great hath they mercie bene, o Lord, that there shulde be left vs a roote, and name in the place of thine ho- lines!

78 And that thou shuldest reueale to vs a ligat in the House of the Lord our God, and giue vs meat in the time of our ser- uitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that thei shulde giue vs meat,

80 And that they shulde honour the Tem- ple of our Lord, and raise up Sion that is defolate, and giue vs assurance in Iudea & Ierusalem.

81 And now, o Lord, what shal we say, ha- uing these things? for we have transgressed thy commandements, which thou hast

giuen by the hands of thy seruants the Pro- phetes, saying,

82 * Because the land, which ye go to inhe- rite, is a land polluted by the pollutions of the strangers of the land, which have filled it with their filthines,

83 Therefore now ye shal not ioyne their daughters with your
sonnes, nether giue your daughters to their sonnes,

84 Nether shal you desire to have peace with them for euer,
that ye may be made strong, and eat the good things of the lad,
and I. aue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our
wicked works, and for our great sinnes: yet, Lord, thou hast
forborne our sinnes,

86 And hast giuen vs suche a roote: but we a- gaine have
turned backe to trasgressethy Law, & to mixe vs with the
vncleennes of the people of the land.

87 Mightest thou not be angrie with vs to dissoye vs, so that
thou shuldest nether leave vs roote nor sede nor name?

88 But, o Lord of Israel, thou art true: for there is a roote left,
even vnto this day.

89 Beholde, we are now before thee with our iniquities, nether
can we indure befo- re thee for these things.

90 ¶ And * as Esdras prayed and confessed and wept, and laye
upon the grounde be- fore the Temple, a verse great multitude
was gathered vnto him out of Ierusalem of men and women,
and yong children: et there was great lamentation among the
multitude.

91 Then Iechonias y sonne of Ieei of the sones of Israel, crying out said, O Esdras, we have sinned against the Lord God: we have taken in mariage strang: women of the nacion of the land.

92 And now all Israel is douteful: therefo- re let vs make anothe concerning this to the Lord to put away all our wines, which are strangers, with their children.

93 If it seme good to thee, and to all them that obey the Law of the Lord, rise up and put it in execution.

94 For to thee doeth it apperteine, & we are with thee to make thee strong.

95 Then Esdras arose, & made all the chief of the families of the Priests and Levites of all Israel to sweare, that they wolde do thus: and they sware.

CHAP. IX.

7 After Esdras had red the law for the strange wines, so Thes promise to put them away.

1 "Hen" Esdras rose from the court of the Temple, & went to the chamber of Ioann in the sinne of Eliasib,

2 And being lodged there, he did eat no Eccciiii.

I. Esdras.

bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem to all them, that were of the captiuitie, that they shulde be gathered to Ierusalem,

4 And that all they which shulde not mete there within two or three dayes, according to the ordinance of the Elders, which bare rule, shulde haue their cattel confiscate to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.

6 And all the multitude fate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and said to them, Ye haue sinned: for ye haue married strange wiues, so that ye haue augmented the sinnes of Israel.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And do his wil, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cryed out and said with a loude voyce, We wil do so as thou hast said.

11 But because the multitude is great, and the time is winter, so that we can not stand without, and the worke is not of one day nor of two, seeing that manie of vs haue sinned in this matter,

12 Let the chief men of the multitude and all they which haue strange wiues of our families, tarie:

13 And let the Priests and iudges come out of all places at the day appointed, all thei haue appeased the wrath of y Lord against vs for this matter.

14 Then Ionathas Aseels sonne, and Ezecias sonne of Thecan were appointed concerning these things, and Mosollam and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certeine men, chief of their families, all by name: & thei fate together in the first day of the tenth moneth to examine this matter.

17 And they made an end of the things pertaining to them that had married strange wiues in the first day of y first moneth.

18 And there were founde of the Priests, which had married
strange wiues,

19 Of the sonnes of Iesus, the sonne of Iose-dec, & of his
brethren 'Mathelas, & Eleazar, and Ioribus, and Ionadan.

20 Who also gaue their hands to cast out
their wiues, and offred a ram for their reconciliation in their
purgation.

21 And of the sonnes of Emmer 'Ananias, and Zabdeus, and
Canes, and Samerus, and Hierel, and Azarias.

22 And of the sonnes of 'Phaisu, Ellionas, Massias, Esmaeus,
and Nathanael, and 'Ocidelus, and Talsas.

23 And of the Leuites 'Iorabadus, and Semis, and Colius, who
was called 'Calitas, and Patheus, and Ooudas, and Ionas.

24 Of the holie singers, 'Eliazurus, Bacchurus.

25 Of the porters, 'Sallumus, & Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, Hiermas, and
Eddias, & Melchias, & Maelus, & Eleazar, & Asbias, &
Banaias.

27 Of the sonnes of 'Ela, Matchanias, Zacharias, and
'Hierielas, and 'Hieremoth, and Acdias.

28 And of the sonnes of 'Zamoth, Eliadas, Elisimus, Othontas, Iarimoth, and 'Sabatus, and Sardeus.

29 Of the sonnes of 'Bebai, Ioannes, and Ananias, and 'Iosabad, and Ematheas.

30 Of the sonnes of 'Mani, Olamus, Mamuchus, Iedaia, Iasubus, Iasael, and Ieremoth.

31 And of the sonnes of 'Addi, Naathus, Moosias, Laccunus, and Naidus, and Mathanias, and 'Seschel, and Balnuus, and Manasseas.

32 And of the sonnes of Annas, Elionas, & Ases, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of 'Asom, Altaneus, & Matthias, and Bannaia, Eliphlat, & Manasse, and Semei.

34 And of the sonnes of 'Maani, Ieremias, Momdis, Omarus, Inel, Mamat, and Paclias, and Amos, Carabafion and Euasibus, and Mamnimatanaius, Elisasis, Vamus, Eliali, Samis, Selemias, Nathania, & of the sonnes of Ozoias, Sisis, Esril, Azailus, Samatas, Sambis, Iosiphus.

35 And of the sonnes of Ethna, Mazitias, Zabadias, Ethes, Inel, Banaia.

36 All these maryed strange wiues, and put them away with their children.

37 And the Priests & the Leuites dwelt in Ierusalem, & in the country, the first day of the seventh moneth, and the children of Israel in their owne houses.

38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that he shulde bring the Law of Moyses, which had bene giue by the Lord God of Israel.

40 Then brought Esdras the chief Priest the Law to all the multitude, both man and woman,

or, Anai, & Zabiah.

or, Phaisu, Elionas, Maefas, Iesus, Iesus, Oledel, and Aias, Iesus, Iosabad, Syme, Galias, Pashan, Iohadar

or, Eliash, and Bacus

or, Salim.

or, Rymias.

or, Banailas.

or, Elam

or, Iesuel or, Ieremoth, & Melias or, Zabdeus, Esmaeus, Elifas,
Esfilis or, Zabad, and Sardas

or, Bebe or, Iofakas, and Emash or, Bani, Olam, Maliach,
Ierad, Iofah.

or, Addis, Masius, Lacinus, Banaias or, Brezel, Balvar,
Manasseas.

or, Hafam. or, Mahmual, Manasseas.

or, Bas, Ieremoth, Maedi, Euzam.

or, Iehasias. or, Thoma.

or, Maefas. or, Iodaliah.

Psy. 2.2.

Apocrypha.

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woman, and to all the Priests, that they might heave the Law
the first day of the seventh month.

41 And he red in the first broad place of the gate of the
Temple, from morning to midday, before the men and the
women, and all the multitude hearkened to § Law.

42 So Esdras the Priest and reader of the Law, stode vpó a pulpet of wood that was prepared.

43 And there stode by him "Matgathias, Sá-mus, Ananias, Azaias, Ourias, Execias, Balasamus at his right hand,

44 And at his left hand "Phaldaius, and Sail, Melchias, Aothafaphus, Nabarias.

45 Then Esdras toke § boke of the Law before the multitude (for he fate honotably before them all)

46 And they all stode vpright when he expounded the Law, and Esdras blessed the Lord the most heic God, the most mightie God of hostes.

47 And the whole multitude cryed, Amen.

48 Then Iesus and Anus, and Sarabias, and Adimus, & Iacobus, Sabataias, Autanias, Maanias and Calitas, Azaias, & Ioazab-

dus, and Ananias, & Biatas the Leuites lift vp their hands, and fell downe on the ground, and worshiped the Lord,

49 And taught the Law of the Lord, and stode also earnestly vpon the reading.

50 Then said 'Anthharates to Esdras the chief Priest and reader, & to the Leuites, that taught the multitude in all things, This

day is holie vnto the Lord, and all haue wept in hearing of the Law.

51 Go therefore and eat the fat meares, & drinke the swete drinkes, and send presents to them that haue not.

52 For this day is holie to the Lord, and be not forie: for the Lord God wil glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holie to the Lord: be not sad.

54 Then they departed all to eat, and drinke, and to reioyce, and to giue presents to the that had not, and to make good there.

55 For they were yet filled with the wordes wherewith they were instructed, whè they were assembled together.

II. Esdras.

CHAP. I.

The people is reproved for their unfaithfulness. So God wil haue another people, if these wil not be reformed.

Esra 7.1.

He second boke of the Prophet * Esdras, the sonne of Saraias,
§ sonne of Azarias, the sonne of Helcias, the sonne of
Sadamias, the sonne of Sadoe, the sonne of A-

chitob,

2 The sonne of Achias, § sonne of Phinees, the sonne of Heli,
the sonne of Amerias, the sonne of Asie, the sonne of
Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of
Borith, the sonne of Abises, the sonne of Phinees, the sonne of
Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which Esdras was
prisoner in the lad of Medes, in the reigne of Artaxerxes King
of Persia.

Isa 11.1.

4 * And the worde of the Lord came vnto me, saying,

5 Go, and shewe my people their sinnes, & their children their
wickelines, which they haue committed against me, that they
may tel their childrens children.

6 For the sinnes of their fathers are increased in them, because
they haue forgotten me, and haue offered vnto strange gods.

7 Haue not I broght them out of the land of Egypt from the
house of bondage? but they haue prouoked me vnto wrath, and

despised my counsels.

8 Pull thou of then the heere of chine head, and cast all euil
vpon them: for they haue not bene obedient vnto my Law, but
they are a rebellious people.

9 How long shal I so beare thè, vnto whome I haue done
somuche good?

10 *Many Kings haue I destroyed for their fakes: Pharaos with
his servants and all his armie haue I smitten downe.

11 All the nacions haue I destroyed before them: * I haue
destroyed the East, the people of the two countreis Tyrus and
Sido, and haue slaine all their enemies.

12 Speake thou therefore vnto thè, saying, Thus saith the Lord,

13 *I haueled you thorow the Sea, and haue giuen you a sure
way, since the beginning:* I gaue you Moyses for a guide, and
Aaron for a Priest.

14 *I gaue you light in a pillar of fyre, and great wonders haue
I done amog you: yet haue ye forgotten me, saith the Lord.

15 Thus saith § Almighty Lord, The quail let*were a toke vnto
you: I gaue you tentes for sauegarde, wherein ye murmured:

16 And ye trumped not in my Name for the destruction of your
enemies, but ye yet murmure stil.

17 Where are the benefites, that I haue done for you? when ye were hungitie in the wilderness, *did ye not crye vnto me?

18 Saying, Why hast thou broght vs into Eecc.iii.

Exod.14,28.

Numb 21,24 Iohu.8,12.

Exod 14,29.

en,8,10

Exod 3,10. & 4,14.

Exo.15,21.

Exod 16,13. psal.14,40.

Num.14,8.

II. Efdras.

this wilderness to kill vs? It had bene better for vs to haue ferued the Egyptians, then to dye in this wilderness. 19 I had pitie vpon your mounings, and gaue you Manna to eat: *fo ye did eat Angels fode.* 20 When ye were thirtie, did not I cleaue the ftone, & waters did flowe out to fatisfie you from the heat I couered you with the leaues of the trees, 21 And I gaue you fat countreis: I caft out the Cananites, & Pherefites, & Philiftims

before you: *what fhall I do more for you, faith the Lord?* 22 *Thus faith the almightie Lord, When ye were in the wildcines at the bitter waters, being a thrift, and blaspheming my Name,* 23 *I gaue you not fyre for the blasphemies, but caft a tre into the water, and made the ruuer fwete.* 24 *What fhall I do vnto thee, & Iacob: thou Iuda woldeft not obey: I wil turne me to other nations, and vnto thofe wil I giue my Name, that they may kepe my lawes.* 25 *Seing ye haue forfaken me, I wil alfo forfake you: when ye afke mercie of me, I wil not haue pitie vpon you.* 26 * *When ye caft vpon me, I wil not heare you: for ye haue defiled your hands with blood, and your fete are fwift to commit murther,* 27 *Although ye haue not forfaken me, but your owne felues, faith the Lord.* 28 *Thus faith the almightie Lord, Haue I not prayed you, as a father his fennes, and as a mother her daughters, and as a nuife her yong babes,* 29 *That ye wolde be my people, as I am your God, and that ye wolde be my children, as I am your father?* 30 *I gathered you together as an henne ga thereth her chickens vnder her wings: but now what fhall I do vnto you? I wil caft you out from my fight.* 31 *Whe you bring gifts vnto me, I wil turne my face from you for your folene feaft dayes: your new moones, & your circumcitions haue I forfaken.* 32 *I fent vnto you my feruants the Prophetes, whome ye haue taken and flaine, and torne their bodies in pieces, whose blood I wil reuenge, faith the Lord.* 33 *Thus faith & almightie Lord, Your houle fhall be defolate: I wil caft you out as the winde doeth the stubble.* 34

Your children fhall not haue generacio: for the haue defpifed
 my commandémét, & done the thing that I hate before me. 35
 Your houfes wil I giue vnto a people to come, who fhall be leue
 me thogh they heare me not, and they, vnto whome I neuer
 fhewed miracle, fhall do the things that I command them. 36
 Thogh they fe no Prophetes, yet fhall they hate their iniquities.
 37 ¶I wil declare the grace that I wil do for the people to
 come, whose children reioyce in gladnes, and thogh they haue
 not fene me with bodelie eyes, yet in heart they beleue the
 things that I fay. 38 Now therefore brother, beholde what great
 glorie, and fe the people that come from the Eaft. 39 Vnto
 whome I wil giue for leaders Abraham, Ifahac, Iacob, Ofeas,
 Amos, Micheas, Joel, Abdias, Jonas, 40 Naum, Habacuc,
 Sophonias, Aggeus, Zacharias, and Malachias (which is called
 alfo the meffenger of the Lord) Malach 3,1. CHAP. II. The
 Synagogue findeth fante with her owne children. 18 The
 Gentiles are called. 1 ¶Hus faith the Lord, I broght this people
 out of bondage: I gaue them alfo my commandements by my
 feruants & Prophetes, whome they wolde not heare, but
 defpifed my counfels. 2 The mother that bare them, faith vnto
 them, Go you away, & children: for I am a widdowe and
 forfaken. 3 I broght you vp with gladnes, but with forowe and
 heaurines haue I loft you: for ye haue finned againft & Lord
 your God, and done the thing that difpleafeth him. 4 But what
 fhall I now do vnto you? I am a widdowe and forfaken: go ye,
 & my children, and afke mercie of the Lord. 5 And thee, &

father, I call for a witnes for the mother of thefe children,
which wolde not kepe my couenant, 6 That thou bring them to
confufion, and their mother to afpoile, that their kiured be not
continued. 7 Let their names be feated amog the hea then: let
them be put out of the earth, for they haue defpifed my
couenant. 8 Wo vnto thee, Affur: for thou hideft the
vntrighteous in thee: & wicked people, remember * what I did
vnto Sodom and Gomorrhoe, 9 Whofe lad is mixt with cloudes
of pitch and heapes of afhes: fo wil I do vnto the, that heare
me not, faith the almightie Lord. 10 ¶ Thus faith the Lord vnto
Efdras, Tel my people, that I wil giue them the kingdome of
Ierufalem, which I wolde haue giuen vnto Ifrael. 11 And I wil
get me glorie by them, and giue the euerlafting tabernacles,
which I had prepared for thofe. 12 They fhall haue at wil the tre
of life, fmelling of ointement: they fhall nether labour nor be
weary. 13 Go ye, & ye fhall receaue it: pray that the time,

Apocrypha.

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time, which is long, may be shortened: the kingdome is
already prepared for you: watche.

14 Take heauen and eache to wines: for I haue abolished the
euil, and created the good: for I liue, faith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnes: make their fere as fatt as a piller: for I haue chofen thee, faith the Lord.

16 And thofe that be dead, wil I taife vp from their places, and bring them out of the graues: for I haue knowen my Name in Ifrael.

17 Feare not, thou mother of the children: for I haue chofen thee, faith the Lord.

18 I wil fend thee my feruants Efaie and I remie to helpe thee, by whofe counfel I haue fancified & pr: pared for thee twelue trees ladin with diuers frues,

19 And as many fountaines, flowing with milke and bony, and leuen mightie mountaines, wheeupon there growe tofies and lilies, whereby I wil fil thy children with ioye.

20 Execute iuftice for the widdowe: iudge the ca. fe of the fatherles: giue to the poore: defende the fatherles: clothe the naked.

21 Heale the wounded, and ficke: laugh not a lame man to fcorne: defend the crepel, and let the blinde come into the light of my clerenes.

22 Kepe the olde & the yong that are within thy wailes.

23 *Wherefocuer thou findeft the dead, take them and burye them, and I wil giue thee the firft place in my refurrection.

24 Abide ftill, ô my people, and reft: for thy quiernes fhall come.

25 Nourifh thy childré, ô thou good nurse: ftablifh their fete.

26 None of the feruants that I haue giuen thee, fhall perifh: for I wil feke them from among thy nomber.

27 Be not weary: for when the day of trouble and heauines commeth, other fhall wepe and be foroweful, but thou fhalt be merry and haue abundance.

28 The heathen fhall enuie thee, and fhall do nothing againft thee, faith the Lord.

29 Mine hands fhall couer thee, fo that thy children fhall not fe hell.

30 Be joyful, ô thou mother, with thy children: for I wil deliuer thee, faith the Lord.

31 Rem'mber thy children that flepe: for I wil bring the out of the fides of the earth, and wil fhewe mercie vnto them: for I am merciful, faith the Lord almgheie.

32 Embrace thy children, vntil I come and fhewe mercie vnto the: for my fountaines runne ouer, and my grace fhall not faile.

33 I Efdras receued a charge of the Lord

vpon the mount Horeb, that I fhulde go vnto them of Ifrael, but
when I came to them, thei caft me of, and de: pified the co-
mand. ment of the Lord.

34 And the before I fay vnto you, ô ye heathen, that heare and
vndet ftand, Wait for your fhepherd, wito fhall giue you
euerlafting reft: for he is nere at hand, that fhall come in the
end of the worlde.

35 Be ready to the rewarde of the kingdome: for the
euerlafting light fhall fhine vpo you for euermore.

36 Fie the fhadowe of this worlde: receiue y ioye of your
glorie: I teftifie my Sauour openly.

37 Receiue the gift that is giuen you, and be glad, giuing
thankes vnto him, that ha-the called you to the heauenlie
kingdome.

38 Arife, and ftand vp, and beholde the nobler of thofe that are
fcaled for the feaft of the Lord,

39 Which are departed from the fhadowe of the worlde, and
haue receued glorious garments of the Lord.

40 Take thy number, ô Sion, and fhut vp them that are clothed
in whire, which haue fulfilled the Law of the Lord.

41 The nobler of thy children whom thou longest for, is fulfilled: bestow thy power of the Lord, that thy people which have been called from the beginning, may be sanctified.

42 *I Elisha saw upon Mount Zion a great people whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man hitherto then than them all, & upon every one of their heads he set crowns, and was hitherto then the other, which I much marvelled at.

44 So I asked the Angel, and said, Who are these, my lord?

45 Who answered, and said unto me, These be they, that have put off the mortal clothing, and have put on the immortal, and have confessed the Name of God: now are they crowned, and receive the palms.

46 Then said I unto my Angel, What young man is it, that setteth crowns: on them, & giveth them the palms in their hands.

47 And he answered, & said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them, that had stood so strongly for the Name of the Lord.

48 Then the Angel said unto me, Go thy way, and tell my people, what, and how great wonders of the Lord God thou

haft fene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited. 31 Efdras manueileth that God is, if the Babylonans to haue rule over his perpet, which is 128 as a fynnes alfe.

Ecc. ii..

Tob. 1.20.

II. Esdras.

Gen 2,7.

For, went forward.

Gen.6,12.

Gen.7,10.

2.Pet.3,10.

Gen.12,3. Gen.17,5.

Gen 21,2. Gen 25,25. Malac.1,2. rom.9,13.

Exod.19,3. dou.4,10.

1 N the thirtieth yere after the fall of the citie, as I was at
Babylon, I lay trou bied vpon my bed, and my thoghts came
vp to mine heart,

2 Because I sawe the desolacion of Sion, & the wealth of them
that dwelt at Babylon.

3 So my spirit was fore moued, so that I beganne to speake
feai ful wordes to the most High, and said,

4 O Lord, Lord, thou spakeft at the beginning when thou alone
plantedft the earth, and gauc ft comandemét vnto the people,

5 *And a bodie vnto A lam, without foule, who was also the
workemanfhip of thine hands, and haft breached in him the
breth of life, so that he lued before thee,

6 And leddest him into Paradife, which thy right hand had planted, or euer the earth broght forthe.

7 Euen then thou gauest him commandement to loue thy way but he transgrefled it, and immediatly thou appointedst death to him and his generacion, of whome came nacions, tribts, people and kinreds out of number.

8 *And euerie people walked after their owne wil, and did wonderful things before thee, and despised thy commandements.

9 *But at y time appointed thou broght eft the flood vpon thofe y dwelt in the worlde and deftroiedst them,

10 So that by the flood, that came to euerie one of them, which came by death vnto Adam,

11 Yet thou leftest one, euen *Noe, with his houf holde, of whome came all righteous men.

12 And when they that dwelt vpon y earth, began to multiplic, and the number of the children, people and many nacions were increifed, they began to be more vngodlie then the first.

13 Now when they lued wickedly before thee, * thou didest chofe thee a man from among them, whofe name was Abraham.

14 Whome thou louedft, and vnto whome onely thou shewedft thy wil,

15 And madest an euerlafting couenat with him, promifing him that thou woldeft neuer forfake his fede.

16 *And vnto him thou gauest Ifahac*, vnto Ifahac also thou gauest Jacob and Efau, *and didest choſe Jacob, and caſt of Efau, and ſo Jacob became a great multitude.

17 And whe thou leddeſt his fede out of Egypt, * y broghteſt the vp to mount Sina,

18 And enclinedſt the heauens and bowedſt downe the earth, and dideſt moue the grounde, and cauſe the deptha to fhake, and dideſt aſtoniſh the worlde.

19 And thy glorie went thorowe foure gates of fyre, with earthquakes, winde and

colde, that thou mighteſt giue the Lawe vnto the fede of Jacob, and that which the generacion of Iſrael fhulde diligently obſeue.

20 Yet tokeſt thou not away from them the wicked heart, that thy Law might bring forth the frute in them.

21 For * Adam firſt hauing a wicked heart, Gen 3,6. was ouercome and vainquiſhed, & all they that ate borne of him.

22 Thus remained weakenes ioyned with the lawe in the hearts of the people, with the wickednes of the 1ote: so that the good departed away, & the euil abode ftill.

23 So the times passed away, and the yeres were broght to an end, *til thou didest rai 1 Sam. 16,13. fe thee vp a feruant called David,

24 *Whome thou commandedft to buyld a 2 Sam.5,1. citie vnto thy Name, to call vpon thee therein with incinfe and facrifice.

25 Whe this was done many yetes, the inhabitants for foke thee,

26 Following the wates of A lam and all his generacion: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But do they that dwell at Babylon, any better, that they fhulde haue the dominio of Sion?

29 For when I came thether, and sawe their wicked dedes without nomber (for this is the thirtieth yere that I fe many trespa-cing) I was discouraged.

30 For I sawe, how thou fufferedft them that finne, and sparedft the wicked doers, where as thou haft deftroied thine

owne people, and preferued thine enemies, and thou haft not shewed it.

31 I can not perceiue how this commeth to piffe. Are the dedes of Babylon better then they of Sion?

32 Or is there any other people y knoweth thee beides Israel? or what generacion hathe fo beleued thy Testimonies, as Jacob?

33 And yet their rewarde appeareth not, and their labour hathe no frute: for I haue gone here & there thorow out the heathé, and I fe them florifh, and thinks not vpon thy commandements.

34 Weigh y therefore our wickednes now in the balance, and theirs also that dwell in the worlde, and no mention of thee fhall be founde but in Israel.

35 Or when is it that they that dwell on the earth, haue not finned in thy fight? or what people hathe fo kept thy commandements?

36 Thou fhalt surely finde that Israel by name hathe kept thy precepts, but not the heathen.

CHAP.

Apocrypha.

CHAP. VIII.

2 The Angel reproach & far as, because he seemed to entre into the profound judgements of God.

1 And the Angel that was sent vnto me, whose name was Vriel, answered,

2 And said, Thine heart hath taken to muche vpon it in this worlde, and thou thinkest to comprehend the wates of the Hiest.

3 The said I, Yea, my lord. And he answered me, and said, I am sent to shewe thee thre wates, and to set forth the similitudes before thee,

4 Whereof if thou canst declare me one, I wil shewe thee also the way, that thou desirest to se, and I wil shewe thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he vnto me, Go thy way: weigh me the weight of the fyre, or measure me y blast of the winde, or call me againe the daye that is past.

6 Then answered I, and said, What man is borne, that can do that, which thou requirest me, concerning these things?

7 And he said vnto me, If I shulde aske thee how depe dwellings are in the mides of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou woldest say vnto me, I neuer went downe to the depe, nor yet to the hell, nether did I euer clime vp to heauen.

9 But now haue I asked thee but of fyre & winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answer of them.

10 He said moreover vnto me, Thine owne things, and suche as are giowen vp with thee, canst thou not knowe:

11 How shulde thy vessel then be able to comprehend the wayes of the Hiest, and now outwardly in the corrupt worlde, to understand the corruption, that is eudent in my sight?

12 Then said I vnto him, It were better that we were not at all, the that we shulde liue in wickednes, and to suffer, and not to knowe whiter fore.

13 And he answered me, & said, "I came to a forest in the plaine where the trees helde a counsel,

14 And said, Come, let vs go fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea toke counsel and said, Come, let vs go vp and fight against the trees of the wood, that we may

get another country for vs.

16 But the purpose of the wood was vain: for the fyre came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stode vp and stopped them.

18 If thou were iudge betwene these two, whome woldest thou justifie, or whome woldest thou condemned?

19 I answered and said, Verely it is a foolish purpose, that thei both haue deuised: for the ground is appointed for y wood, and the sea hath his place to bear his floods.

20 Then answered he me, and said, Thou hast giuen a right iudgement: but why iudgest thou not thy self also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so they that dwell vpon earth, can vnderstand nothing, but that which is vpo earth: & they that are in the heauens, the things that are about the height of the heauens.

22 Then answered I, & said, I beseethe thee, o Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of suche as we daiely medle with all, namely wherefore Israel is made a reproche to the heathen, and for what cause the people, whome thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the worlde as the gieshoppers, and our life is a very seare, and we are not thought worthie to obtaine mercie.

25 But what wil he do to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and said, The more thou searched, the more thou shalt manuel: for the worlde hasteth fast to pass away,

27 And can not comprehend the things, that are promised to the righteous in time to come: for this worlde is ful of unrighteousness and weaken is.

28 But to declare thee the things whereof thou asked, the euil is sowen, but the destruction thereof is not yet come.

29 If the euil now that is sowe, be not turned vp side downe,
and if the place where the euil is sowen, pass not away, then
can not the thing come, that is sowen w good.

30 For the corne of euil sede hath bene sowen in the heart of
Adam from the beginning, & how muche vngodlines hath he
brought vp vnto this time & how much shal he bring forth the
vntil the haruest come?

31 Ponder with thy self, how muche frute Fff. i.

Iudg 9.2. 2.4.10. 25.18.

II. Esdras.

of wickednes the corne of quill fede bring- eth for the,

32 And when the stalkes shalbe cut downe, which are without
nombers, how great an haruest must be prepared.

33 Then I answered, and said, How, & when shal these things
come to passe wherefo- re are our yeres fewe and euil?

34 And he answered me, saying, Haste not to be aboute y mofte
High: for thou labo- rest in vaine to be aboute him, thogh thou
indeuer neuer so muche.

35 Did not the soules also of the righteous aske question of
these things in their cha- bers, saying, How long shal I thus

hope & when cometh the frute of my baine and our wages?

36 And vpon this Ieremiel the Archangel answered, and said,
When the number of y fedes is filled in you: for he hathe
weigh- ed the worlde in the balance.

37 The measure of the times is measured: the ages are counted
by numbers, and they shal not be moued or shaken, til the
mea- sure thereof be fulfilled.

38 Then answered I, & said, O lord, lord, we are all euen full
of sinne,

39 And for our sake paradventure the har- uest of y righteous
is not fulfilled, because of the sinne of them that dwell vpo
earth.

40 So he answered me, and said, Go, & aske a woman with
childe, when she hathe ful- filled her nine moneths, if her
wombe may kepe the birth anie longer within her.

41 Then said I, No, lord, she cannot. And he said vnto me, In
the graue the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the
necessitie of the trauail, so do these places hast to deliuct those
thigs that are committed vnto them.

43 That which thou defireft to se, shalbe shewed thee from the
beginning.

44 Then answered I, and said, If I haue founde grace in thy sight, and if it be possible, and if I be mete therefore,

45 Shewe me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I knowe, but what is to come, I knowe not.

47 And he said vnto me, Stand on the right side, and I wil expounde thee this by example.

48 So I stode, and beholde, a whore burning ouen passed before me: and when the flame was gone by, I looked, & beholde, the smoke had the vpper hand.

49 After this there passed before me a watery cloude, and sent downe muche raine with a storme: and when the stormie raine was past, the droppes came after.

50 Then said he vnto me, Consider with thy

self, as the raine is more then the droppes, and as fyre exceedeth the smoke, so the porcion that is past, hath the vpper had, & the droppes and the smoke were muche.

51 Then I prayed, & said, Master I liue, thinkest thou vntill that time? or what shall come to passe in those daies?

52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a parte: but I am not sent to shewe

thee of thy life: for I do not knowe it.

CHAP. V.

1 In the latter times trueh shalbe hid 6 Unrighteousnes & all wickednes shal regne in the worlde. 23 Israel is resolved, and God deliuereth the 27 God death all thing in season

N Euertheles concerning the tokens, beholde, the times shal come, that they which dwell vpon earth, shalbe taken in a great-nóber, & the way of the trueh shalbe hid & y land shalbe baren fro faith,

2 And iniquitie shalbe increased more the thou hast sene now, or hast heard in time past.

3 And it shal come to passe, that one shal set in fote, and thou shalt se the land defo- late, which now reigneth.

4 Yea, if God gráte thee to liue, thou shalt se after the third trumpet, that the sinne shal suddenly shine againe in the night, & the moone thre times a day.

5 Blood shal drop out of the wood, and the stone shal giue his voyce, and the people shalbe moued.

6 And he shal rule, of whome they hope not that dwell vpon earth, and the soules shal change place.

7 And the sea of Sodom shal cast out fish, and make a noyse in the night, which man shal not knowe, but they shal all heare the voyce thereof.

8 There shalbe a confusion in many places, and the fyre shal oft breake forth, & the wilde beasts shal change their places, and menstruous women shal beare monstres,

9 And salt waters shalbe founde in the sweete, & all fished shal fight one against another: then shal wit hide it self, and vnderstanding departe vnto his secret chamber.

10 It shalbe fought of many, and yet not be founde: then shal vnrighteousnes and voluptuousnes haue ypper hand vpon earth.

11 One land also shal aske another, & say, Is righteous justice gone thow thee? And it shal say, No.

12 At the same time shal men hope, but not obtaine: they shal labour, but their enterprises shal not prosper.

13 To shewe thee suche tokens I haue leaue, and if thou wilt praie againe and wepe as now, and fast seuen daies, thou shalt heare yet greater things then these.

14 Then I awaked, and a fearefulness went thorow

Matt 24, 25

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thorow all my bodie, and my minde was feble and fainted.

15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my seie.

16 And in the seconde night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Israel is committed vnto thee in the land of their capitulite?

18 Vp then and eat, & forsake vs not, as the shepherd that leaueth his flocke in y hands of the cruel wolues.

19 Then said I vnto him, Go thy waies fro me, and come not nere me: and when he heard it, he went from me.

20 And I fasted seuen daies, mourning and weping, as Vriel the Angel had commanded me.

21 And after seuen daies the thoughts of mine heart were very grievous vnto me againe.

22 And I had a desire to reason againe, and I beganne to talke with the moste High againe,

23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyards.

24 And of all lands of the worlde thou hast chosen thee one pit, & of all the flours of the grounde thou hast chosen thee one lillie.

25 And of all y depths of the sea thou hast filled thee one riner, and of all buylded cities thou hast sanctified Sion vnto thy self.

26 And of all the foules that are created, thou hast named thee one doue, and of all the cartel that are made, thou hast appointed thee one shepe.

27 And among all the multitude of people thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a Law, that is proued of all.

28 And now, ô Lord, why hast thou giuen this one people ouer vnto many? and vpon one roote thou hast set others, & hast scatred thine onelie people among many.

29 They treade them downe, which haue withstand thy promises, and beleue not thy testimonies.

30 And if thou didest somuche hare thy people, they shulde haue bene punished with thine owne hands.

31 Now when I had spoken these wordes, y Angel that came to me the night afore, was sent vnto me,

32 And said vnto me, Heare me, and I wil teache thee, & hearké that I may instruct thee further.

33 And I said, Speake on, my lord. Then

said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou the better, then he doeth that made them?

34 And I said, No, lord: but of very sorow haue I spoke: for my raines paine me euerie houre, while I labour to comprehend the way of the moste High, & to seke out parte of his iudgement.

35 And he said vnto me, Thou cnsnt not. And I said, Wherefore, lord, wherefore was I borne? or why was noemy mothers wombe then my graue? so had I not sent the trouble of Jacob, and the grief of the stock of Israel.

36 And he said vnto me, Nomber vnto me the things that are not yet come, or gather me the droppes, that are scatred, or make me the withered floures grene againe.

37 Open me the places that are closed, and bring me for the the windes, that are shut vp therein: shewe me the image of a voyce, and then wil I declare thee the thing, that thou askest and laborest to knowe.

38 And I said, O Lord, Lord, who ca knowe these things, but he that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, whereof thou askest me?

40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I said, Beholde, ô Lord, the last things are present vnto thee, and what shal they do that haue bene before me, or wethat be now, or they that shal come after vs?

42 And he said vnto me, I wil compare my iudgement vnto a ring: as there is no slacknes of the last, so is there no swiftnes of the first.

43 Then I answered, and said, Coldest thou not make at once those y haue bene, those that are now, & those that shal come, that thou mightest shewe thy iudgement the soner?

44 The answered he me, The creature, said he, can not preuent the Creator, nether can the worlde holde them at once, that shaibe created therein.

45 And I said, As thou hast taught thy seruant, that thou, which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it now also conteme all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say
vnto her, Why must thou haue time before thou bringest for
the requircher to bring for the ten at once.

Fff. ii.

II. Efdras.

47 And I said, Surely the can not, but by distance of time. 48
 Then said he vntc me, So haue I deuided the number of the
 earth by times when fe de is fowcn vpon it. For as a yong child
 begetech not that that belongeth to the aged, fo haue I or
 demed the time which I haue created. 50 I asked againe, and
 said, Seing thou hast now thewed me way, I wil proce de to
 speake before thee: for our mother, who me thou hast tolde me
 is yong, draweth the nere vnto age? He answered me, and said,
 Ake a woman that traueileth, and the wil tell thee. Say vnto
 her, Wherefore are not they (whome thou hast now brought for
 the) like those that were before thee, but leffe of ftature? And
 the fhall anwer thee, Some were borne in y floure of youth,
 others were borne in the time of age, when the wombe failed.
 47 Confider now thy felf, how that ye are leffe of ftature, then
 those that were before you, And fo are they that come after
 you, leffe then ye, as the creatures which now beginne to be
 olde, and haue paffed our the ftrengh of youth. Then said I,
 Lord, I befeche thee, if I haue founde fauour in thy fight,
 thewe thy feruant, by whome doeft thou gouerne thy
 workemanfhip?

CHAP. VI.

God haths forefine all things in his ferret counfel, and is autor
 thereof, and haths created them for his childri. 2) The felicitie
 of the age to come.

And he said vnto me, In the beginning when the rounde worlde was made, and before the borders of the worlde were fer, and before the windes blewe one againft another: Before the noyce of thundres founded, before the bright lightening did thine for the, before the fundacions of Paradife were laide: Before the faire floures did appeare, before the moneable powers were ftz, lifted, before the innumerable armies of Angels were gathered: Before the heights of the aire were lifted vp, before y meafures of the heauens were named, before the chimneis in Sion were hote: Before the prefent yerres were fought out, and before the affliction of them that now finne, were turned away, and they that haue laid vp the treasure of faith, were fealed, Then did I purpofe thefe things, & they were made by me alone, and by none other: by me also they fhall be ended, and by

none other.

Then answered I, and said, What fhall be the diuifion of times or when fhall be the end of the firft, and the beginning of it that followeth? And he said vnto me, From Abraham vnto Ifaac, when Iacob and Efau were borne of him, Iacobs hand helde firft the Gen 21, 26. heale of Efau. For Efau is the end of this worlde, and Iacob is the beginning of it that followeth. The hand of man is betwixt the heale and the hand. Other thing, Efdras, afke thou not. I answered the, & said, O Lord, Lord, if I haue founde fauour in thy fight, I befeche thee, make an end

to thewe thy feu at thy tokens, whereof thou thewedft me parte the laft night. So he answered me, and said, Stand vp vpon thy fete, and heare a mightie founding voyce. There fhall come as an earthquake, but the place where thou ftandest, fhall not be moued. And therefore when he speaketh, be not afraied: for of the end fhall be the worde, & of the fundacion of the earth fhall it be vnderftand. Therefore while one speaketh of the, it trembleth and is moued: for it knoweth, that it muft be changed at the end. And when I had heard it, I ftode vp vpon my fete, and heaikened, and beholde, there was a voyce that fpake, and the founde of it was like the founde of many waters: And it faid, Beholde, the daies come, that I wil come & inquire of them that dwell vpon the earth, And when I beginne to inquire of them, who by their vntighteousnes haue hurt others, and when the affliction of Sion fhall be fulfilled, And the worlde, that fhall vanifh away, fhall be fealed; the wil I thewe thefe figes: the bokes fhall be opened before the heauen, and they fhall fe all it together. And the children of a yere olde fhall speake with their voyces: the wome with child fhall bring for the vntimelie childre of thre or foure monethe olde, and they fhall liue that are raied vp. Then fuddély fhall the fowen places appeare as the vnsowne, & the fui ftore houfes fhall fuddenly be founde emptie. And the trupet fhall founde, and all they that heare it, fhall be fuddenly afraied. At that time fhall friends fight with friends, as with enemies, and the earth fhall feare with them: the fprings of the welles fhall ftand ftill, & in

this houres they shal not reme. Whofoeuer remaineth from all
these things

Apocrypha.

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things that I haue tolde thee, shal be fa-ued & fe my saluacion,
& the end of your worlde.

26 And the men that are receiued, shal fe it: they that haue not
tasted death from their birth, and the heart of the inhabitants
shal be changed, and turned to another mea-ning.

27 For euil shal be put out, and disceate shal be quenched,

28 But faith shal flourith: corruption shalbe ouercome, and the
trueth which hathe be-ne so long without frute, shal come
forthe.

29 ¶ And when he talked with me, beholde, I loked a little
vpon him before whome I stode.

30 And these wordes said he vnto me, I am come to shewe thee
the time of the night to come.

31 If thou wilt pray againe, and fast seuen daies more, I wil tel
thee more things, & greafe: then these, which I haue heard in
the day.

32 For thy voyce is heard before y Higheft: iuefy y mightie
hathe fine thy righteous dealing: he hath: fene alfo thy chaftitie,
which thou haft kept fince thy youth.

33 Therefore hathe he fent me to fhewe thee all thefe things,
and to fay vnto thee, Be of good comfort, and feare not,

34 And hafte not in the vaine confidera-tio of the firft times,
nor make hafte to the latter times.

35 And after this I wepte againe and fa-fted feuē daies in like
maner, that I might fulfil the thre wakes, which he had ap-
pointed me.

36 And in the eight night was mine heart vexed within me
againe, and I began to fpeake before the molte High.

37 For my fpirit was greatly fet on fyer, & my foule was in
diftreffe,

38 And I laid, ô Lord, thou fpakeft expref-ly in the firft
creation (euen the firft day) and comandest* that the heauen
and the earth fhulde be made, and the worke fol-lowed thy
worde.

39 And then was there the fpirit, and the daiknes was on euerie
fide with filence: there was no mans voyce as yet created of
thee.

40 Then commandedst thou a bright light to come for the out of thy treasures, that it might giue light to thy work.

41 Vpon the second day thou createdst the heauenlie ayre, and commandedst it, that, going between, it shulde make a diuision between the waters, that the one parte might iemaine aboue, and the other be-neth.

42 Vpon the third day thou commandedst, that y waters shulde be gathered together in the seuēth parte of y earth; six partes undeft thou drye, & kept them to the intent that of these there shulde be that shulde serue thee, being sowed of God and till'd.

43 As soon as thy worde went for the, the worke was incontinently made.

44 For immediately great and innumerable frutes did spring vp, and manie diuerse pleasures for the taste, and staues of vnchangeable colour, and odours of a moste wonderful smell & these things were created the third day.

45 * Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the staires,

46 And gauest them a change, to do seruice euen vnto man that was for to be made.

47 And vpon the fift day thou laidest vnto the seventh parte* where the waters were gathered, that it shulde bring forth

beafts, as foules and filhes: and it was fo.

48 For the dôme waters, and without life brought for the living things at the com-madement of God that the nations might praife thy wonderous workes.

49 Then dideft thou prepare two living things: the one thou calledft Behemoth, & the other thou calledft Leuiathan,

50 And dideft feperate the one from the other: for the feuēth parte, where the wa-ter was gathered, colde not holde them.

51 Vnto Behemoth thou gaueft one parte, which was dryed vp the third day, that he fhulde dwell in the fame parte, wherein are a thoufand hilles.

52 But vnto Leuiathan thou gaueft y feuēth parte, that is wett, and haft prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the fixt day thou gaueft comman-dement vnto the earth, that befote thee it fhulde bring for the beafts, catel and cre-ping things.

54 And befides this Adam, whome thou madeft lord ouer all the workes which y haft created, of him come we all, and the people alfo, whome thou haft chofin.

55 All this haue I fpoké before thee, ô Lord, becaufe thou haft created the worlde for our fakes.

56 As for the other people, which also come of Adam, thou
hast declared them that they are nothing before thee, but be
like unto spieles, and hast compared their riches unto a drop that
falleth from a vessel.

57 And now, ô Lord, behold these heathen which have bene
reputed as nothing, have begonne to be lords over vs, and to
de-uoure vs.

58 And we thy people (whome thou hast called the first borne,
the only begotten, and thy feruent louer) are giuen into their
hands.

59 If the worlde then be cared for our I fii.iii.

Gen.1.1.

II. Esdras.

fakes, why have we not the inheritance thereof in possession?
or how long shall we suffer these things?

CHAP. VII.

1 Without tribulation none can come to felicity. 12 God
advertises all in time. 23 The coming and death of Christ 34
The resurrection and last judgment, 41 After the which all

corruption shall cease. 42 All fell in Adam. 49 The true life. 42
The mercies and goodness of God.

1 And when I had made an end of these words, there was sent
vnto me an Angel, which had bene sent downe to me the
nights afore.

2 And he said vnto me, Vp, Esdras, and he are the words that I
am come to tell thee.

3 And I said, Speake on, my God. Then said he vnto me, The
sea is set in a wyde place, that it might be decipe and great,

4 But presuppose that the entrance thereof were narow, and
like the riuers,

5 Who colde go into the sea to loke vpon it, and to rule it? If
he went not throwe the narowe, how colde he come into the
broade?

6 There is also another thing: a citie is buylded and set vpon a
broade field, and is ful of all good things:

7 The entrance thereof is narowe and in a dangerous place to
fall, that there is fyre at the right hand, and a decipe water at
the lefte,

8 And there is but one path betwixt them, euen betwene the
fyre and the water, so that there colde but on man go there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went throuwe the peril before it, how colde he receaue his inheritance?

10 And I said, It is so, Lord. Then said he, S is the portion of Israel.

11 Surely for their fakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to pass.

12 Then were the entrances of the worlde made narowe, full of sorowe and travail: they are but fewe and euil, and full of perils, and very peineful.

13 For the entrances of the fore worlde were wyde and sure, and broght immortal frute.

14 If then they that are liuing, labour not to enter by these strait and brittel things, they can not atreme to those things that are hid.

15 Why then disquic test thou thy self, seing thou art corruptible? and why art thou moued, seing thou art mortal?

16 And why hast thou not considered in thy mode the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, seing thou

hast ordeined in thy Law, that the righteous shulde inherite these things, and that the vngodlie shulde perish,

18 Shulde the righteous suffer straitnes in hoping for large things yet thei that haue liued vngodly and suffered straitnes, shal not se the large things.

19 Then he said vnto me, There is no iudge more iuste then God, and there is none more wise then the moste High.

20 For manie perish in this life, because they despise the Law of God that is appointed.

21 For God hathe diligently admonished suche as came, so oft as they came, what they shulde do to haue life, and what they shulde obserue, to auoid punishment.

22 Neuertheles, they were not obedient vnto him, but spake against him, and imagined vain: things,

23 And deceiued them felues by their wicked dedes, & denied the power of the moste High, and regarded not his wates.

24 But they despised his Law, and refused his promises: they haue vntaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Esdras, vnto the emptie are emptie things, & to the ful ful things.

26 Beholde, the time shal come, that these tokens which I haue tolde thee, shal come to pass, and the bride shal appeare, and she shal come for the, and be sent that now is vnder the earth.

27 And whosoeuer shal escape these euils, he shal se my wonders.

28 For my sonne Iesus shal appeare with those that be with him, and they that remain, shal reioyce within foure hiddreth yeres.

29 After these same yeres shal my sonne Christ dye, and all men that haue life.

30 And the worlde shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shal iemaine.

31 But after seuen dayes, the worlde that is yet a slepe, shalbe raised vp: and that shal dye, that is corrupt.

32 Then the earth shal restore those, that haue slepe in her, and so shal the dust those that dwell therein in silence, and the secret places shal deliuer the soules that were committed vnto them.

33 And the most High shal appeare vpon the seate of iudgement, and miseries shal vanish away, and long suffering shal haue an end.

34 Iustice onely shal continue: the trutch shal remaine, and
faith shal be strong.

35 The worke shal followe, and the rewarde shalbe: shewed: the
good dedes shalbe of force, and vnrighteousnes shal beare no
more rule.

Then

Deut 1.1.

Apocrypha.

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Gen. 12, 23. end 32, 3.

36 Then said I, "Abraham prayed first for the Sodomites, and
Moyses for the fathers that sinned in the wildernes,

37 And they that came after him, for Israel in the time of
Achaz, and Samuel,

Sam. 24, 27. 2 Chro 6, 14.

38 And "Daud for the destruction," and Salomon for them that
came into the Sanctuarie,

1 King 17, 21. & 12, 21.

39 "And Elias for those that received raine, and for the dead
that he might liue,

1 king 19, 25.

40 And Ezechias for the people in the time of Sennacherib,
and diuerise others for manie.

41 Euen so now, king vice is increased, & wickednes
abundeth, and the righteous haue prayed for the vngodlie,
wherefore shal not the same effect followe also now?

42 Then he answered me, & said, This present: life is not the
end: oft times honour is reteined in it: therefore haue they
prayed for the weake.

43 But the day of iudgement shal be the end of this worlde,
and the beginning of the immortalitie to come, wherein all
corruption shal cease.

44 Intemperancie shal passe away: infidelitie shalbe cut of:
righteousness shal growe vp, and the veritie shal spring vp.

45 The shal no ma be able to saue him that is destroyed, nor
opresse him that hathe gotten the victorie.

46 I answered then, and said, This is my first and last saying,
that it had bene better not to haue giuen the earth vnto Ada, or
when it was giuen him, to haue kept him that he shulde not
haue sinned.

47 For what profit is it for men in this present life to be in
heaumes, and after death to seare punishment?

Rom. 1, 18.

48 O Adam, what hast thou done? for in that that thou hast
sinned, thou art not fallen alone, but the fall also redundeth
vnto vs that come of thee.

49 For what profit is it vnto vs, if there be promised an
immortal life, when we do the workes that bring death?

50 And that an everlasting hope shulde be promised vs, seing
that we bitide our selues to deadlie vanitie?

51 And that there shulde be appointed vs dwellings of health
and safetie, if we haue liued wickedly?

52 And that the glorie of the moste High shulde be kept to
defende the which haue led a pacient life, if we haue walked in
the wicked wayes?

53 And that an eternal Paradise shulde be shewed, whose frute
remaineth incorruptible, wherein is safetie and health, if we
wil not enter into it?

54 (For we haue bene conuersant in vnplea sant places)

55 And that the faces of them, which haue abstained, shulde
shine more then starres, if our faces be blacket then darckens?

56 For while we liued, we did not remember whe we did
vnrighteously, that we shulde suffer after death.

57 Then answered he me, and said, This is the manet of the
battel, which man, that is borne in the earth, shal fight,

58 That if he be ouercome, he shulde suffer as thou hast said:
but if he get the victorie, he shulde receaue the thing that I
said.

59 For this is the life, whereof Moyses spake vnto the people,
while he liued, saying, "Chuse thee life that thou maist liue.

60 Nevertheless, they beleued him not, nether the Prophetes
after him, nor me also which haue said vnto them,

61 That heaumes shulde not so be to their destruction, as toye
shulde come vnto the, to whomse salue: in is persuaded.

62 I answered then and said, I know, Lord, that the moste High
is called merciful, in that he hathe mercie vpo them, which are
not yet come to that worlde,

63 And ye he hathe pitie on those that walke in his Law,

64 And that he is pacient: for he long suf fieth those ye haue
sinned as his creatures,

65 And that he is liberall: for he wil giue as muche as nedeth,

66 And that he is of great mercie: for he ouercometh in mercie those that are present, and that are past, and them which are to come.

67 For if he were not abundant in his mercies, the worlde colde not continue, nor thei that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnes that they, which haue done euil, might be relieued from their wickednes, the ten thousand parte of men shulde not remaine alite.

69 And if he, being iudge, forgaue not those that be healed with his worlde, and toke away the multitude of sinnes,

70 There shulde peraduetue be verie sewe left in an vnuumerable multitude.

CHAP. VIII.

1 The number of the godlie is finale 6 The works of God are excellent 20 Esdras prayer for him and for his people. 21 The premes of saluation to the suite. 22 The destruction of the vnuft.

1 And he answered me, saying, The most High made this worlde for manie, but the worlde to come for sewe.

2 I wil tel thee a similitude, & Esdras. As whe thou askest the earth, it shal say vnto thee, that it giueeth mucche earthlie

matter to make pottes, but little dust that golde cometh of, so is
it with the worke of this worlde.

Fiss. iii.

Deu. 30, 19.

II. Efdras.

Mat 20,26.

3 *There be manie created, but feve fhalbe fauen.

4 Then answered I, and faid, Thé fwalowe vp the wit, ômy foule, and deuoure vnderftanding.

5 For thou haft piomifed to hears, and thou wilt prophecie: for thou haft no longer fpre, but the life giuen thee.

6 O Lord, if thou fuffir not thy feruant, that we may intreat thee, that thou maift giue fede vnto our hears, and prepare our vnderftanding, that there may come fiute of it, whereby euerie one which is corrupt, may line, who ca fet him feff for man

7 For thou ait alone, and we all are one wor kemanfhip of thine hands, as thou haft faid.

8 For when the bodie is facioned now in the wombe, & thou haft giue it members, thy creature is prefrued by fyre & water, and the worke, created by thee, doeth fuffernine moneths the creature, which is facioned in it.

9 But the thing that conteineth, and that which is cotemed, fhalbo the be prefrued, and when time is come, the wombe, being prefrued, deliuereth y things that grieve mit.

10 For thou haft commâded the members, eue the breafte, to giue milke vnto y frute appointed to the breafte,

11 That the thing, which is created, may be nourified for a time, ill thou difpoeft it to thy mercie.

12 Thou bringeft it vp with thy righteousnes, nutureft it in thy Law, & reformeft it with thy iudgement.

13 Thou flayeft it as thy creature, & giueft it life as thy worke.

14 Seing then that thou deftroyft him, which with fo great labours is facioned, it is an eafie thing to appoint by thy comâ demét, that the thing alfo which is made, might be preftued.

15 Now the efore, ô Lord, I wil fpeake (as touching men in general thou fhalt rather prouide) but concerning thy people, for whome fake I am forie,

16 And for thine inheritance for whome caufe I mourne: for Ifrael, for whome I am woful, and for Iacob, for whome fake I am grieved.

17 For them wil I pray before thee, afwel for my felf, as for them: for I fe our fautes that dwelt in the land.

18 But I haue heard the fudden comming of the iudge, which is to come.

19 The efore heare my voyce, and vnderftand my wordes, which I wil fpeake before thee. The beginning of y wordes of Efdras, before he was taken vp.

20 O Lord, that liueft for euer, which beholdeft from aboue thit
which is aboue,

and in the ayre,

21 Whofe throne is inestimable, & his glorie
incomprehensible, before whome the hofte of the Angels ft
and with trembling,

22 Whofe keping is turned in winde and fyre, whofe worde is
true, and favings fted faft, whofe commandement is thong, and
gouernement terrible,

23 Whofe loke diueth vp the depths, and wrath maketh y
mountaines to melt away as the thing beareth witnes.

24 Heare the prayer of thy feruant, and receiue into thine eates
the petition of thy creature.

25 For while I liue, I wil fpeake, and fo long as I haue
vnderftanding, I wil anfwer.

26 Lkoe not vpon the finnes of thy people, rather then thy
faithful feruants.

27 Haue not refpect vnto the wicked dedes of men, rather then
to them that haue thy testimonies in afflictions.

28 Thinke not vpon thofe that haue walked fainedly before
thee, but remember them that euerence thy wil.

29 Let it not be thy wil to deftroie them, which haue liued like beafts, but loke vpon them that haue clearly taught thy Law.

30 Take not difpleafure with them, which appeare worfe then beafts, but loue them, that alway put their trust in thy righteousnes and glorie.

31 For we and our fathers haue all the fame ficknes: but becaufe of vs that are finnes, thou fhalt be called merciful.

32 If therefore thou wilt haue mercie vpon vs, thou fhalt be called merciful towards vs which haue no workes of righteousness.

33 For the righteous, which haue laid vp manie good workes, let them receiue the rewarde of their owne dedes.

34 But what is man, that thou fhuldeft take difpleafure at him? or what is this mortal generacion, that thou fhuldeft be fo griued towards it?

35 *For verely there is no man among them that be boine, but he hafe done wickedly, nor anie that doeth confeffe thee, which hafe not done amiffe.

36 For in this, ô Lord, thy righteousnes and thy goodnes fhall be praised, if thou be merciful vnto them, which haue not the fubftance of good workes.

37 Then answered he me, and faid, Some things haft thou
fpoken aright, and according vnto thy wordes it fhall be.

38 For I wil not verely conider the workes of them, before the
death, before the iudgement, before defraction:

39 But I wil reioyce in the wayes of the Gus & righteous, and I
wil remember the pilgrimage, the faluation and the rewarde
that they fhall haue.

40 Like

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40 Like as I haue spoken now, so shal it come to pass.

41 For as the housband man soweth much seed vpon the
ground, & planteth many trees, & yet alway the thing that is
sown, cometh not vp in time, n. ther yet doeth all that is platted,
take root: so nether shal thei all that are brought into the world,
be said.

42 I answered then & said, If I haue sounde grace, let me
speak.

43 Like as the housband mans seed periseth, if it come not
vp, and receive not raine in due season, or if it be destroyed

with to much raine,

44 So periseth man, which is created with thine hands, & thou art called his patern, because he is created to thine image, for whose sake thou hast made all things, and lickened him vnto the housband mans sede.

45 Be not wroth with vs, & Lord, but spare thy people & haue merite vpo thine inheri- tance: for thou wilt be merciful vnto thy creature.

46 Then answered he me, and said, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre of that thou shuldest loue my creature above me: but I haue oft times drawn nere vnto thee and vnto it, but never to the vnrighteous.

48 In this also thou art marvelous before the Highest,

49 In that thou hast humbled thy self, as it becometh thee, and hast not judged thy self wroth: to boast thy self greatly amog the righteous.

50 For many miseries & calamities remaine for them that shal liue in the latter time, because thei shal walke in great pride.

51 But learn: thou for thy self, and seke out the glorie for such as be like thee.

52 For vnto you is paradise opened: the tre of life is planted:
the time to come is pre- pared, plenteousness made ready: the
citie is buylded, and rest is prepared, pestite goodnes and
absolute wisdom.

53 The route of evil is sealed vp from you: the weakens and
moth is destroyed from you, and into hell fleeth corruption to
be forgotten.

54 Sorrows are vanished away, and in the end is shewed &
treasure of immortalitie.

55 Therefore aske thou no more questions concerning the
multitude of them that perish.

56 For when thei had libertie, thei despised the most High:
they contemned his Law & forsake his wayes.

57 Moreover, they haue troden downe his righteous,

58 *Saying in their heart, that there was no

God, though they knew that they shulde dye.

59 For as the thing that I haue spoken of, is made readie for
you: so is thirst and peine prepared for them: for God wolde
not that man shulde perish:

60 But they, after that they were created, haue defiled the
Name of him that made them, & are vnthankful vnto him,

which prepared life for them.

61 Therefore my judgement is now at had.

62 These things haue I not shewed vnto all men, but vnto thee, and to a sewe like thee: then I answered, and said,

63 Beholde now, & Lord: thou hast shewed me the many wonders, which thou art de- termined to do in & last time, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this world have a beginning and an end. 10 Terments for the wicked after the life. 12 The nem- ber of the wicked is more than of the good. 13 The lives ingratitude. 14 Therefore they perish. 15 The vision of a woman lamenting.

16 He answered me then, & said, Measu- re the time with it self, & when thou seest that one parte of the tokens come to pass, which I haue tolde thee before,

17 Then shalt thou vnderstand, that it is the time wherein the most High wil begin to visite the world which he made.

18 Therefore whe there shalbe sene an'ert- Matt. 24. 7. quake in the world, and an vproare of the people.

19 The shalt thou vnderstand that the most High spake of those things, fro the daes that were before thee, euen from the beginning.

20 For as all that is made in the world, ha- the a beginning and an end, and the end is manifest,

21 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

22 And euerie one that shal escape safe, & shalbe deliuered by his works, and by the faith wherein ye haue beleued,

23 Shalbe preserved from the said perils and shal se my saluacion in my land, and with- in my borders: for I haue kept me holy fro the world.

24 Then shal they haue pitie of them selues, which now haue abused my waiers: & thei that haue cast them out dispitefully, shal dwell in peines.

25 For such as in their life haue receiued benefites, and haue not known me,

26 But haue abhorred my Law, while they were yet in libertie, and when they had yet leisure of amendment, and wolde not vnderstand but despised it,

27 They must be taught it after death by peine.

Gggg.i.

Jal. 24. 6 22. 2.

I I. Efdras.

Chap. 3, 3. mat. 20, 16.

13 And therefore be thou no more careful, to knowe how the vngodlie fhalbe puni- fhed, but inquire how the righteous fhal- be faued, and whofe the worlde is, and for whome it is, and when.

14 Then answered I, and faid,

15 I haue afore faid that which I fay now & wil fpeake it hereafter, that there be many mo of them which perifh, then of the that fhalbe* faued,

16 As the flood is greater then a drop.

17 And be answered me, faying, As the field is, fo is alfo the fede: as the floures be, fo are the colours alfo: fuche as the workema is, fuche is the worke: and as the houf bad- man is, fo is his houf badrie: for it was the time of the worlde.

18 Surely whé I prepared the worlde, which was not yet made for the to dwell in that now liue, no man fpake againft me.

19 For then euerie one obeyed, but now the maners of them that are created in this worlde, that is made, are corrupted by a perpetual fede, & by a Law, whitreout thei can not rid them felues.

20 So I confidered the worlde, & beholde, there was peril, becaufe of the deuifes, that were fprung vp into it.

21 Yet when I fawe it, I fpared it greatly, and haue kept me one
grape of the clufter, and a plant out of a great people.

22 Let therefore y multitude perifh, which are borne in vaine:
and let my grape be kept, and my plant, which I haue dreffed
with great labour.

23 ¶ Neuertheles, if thou wilt ceafe feuen dales mof but thou
fhalt not faft in them,

24 But fhalt go into a faire field, where no houfe is buylded, &
fhalt eat onely of the floures of the field, and eat no fiefh, nor
drinke wine, but the floures onely,

25 And pray vnto y moſte High continual- ly) then wil I come,
and talke with thee.

26 So I went my waye, as he had comman- ded me, into the
field, which is called Ar- dath, & there I fate among the
floures, & did eat of the herbes of the field, and the meat of the
fame fatiffied me.

27 And after feuen dayes, as I fate vpo the graffe, and mine
heart was vexed within me, as afore,

28 I opened my mouth, and began to talke before the moſte
High, and to fay,

29 O Lord, when thou woldeſt fhewe thy felf vnto vs, * thou
declaredſt thy felf vn- to our fathers in the wilderness, in a

place where no man dwelleth, in a baren place, when they came out of Egypt,

30 And expreffely fpakeft vnto thô, faying, Heart me, ô I frael, and marke my wordes, thou fede of Iacob.

31 For beholde, I fawe my Law in you, that it may bring forth the frute in you, and that

ye may be honored by it for euer.

32 But our fathers, which receiued the Law, kept it not, nether obferued thine ordinan- ces, nether did the frute of the Law appeare, nether colde it, for it was thine.

33 *For they that receiued it, perifhed be- cause they kept not the thing y was fowen in them.

34 And lo, it is a cuftome when the ground receiueeth fede, or the fea a fhip, or a veffel meat and drinke, if that perifh wherein a thing is fowé, or wherein any thing is put,

35 Likewise the thing that is fowen, or is put therein, and the things that are recei- ued, muft perifh: fo the things that are receiued, do not remaine with vs: but in vs it cometh not fo to paffe.

36 For we that haue receiued the Law, per- rifh in finne, and our heart alfo which re- ceiued it.

37 But the Law perifheth not, but remaineth in his force.

38 ¶ And when I fpake thefe things in mine heart, I looked about me, & vpon the right fide * I fawe a woman, which mourned fo- re, and lamented with a loude voyce, and was grieved in heart, and rent her clothes, and fhe had afhes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And faid vnto her, wherefore wepeft thou? why art thou fory in minde?

41 And fhe faid vnto me, Syr, let me alone, that I may bewaile my felf, and increafe forawe: for I am fore vexed in my minde, and broght verte lowe.

42 Then I faid vnto her, What aileth thee tel me.

43 And fhe faid vnto me, I thy feruant haue bene baren, & haue had no childe, hauing an houf band thirtie yeres.

44 And euery houre, & euery day thefe thir- tie yeres I pray to the moſte High day & night.

45 And after thirtie yeres God heard me thine handmaid, & looked vpo my miferte, cofidered my trouble, & gaue me a fonne, & I was glad of him: fo was mine houf bad alfo, and all

they of my countrey, and we gaue great honour vnto the
Almightie.

46 And I nourished him with great travail.

47 So when he grew: vp, and came to take a wife, I made a
feast.

CHAP. X

Efdras and the woman that appeareth vnto him, com- mune
together.

1 B Vt when my fonne went into his chambet, he fell downe,
and dyed.

2 Then we all ouerthrewe the lights, & all my neighbours rofe
vp to comfort me: fo I refted vntil the feconde day at night.

3 And when thei had all left of to comfort me, that I fhulde be
quiet, the I rofe vp by night,

Exod. 19, 4. & 24, 3. dent. 4, 12.

Exod. 32, 32.

Chap. 10, 44.

Apocrypha.

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night, & fled, and am come into this field as thou feeft,

4 And am not purposed to returne into the citie, but to remaine here, and nether to eat nor drinke, but continually to mourne & faft, vntil I dye.

5 Then left I my purpose wherein I was, and fpake to her angerly, and faid,

6 Thou foolifh womâ above all other, feeft thou not our heauines, and what cometh vnto vs?

7 For Sion our mother is all woful and is fore afflicted, and mouneth extremely.

8 Seing we be all now in heauines, and make our mone (for we be all forowful) art thou forie for one fonne?

9 Demande the earth, and fhe fnal tell thee that it is fhe which ought to mourne for the fall of fo manie that growe vpon her.

10 For frô the beginning all men are borne of her, and other fnal come, and beholde, they walke almoſte all into deftruction, & the multitude of them fnalbe deftroyed.

11 Who fhulde then rather mourne, fhe that hathe loft fo great a multitude, or thou which art forie but for one?

12 But if thou woldest fay vnto me, My mourning is not like
the mourning of the earth (for I haue lost the fruite of my wôbe,
which I brought forth with heauines, & bare with sorowes,

13 But the earth is according to the maner of the earth, and the
present multitude returneth into his as it came)

14 Then fay I vnto thee, As thou hast borne with travail, for the
earth also from the beginning giueth her fruit vnto man, euen
to him that labored her.

15 Now therefore withholde thy sorrow in thy self, and beare
constantly that which cometh vnto thee.

16 For if thou allowest Gods purpose, and receivest his counsel
in time, thou shalt be commended therein.

17 Go thy way then into the citie to thine husband.

18 ¶ Then she said vnto me, I wil not, I wil not go into the
citie; but here wil I dye.

19 So I continued to speake more with her, and said,

20 Do not so, but be comforted: for how manie fallers hath
Sion? Be of good comfort because of the sorrow of Ierusalem.

21 For thou seest y^e Sanctuarie is layed waste: our altar is
broken downe: our Temple is destroyed.

22 Our pfalterion fainteth, and the fong ceafeth, and our mirth is vanished away, and the light of our candelticke is quenched, and the Arke of our couenant is rake away, and our holie things are defiled, and the Name that is called vpô ouer vs, is almoſte difhonored, and our children are

put to fname, and our Priefts are burnt, & our Leuites are caryed into caprutiue, and our virgines are defiled, and our wines rauifhed, and our righteous men fpoyled, & our children deftroyed, and our yong men are broght in bondage, and our ftrong mê are become weake,

23 And, which is the greateſt of all, Sion the feale hathe loft her worſhips for ſhe is deliuered into the hands of them that hate vs.

24 And therefore fhake of thy great heauines, and put away the multitude of forowes, that the Almighty may be merciful vnto thee, and that the moſte High may giue thee reſt and eaf from thy labour.

25 And when I was talking with her, her face and beaurie fhined fuddenly, and her countenance was bright, ſo that I was afrayed of her & mufed what it might be.

26 And beholde, immediately ſhe caſt out a great voyce, very fearful, ſo y the earth fhoke at the noyce of the woman.

27 And I looked, and beholde, the woman appeared vnto me
nomore: but there was a citie buylded, and a place was fhwed
frô the grounde and fundacion. Then was I afrayed, and cryed
with a loude voyce, and faid,

28 Where is Vriel the Angel * which came Chap 4.1. to me at
the firft: for he hathe caufed me to come into manie and depe
confideraciós, and mine end is turned into corruption, and my
prayer to rebuke.

29 And as I was fpeaking thefe wordes, beholde, he came vnto
me, and looked vpon me.

30 And lo, I laye as one dead, and mine vnderftanding was
altered, and he toke me by the right hand and comforted me,
and fer me vpon my feete, and faid vnto me,

31 What aileth thee? and why is thine vnderftanding vexed?
and the vnderftanding of thine heart? & wherefore art thou
forie?

32 And I faid, Becaufe thou haft forfaken me, and I haue
done* according vnto thy Chap. 5.20. wordes: I went into the
field, and there haue I fene things, & fe that I am not able to
exprefse.

33 Then faid he vnto me, Stand vp manly, and I wil giue thee
exhortacion.

34 Then faid I, Speake vnto me, my lord, and forfake me not,
left I dye through rafines.

35 For I haue fene that I knewe not, and heare that I do not
knowe.

36 Or is mine vnderftanding difceiued, or doeth my minde,
being hautie, erte?

37 Now therefore I befeche thee that thou wilt fhewe thy
feruant of this wondre.

38 Thê he answered me, and faid, Heare me, and I wil informe
thee, & tel thee where-

Gggg. ii.

II. Efdras.

fore thou art afrayed: for the molte High hathe reueiled manie
fecret things vnto thee.

39 He hath fene thy good purpofe, that thou art forie
continually for thy people, and makeft great lamentation for
Sion.

40 This therefore is the vnderftanding of the viffo, which
appeared vnto thee a little while ago.

41 Thou sawst a woman mourning, & thou beganst to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And where as she tolde thee of the death of her sonne, this is the solution,

44 This woman, which thou sawst, she is Sion: and where as she tolde thee (even she which thou seest now as a city builded)

45 And as touching that she said unto thee, that she was barren thirtie yeres, this was concerning that, there was even thirtie yeres wherein there was no offering offered in her.

46 But after thirtie yeres, Salomon buylded the city, and offered offerings: then bare she a sonne.

47 And where as she tolde thee, that she nourished him with labour, that was the inhabiting of Ierusalem.

48 But where as she tolde thee that her sonne, as his chance was, dyed when she came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawst her like one that mourned for her sonne, thou beganst to comfort her: of these things which have caused these art to be opened unto thee.

50 For now the moſte High feeth, that thou art forie in thy mind, & becauſe thou ſuf- freſt with all thine heart for her, he ſhewed thee the clerenes of her glorie, and the fa- renes of her beaucie.

51 And therefore I bad thee remaine in the field where no houſe was buyle.

52 For I knew that the moſte High wolde ſhewe theſe things vnto thee.

53 Therefore I commâded thee to go into ffield, where no fundaciō nor buylding is.

54 For the worke of man buylding can not ſtand in that place where the citie of the moſte High ſhulde be ſhewed.

55 And therefore feare not, nether let thine heart be afrayed, but go in, and ſe the beau- tie & greatnes of the buylding as muche as thou art able to ſe with thine eyes.

56 And after this ſhalt thou heare, as muche as thine eares may comprehend.

57 For thou art bleſſed abouē manie, & art called with ſ moſte High among the few.

58 But to morow at night thou ſhalt remai- ne here,

59 And the moſte High ſhal ſhewe thee vi-

fifs of high things, which the moſte High wil do vnto them that dwelt vpō earth, in the laſt dayes So I ſlept the ſame night & another, as he had commanded me.

CHAP. XI.

1 The viſion of an egle coming for the of the ſea, and of her feathers. 37 Of a lyon coming out of the ſereſt.

2 Then ſaw I a dream, & beholde, thie came vp from the ſea an egle, which had twelue feathered wings & thie heads.

3 And I ſawe and beholde, ſhe ſpred her wings ouen all the earth, & all the windes of the ayre blewe on her, and gathered them ſilues.

4 And I beholde, & out of her feathers grew out other contrarie feathers, and they be- came little feathers and ſmaie.

5 But her heads remained ſtil, & the head in the middes was greater than the other heads, yet ruffed it with them.

6 Moreouen, I ſawe that the egle ſtewe with his feathers and reigned vpō earth & ouen them that dwelt therein.

7 And I ſawe that all things vnder heauen were ſubiect vnto her, and no man ſpake againſt her, no not one creature vpō earth.

8 I fawe also that the egle stode vp vpon her clawes, & spake to her feathers, faying,

9 Watch not all together: flepe euerie one in his owne place, and watch by course.

10 But let the heads be preferred for the last. 11 Neuertheless, I fawe that f voice went not out of her heads, but from the middes of her bodie.

12 Then I nombred her contrarie feathers, and beholde, ne: e were eight of them.

13 And I looked, and beholde vpon the right side there arose one feather, and reigned ouer all the earth.

14 And when it had reigned, the end of it came, and the place thereof appeared no more. So the next stode vp, and reigned: it continued a long time.

15 And when it had reigned, the end of it came also, and as the hift, so it appeared no more.

16 Then there came a voyce vnto it, and said,

17 Heare thou that heft kept the earth so long: this I say vnto thee, before thou be- ginneft to appeare no more,

18 There shal none after thee attaine vnto thy time, nether to the halfe thereof.

19 Then arofe the third and reigned as the other afore, and it appeared no more alfo.

20 So came it to all f others one after ano- ther, fo that euerie one reigned, and then appeared no more.

21 Then I loked, and beholde in proceffe of time f feathers that followed, ftode vp on the right fide, that they might rule alfo, & fome of the ruled, but within a while they appeared no more.

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Apocrypha.

21 For some of the were set vp, but ruled not.

22 After this I looked & beholde, y twelve fea thers appeared nomore, nor y two wings.

23 And there was no more vpon the egies bodie, but two heads that rested and six wings.

24 Then sawe I also that two wings deuied them selues from the six, and remai- n'd vnder the head, that was vpo the right side: for the foure cotinued in their place.

25 So I looked, & beholde, the vnderwings thought to set vp them selues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were soner gone then the first.

28 The I behelde, & lo, the two that remai- n'd, thought also in them selues to reigne.

29 And whe they so thought, beholde, there awaked one of the heads that were at rest, which was in the middes: for that was grea- ter then the two.

30 And then I sawe, that the two heads were toynd therewith.

31 And beholde, the head was turned with them, that were with it, and did eat vp the two vnderwings that wolde haue reigned.

32 But this head put the whole earth in fea- re and bare rule in it, ouer all those that dwelt vpon earth with much labour, & it had the gouernace of the worlde, more the all the wings that had bene.

33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which al- so ruled likewise vpo earth, and ouer those that dwelt therein.

35 And I behelde, and lo the head vpon the right side deuoured that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto me, Loke before thee, and consider y thing that thou seest.

37 So I sawe, and beholde as it were alyon that roareth, renning hastely out of the wood: and I sawe that he sent out a mans voyce vnto the egle, and spake, and said,

38 Heare thou, I wil talke with thee, & the mostte High shal say vnto thee,

39 Art not thou that that of the foure beasts remains, whome I made to reigne in my worlde, that by them the end of times might come,

40 And the fourth is come, and hathe ouer- come all the beasts that were past, & hathe power ouer the worlde with great

fearful nes, and ouer the whole compasse of the earth with
mostte wicked oppression, and that dwelleth so long time in all
y worlde with disceite?

41 For y hast not iudged the earth w trueth.

42 Seing thou hast troubled the meke, thou hast hurte the
peaceable, and thou hast lo- ued lyers, and destroyed the
dwellings of them that broght for the frute, & hast cast downe
the wailes of suche as did thee no harme,

43 Therefore is thy wrongful dealing co- me vp vnto the
mostte High, and thy pri- de vnto the Mightie.

44 The mostte High also hathe looked vpon the proude times, &
beholde, they are en- ded, and their abominacions are fulfilled.

45 Therefore appeare no more, thou egle, nor thine horrible
wings, nor thy wicked feathers, nor thy malicious heads, and
thy wicked clawes, nor all thy vaine bodie,

46 That all the earth may be refreshed, & come againe, as one
deliuered from thy violence, & that she may hope for the iud-
gement and mercie of him that made her

CHAP. XII.

The declaration of the former visions.

1 And when the lion spake these wor- des to the egle, I sawe,

2 And beholde, the head that had the vp- per hand, appeared no more, nether did the foure wings appeare any more, that came to it, and set vp them selues to reig- ne, whose kingdome was finale and ful of vproares.

3 And I sawe, and beholde, they appeared no more, and the whole bodie of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and fro the great feare, and said vnto my spirit,

4 Lo, this hast thou done vnto me in that thou search: st out the waies of the mostte High.

5 Lo, yet am I wearie in my minde, and ve- ry weake in my spirit, and litle strength is there in me, for the great feare that I re- ceiued this night.

6 Therefore now I wil beseche the mostte High that he wil cofort me vnto the end.

7 And I said, O Lord, Lord, if I haue foide grace before thy sight, & if I am instified with thee before many other, and if my praier in dede be come vp before thy face,

8 Comfort me, and shewe me thy fœuant the interpretation and difference of this horrible sight, that thou maist perfectly comfort my foule,

9 Seing thou hast iudged me worthie to shewe me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The egle, whome thou sawest come vp from the sea, is the kingdome which was Dan. 7.8. fene in the vision of thy brother Daniel.

12 But it was not expounded vnto him, the- refore now I declare it vnto thee.

13 Beholde, the daies come, that there shal

Gggg. iii.

II. Efdras.

rise vp a kingdome vpon the earth, and it shalbe feared about all kingdoms that were before it. In it shal twelve Kings reigne one after another, Whereof the feconde shal beginne to reigne and shal haue more time then the twelve. And this do the twelve wings fignifie, which thou fawest. As for the voice that thou heardest fpeake, and that thou fawest not go out from the heads, but from the middes of the bodie thereof, this is the interpretation, That after the time of that kingdoms there shal arise great thrife, & it shalbe in danger to fall, but it shal not then fall, but shalbe restored againe to his beginning. Cocening

the eight vnderwings, which thou fawest hang vnto her wings, this is the interpretation. In him shal arise eight Kings, whose time shal be but fmale, and their yeres fwift, and two of them shal perift. But when the middle time cometh, there shalbe foure kept a time, whiles his time beginneth to come, that it maye be ended, but two shalbe kept vnto the end. And where as thou fawest thre heads resting, this is the interpretation, In his last dayes shal y mofte High raise vp thre kingdomes, and shal call againe manie things into the, and they shal haue the dominion of the earth, And of thofe that dwell therein, with muche grief abouce all thofe that were before them: therefore are they called the heads of the egle. For they shal accomplish his wickednes, and shal finish his last end. And where as thou fawest that the great head appeared no more, it fignifieth that one of them shal dye vpon his bed, and yet with peine. For the two that remaine, the fworde shal deuoure them. For the fworde of the one shal deuoure the other: but at the last, shal he fall by the fworde him felf. And where as y fawest two vnderwings, that went of towarde the head, which was on the right fide, this is the interpretacio, Thefe are thei whome y mofte High hathe preferued for their end, whose kingdome is litle, and ful of trouble as thou fawest. And the lyon whome thou fawest rifing vp out of the wood and roaring, and fpeaking vnto the egle, and rebuking he: for her vnrighteoufnes with all the woodes that thou hast heard, This

is the winde which the moſte High hathe kept for them, and for their wickednes vnto the end, & he ſhal reprove them,

and caſt before them their ſpoiles. For he ſhal fet them aliue in the judgement, and ſhal rebuke them and correct them. For he wil deliuer the refidue of my people by affliction, which are preferred vpon my borders, and he ſhal make them joyful, vntil the coming of the day of judgement, whereof I haue ſpoken vnto thee from the beginning. This is the dream that thou faweſt, and theſe are the interpretations. Thou onely haſt bene mete to know this ſecret of the moſte High. Therefore write all theſe things that thou haſt ſene, in a booke and hide them, And reache them the wife of the people, whoſe hearts thou knoweſt may comprehend and keepe theſe ſecrets. But waite thou here yet ſeuene daies mo, that it may be ſhewed thee whatſoeuer it pleaſeth the moſte High to declare vnto thee: and with that he went his way. And when all the people perceived, that the ſeuene daies were paſt, and I not come againe into the citie, they gathered them all together, from the leaſt vnto the moſte, and came vnto me, and ſpake vnto me, ſaying, What haue we offended thee? or what euil haue we done againſt thee, that thou forfakeſt vs, and fitteſt in this place? For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, & as an haun or ſhippe preferred from the tempeſt. Are not the euils which are come vnto vs, ſufficient? If thou then forfake vs, how much better had it bene for vs, that we had bene burnt alſo as Sion was burnt?

For we are no better then they that dyed there: and they wept with a loude voyce, Then answered I them, and faid, Be of good comfort, o Ifi ael, and be not heauie, thou houfe of Iacob. For the mofte High hathe you in remembrance, & the Almightye hathe not forgotten you in temptation. As for me I haue not forfake you, nether am I departed from you, but am come into this place to praye for the defolation of Sion, that I might feke mercie for the low estate of your Sanctuarie. And now go your way home euerie ma, and after thefe daies wil I come vnto you. So the people went their way into the citie, as I commanded them! But I remained ftill in the field feuen daies, as he had commanded me, and did eat onely of the floures of the field, & had my meat of the herbes in thofe daies.

CHAP.

Apocrypha.

CHAP. XIII.

The vision of a winde coming for the of the sea. 1 Which became a man 2 His property & power against his enemies. 21 The declaration of this vision.

1 A Nd after the feuin daies I dreamed a dream by night.

2 And beholde, there arose a winde fro the sea, and it moued all the wines thereof.

3 And I loked, & beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to loke, all the things trembled that were fene vnder him.

4 And whe the voyce wet out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fyre.

5 After thefe things I fawe, and beholde, there was gathered together a multitude of men out of nober, fro the foure winde of the heaué, to fight against the man that came out from the fea.

6 And I loked, and beholde, he graued him felf a great mountaine, and flewe vp vpon it.

7 But I wolde baue fene the counrei or place whereout the hil was grauen, and I colde not.

8 I fawe after thefe things, and beholde, all they which came to fight against him, were fore afraied, and yet they durft fight.

9 Neuertheles, when he fuwe the fierceness of the multitude that came, he lifted not vp his hand: for he helde no fworde nor any instrument of warre,

10 But onely, as I fawe, he fent out of his mouth, as it had bene a blafte of fyre, and out of his lippes the winde of the flame, and out of his tongue he caft out fparkes and ftolmes.

11 And they were all mixt together, even this blafte of fyre, the winde of the flame, and the great ftorme, and fell with violéce vpon the multitude, which was prepared to fight, and burnt them vp all, fo that of the innumerable multitude there was nothing fene, but onely duft, and fmell of fmoke. When I fawe this, I was afraied.

12 Afterwarde fawe I the fame man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, fome with joyful countenance, & fome with fad: fome of the were bound, and fome broght of them that were offred: and I was ficke thorow great feare, and awaked, and faid,

14 Thou haft fhewed thy feruát thefe wonders from the beginning, and haft counted me worthie to receiue my praier.

15 Shewe me now therefore the interpretation of this dreame.

16 For thus I confider in mine vnderftanding, wo vnto them y
fhalbe left in thofe

daies, and muche more wo vnto them that are not left behinde.

17 For they that were not left, were in heauines.

18 Now vnderftand I the things that are laid vp in the latter
daies, which fhall come bothe vnto them, and to thofe that are
left behinde.

19 Therefore are they come into great perils and many
neceffities, as thefe dreames declare.

20 Yet is it eaffer, that he that is in danger, fhulde fall into
thofe, & foref: the things to come hereafter, then to paffe away
as a cloude out of the worlde.

21 Then answered he me, & faid, The interpretacio of the
vifion wit I fhewe thee, and I wil open to thee the thing that
thou haft requied.

22 Where as thou haft fpoken of them that are left behinde,
this is the interpretation,

23 He that fhall beare the danger in that time, he fhall keepe him
felf. They that be fallen into danger, are fuche as haue workes
and faith toward the moſte Mightie.

24 Knowe therefore, that they which be left behinde, are more bleffed the thei that be dead.

25 Thefe are the meanings of the vifion, Where as thou faweft a man comming vp from the middes of the fea,

26 The fame is he whome the moſte High hathe kept a great feafon, who by his owne felf fhall deliuer his creature, & he fhall order them that are left behinde.

27 And where as thou faweft, that out of his mouth theie came as a blaft with fyre and ftolme,

28 And y he nethei helde fworde nor weapon, but that by his fierceness he deſtroed the whole multitude, that came to fight against him, this is the interpretation,

29 Beholde, the daies come that the moſte High wil beginne to deliuer the that are vpon the earth:

30 And he fhall aftonifh the hearts of them that dwell vpon the earth:

31 And one fhall prepare to fight against another, citie against citie, & place against place, and nation against nation, & realme against realme.

32 When this commeth to paffe, then fhall the tokens come, that I fhewed thee before, & then fhall my Sonne be reueiled, whome thou faw: ft go vp as a man.

33 And when all the people heare his voyce, euerie ma fhal in their owne land leaue the battel that they haue one against another.

34 And an innumerable multitude fhalbe gathered as one, as they that be willing to come, and to fight against him.

Gggg. iii.

II. Esdras.

35 But he shal stand vpo the toppe of mount Sion.

36 And Sion shal come, and shal be shewed to all, being prepared and buylded, as thou sawest the hil grauen forthe without any hands.

37 And this my Sonne shal rebuke the wicked inuenions of those nacions, which for their wicked life are fallin into the tempest,

38 And into torments like to flame, whereby they shal be tormented: and without any labour wil he destroy them, euen by the Law, which is compared vnto the fyre.

39 And where as thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were carried away captiues
out of their owne laid, * in the time of Ofeas the King, whome
Salmana sau the King of the Assyrians toke captiue, and
caiyed them beyonde the riue: so were they brought into
another land.

41 But they toke this counsel to the selues, that they wolde
leauue the multitude of the heathen, and go for the into a further
coun trey, where neuer mankinde dwelt,

42 That they might the te kepe their statutes, which they neuer
kept in their owne land.

43 And they entred in at the narowe passages of the ruuer
Euphrates.

44 For the moiste High then shewed the signes, * and stayed
the springs of the flood til they were passed outr.

45 For thorow y country there was a great country, euen of a
yere and an halfe, and the same region is called 'Arfareth.

46 Then dwelt they there vntil the latter time: and when they
come for the againe,

47 The moiste High shal holde stil the springs of the ruuer
againe, that they may go thorow: therefore sawest thou the
multitude peaceable.

48 But then that be left behinde of thy people, are those that be founde within my borders.

49 Now when he destroieth the multitude of the nacions that are gathered together, he shal defende the people that remaine,

50 And then shal he shewe great wonders vnto them.

51 Then said I, O Lord, Lord, shewe me this, wherefore haue I sene the man comming vp from the middes of the sea?

52 And he said vnto me, As thou canst nether seke out, nor knowe these things, that are in the deepe of the sea, so can no man vpon eath se my Sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of the diame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and foght it.

55 Thy life hast thou ordered in wisdom, & hast called vnderstanding thy mother.

56 Therefore haue I shewed thee y it wardes with the moiste High: and after thie other dares I wil speake other things vnto thee, and wil declare the great and wonderous things.

57 Then went I for the vnto the field, glorifying and praising
the moiste High for the wonders which he did in time,

58 Which he gouerneth, and suche things as come in their
seasons: and there I sate thre dayes.

CHAP. XIII.

3 How God appeared to Messia in the bush to All things
decline to age 1/ The latter times worse than the former 2/ The
ingratitude of Israel. 3/ The resurrection and judgement

1 Von the thirde day I sate vnder an oke, and beholde, there
came for the a voyce vnto me out of the bush, & said, Esdras,
Esdras?

2 And I said, Here am I, Lord, & stode vp vpon my fere.

3 Then said he vnto me, * In the bush I reuelled my self, and
spake vnto Moyses, whe my people serued in Egypt:

4 And I sent him, and led my people out of Egypt, and brought
him vpon the mount Sinai, & I helde him with me a log
season;

5 And I tolde him many wonders, & shewed him the secrets of
the times and the end, and commanded him, saying,

6 These words shalt thou declare, & these shalt thou hide.

7 An know I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the creatures that thou hast sene, & the interpretation, which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine hence for the with my counsel, & with suche as be like thee, vntil the times be ended.

9 For the worlde hathe lost his youth, & the times beginne to waxe olde.

10 For the worlde is deuided into twelue partes, & ten partes of it are gone alreadie and halfe of the tenth parte.

11 And there remaineth that which is after the halfe of the tenth parte.

12 Therefore set thine house in order, and reforme thy people, and comfort suche of them as be in trouble, and now renounce the corruption.

13 Let go from thee mortal thoughts: cast away from thee the burdens of men, & put of now the weake nature,

14 And set aside thy moiste grievous thoughts, and haste thee to departe from these times.

15 For

a. King 17.3.

Exod 14.21. 1/5 3.15.

Wit. Avenah.

Apocrypha.

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15 For greater euils then those, which thou hast fene now, shal thei commit.

16 For the weaker that the worlde is by rea- son of age, the more shal the cuils be in- creafed vpon them that dwell therein.

17 For the trueth is fled faire away, & lies are at hand: for now hafteth the vifion to come, that thou haft fene.

18 ¶ Then answered I, and laid before thee,

19 Beholde, ô Lord, I wil go as thou haft commanded me, and reforme the people, which are prefent: but they that shal be borne afterwarde, who shal admonish the?

20 Thus the worlde is fet in darknes, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the works that shalbe done.

22 But if I haue founde grace before thee, fend the holie Gost into me, & I wil write all that halhe bene done in the worlde fin- ce the beginning, which was written in thy Law, that men may finde the path, & that thei which wil liue in the latter daies, may liue.

23 And he answered me, laying, Go, and ga- ther the people, and say vnto them, that thei feke thee not for fortie daies,

24 But prepare thee many boxe tables, and take with thee thefe fiue, Sarea, Dabria, Se lemia, Ecanus, and Afiel, which are readie to write fwiftly,

25 And come hether, & I wil light a candle of vnderftading in thine heart, which fhall not be put out til the things be performed which thou fhalt beginne to write.

26 And the fhalt thou declare fome things openly vnto the perfite men, and fome things fhalt thou fhewe fecitely vnto the wife to morowe this houre fhalt thou be- ginne to write.

27 Then went I forthe, as he commanded me, and gathered all the people together, and faid,

28 Heare thefe wordes, ô Ifrael,

29 ¶ Our fathers at y beginning were fran- gers in Egypt, from whence they were de- liuered,

30 And receiued the Law of life, which they kept not, which ye also haue träfgräf- fed after them.

31 Then was the land, euen the lād of Sion parted amög you by lot: but your fathers and ye also haue done vnrighteoufly, and haue not kept the wayes, which the moste High commanded you.

32 And for so muche as he is a righteous Iudge, he toke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye wil subdue your owne vnderstanding, and reforme

your heart, ye shalbe kept aliue, and after death shal ye obtaine mercie.

35 For after death shal the iudgemēt come, when we shal liue againe: & then shal the names of the righteous be manifest, and the works of the vngodlie shalbe decla- red.

36 Let no man therefore come now vnto me, nor seke me theſe fortie daies.

37 So I toke the fiue men, as he comman- ded me, and we went into the field, and re- mained there.

38 The next daye beholde, a voyce called me, saying, Eldras, v
open thy mouth, and Ergeh 3.2 drinke that I giue thee to
drinke.

39 Then opined I my mouth, and beholde, he reached me a full
cuppe, which was full as it were with water: but the colour of
it was like fyre.

40 And I toke it and drinke, and when I had dronke it, mine
heart had vnderstan- ding and wifdome grewe in my brest: for
my spirit was stréngthened in memorie.

41 And my mouth was opened, and shut no more.

42 The moſte High gaue vnderſtanding vnto the fiue men, that
they wrote the hie things of the night, which they vnderſto- de
not.

43 But in the night they did eat bread, but I ſpake by day, &
helde not my tongue by night.

44 In fortie daies, they wrote two hun- dreth and ſoure bokes.

45 And when the fortie dayes were fulfil- led, the moſte High
ſpake, ſaying, The firſt that thou haſt writen, publiſh openly, y
the worthie and vnworthie may read it.

46 But kepe the ſeuentie laſt, that thou maiſt giue them to the
wife among thy people.

47 For in them is the veine of vnderstan- ding, and the
fountaine of wifdome, and the riuer of knowledge: and I did fo.

CHAP. XV.

1 The prophecie of Eldras is extreme. 2 The euils that fhall
come on the worlde. 3 The Lord wil adunge the innocent
blood. 4 Egypt fhall lament. 5 Sedicon, 6 And punfiment vpon
the Kings of the earth. 7 Curfed are they that fome. 8 Troubles
& warres vpon the whole earth. 9 God is the younger of his o-
left.

1 B Eholde, fpeake thou in the eates of my people the wordes
of prophecie, which I wil put in thy mouth, faith the Lord:

2 And caufe them to be writen in a lettre: for they are faithful
and true.

3 Feare not the imaginations againft thee: let not the
vnfaithfulnes of the fpeakers trouble the, that fpake againft
thee.

4 For euery vnfaithful fhall dye in his vn- faithfulnes.

5 Beholde, faith the Lord, I wil bring pla- Hhhh.i.

Gen 47.4.

AB.7.23.

II. Efdras.

gues vpo all the worlde, the fwoide, fami- ne, death and deftuction:

6 Because that iniquitie hathe fully polluted all the earth, and their wicked works are fulfilled. Therefore, faith the Lord, I will holde my tongue no more for their wickedness, (they do vngodlie) neither wil I suffer the in the things, that they do wickedly. 8 Beholde, the innocent and righteous blood cryeth vnto me, and the fules of the uft crye continually. 9 I wil surely aunge them, faith the Lord, and receiue vnto me all y innocent blood from among them. 10 Beholde, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt, 11 But I wil bring them out with a mightie hand, and a firtetched out arme, & fmi-te it with plagues as afore, & wil deftroie all the land thereof. 12 Egypt fhal mourn, and the fundaci-ons thereof fhalbe fmitten with the pla-gue and punifhment, that God fhal bring vpon it. 13 The ploweme that till the ground, fhal mourn: for their fedes fhal faile thorowe the blafting and haile, and by an horrible ftarre. 14 Wo to the worlde, & to them that dwell therein. 15 For the fwoide and their deftruction draweth nere, and one people fhal ftand vp to fight againf another with fwoides in their hands. 16 For there fhalbe fedicion among men, & one fhal inuade another: they fhal not re-garde their King, & the princes fhal mea-fure their doings by their power. 17 A man fhal defire to go into a citie, and fhal not be able. 18 Because of their pride the cities fhalbe troubled, the houfe fhalbe afraied, & men fhal

feare. 19 A man fhall haue no pitie vpon his neigh-bour, but fhall deftroye their houfe with the fwoide, & their goods fhall be fpoyled for lacke of bread, and becaufe of great trouble. 20 Beholde, faith God, I call together all the Kings of the earth to reuerence me, which are from the 'Eaf, and from the South, from the Eaf, and from Libanus, to turne vpon the, & to repay the things, that they haue done to them. 21 As they do yet this day vnto my chofen, fo wil I do alfo, and recompene them in their bofome: thus faith the Lord God, 22 My right hand fhall not fpare the finners, nether fhall the fwoide eafe from them, that fhed innocent blood vpon earth. 23 The fyre is gone out from his wrath, and

bathe confumed the fundacions of the earth, and the finners like the ftrawe, that is kindled.

24 Wo to them that finne, and kepe not my commandements, faith the Lord. 25 I wil not fpare them: departe, o childre, from the power: defile not my Sanctua-tye. 26 For the Lord knoweth all them that fin-ne againft him, and therefore deliuereth he them vnto death and deftruction. 27 For now are the plagues come vpon the worlde, and ye fhall remaine in them: for God wil not deliuer you, becaufe ye haue finned againft him. 28 Beholde, an horrible vifion cometh from the Eaft, 29 Where generacions of dragons of Arabia fhall come out with manie chariots, and the multitude of them fhall be caryed as the winde vpon the earth, that all they which heare thm, may feare and

tremble. 30 Euen the Carmanians raging in wrath, fhal go
forthe as the bores of the foreft, and fhal come with great
power, and ftad againft them in battel, and fhal deftroie a
porcion of the land of the Affyrians. 31 But after this fhal the
dragons haue the vpper hand, and remember their nature, and
fhal turne about, and confpire to con-fume them with a great
power. 32 Then thefe fhalbe troubled, and kepe fi-lence by
their power, and fhal ftee. 33 From the land of the Affyrians
fhal the enemie befiege them, and confume fome of them, and
in their hofte fhalbe feare & dread, and ftrife among their
Kings. 34 Beholde cloudes from the Eaft, & from the North
vnto the South, and they are verie horrible to loke vpon, ful of
wrath and ftorme. 35 They fhal finite one vpon another: and
they fhal finite downe a great multitude of ftarres vpon the
earth, euen their owne ftarre, & the blood fhalbe from the
fwoide vnto the bcille, 36 And the dongue of ma vnto the
Camels litter. 37 And there fhalbe great fearefulnes, and
trembling vpon earth, and thei that fe the wrath, fhalbe afraied,
and a trembling fhal come vpon them. 38 And then there fhal
come great ftormes from the South, and from the North, and
parte from the Weft. 39 And from the Eaft fhal windes arife
and fhal open it with the cloude, which he rai-fed vp in wrath,
& y ftarre, raifed to feare the Eaft & Weft winde, fhalbe
deftroied. 40 And the great, and mightie cloudes fhal be life
vp, ful of wrath, and the ftarre, that they may make all the
earth afraied, and them

Revel 6,10. Q 19,2.

ap, p. 9.

Apocrypha.

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them that dwell therein, & that they may powre out ouer
euerre hie place, and lifted vp, an horrible constellation,

4) As fyre and hayle, and flying sword, & many waters, that all
fields may be full, & all rivers & the abundance of great
waters.

4) And they shal break down the cities and walles, and
mountains, and hilles, and the trees of the wood, and the grass
of the medowes, and their corne.

4) And they shal go with a streight course vnto Babylon, and
make it afraied.

4) They shal come to her, and besiege her, and shal powre for
the constellation, & all the wrath against her: then shal the dust
and smoke go vp vnto the heauen, and all they that be about
her, shal bewaile her.

4) And the: that remaine vnder her, shal do seruice vnto them,
y haue put her in feare.

4) And thou Asia, that art partaker of the hope of Babylon, and the glorie of her perfone,

4) Wo vnto thee, o wretch, because thou haat made thy self like vnto her, and hast dect thy daughters in whoredome, y they might please & glorie in thy louers, which haue alway desired to comit whoredome with thee.

4) Thou hast followed her that is hated in all her workes, and in her inuencions: the- refore saith God,

4) I wil send plagues vpo thee, wedowed, pouertie, and famine, & the swords, and pe stilice, to waite thine houses with destruc- tion and death.

5) And y glorie of thy power shalbe dried vp, as a floure when the heat riseth, that is sent vpon thee.

5) Thou shalt be sicke as a poole wife y is plagued and beaten of women, so that the mightie and the louers shal not be able to receive thee.

5) Wolde I thus hate thee, saith y Lord,

5) If thou hadest not alway slaine my cho- sen, exalting the stroke of thine hands, and said ouer their death, when y wast droken,

5) Set for the y beautie of thy countenance?

5) The rewards of thy whoredome shalbe in thy bosome:
therefore shalt thou recei- ue a rewards.

5) As thou hast done vnto my chosen, saith the Lord, so wil
God do vnto thee, & wil deliuer thee vnto the plague.

5) And thy children shal dye of hunger, & thou shalt fall by the
swords, & thy cities shalbe broken down, and all thy men shal
fall by the swords in the field.

5) And they that be in the mountains shal dye of hunger, and
eat their owne flesh, & drink their owne blood for wat of bread
and thirst of water.

5) And thou, as vnhappye, shalt come thro- row the sea, and
receive plagues againe.

6) In the passage they shal cast downe the slaine citre, and shal
roote out one parte of thy land, & consume y porcion of thy
glo- rie, & shal returne to her y was desti-oted.

6) When thou shalt be cast downe, thou shalt be to them as
stubble, and they shalbe to thee as fyre.

6) And they shal destroy thee, & thy cities, thy land, & thy
mountains: all thy woods and all thy fruteful trees shal they
burne with fyre.

6) Thy childe shal they carye away capti- ue, and shal spoile
thy substance, & marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, & Egypt and Syria. 12.32 Of the evils that shal come vpon the worlds, with admini- tion how to gouerne them selues in afflictions 24 To acknowledge their times, & to comet them selues to the Lord. 25 Who mightis providence and suffice is to be reuerenced

1 WO to thee, Babylon & Asia: wo to thee, Egypt and Syria.

2 Gird your selues with sacke & heereclo- the, and mourne your children, & be sorie: for your destruction is at hand.

3 A swords is sent vnto you, and who wil turne it backe? a fyre is sent among you, & who wil quenche it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any ma driue away an hungrie lion in the wood: or quenche the fyre in stubble whe it hathe once be gonne to burne? may one turne againe the arowe, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can driue them away? the fyre is gone for the in his wrath, and who can quench it?

7 He shal cast lightnings, & who shal not feare? he shal thunder, and who shal not be afraied?

8 The Lord shal threaten, & who shal not viterly be broken in pieces at his prefer- ce? the earth quaketh & the fundacio thereof: the sea ariseth vp with waues fro the drpe, & the waues thereof are troubled, & the fishes thereof, before the Lord and the glorie of his power.

9 For strog is his right hand, y bendeth the bowe: his arrowes y he shooteth, are shar- pe, & shal not miss, when they beginne to be shot into the ends of the worlds.

10 Beholde, the plagues are sent, & shal not turne againe, til they come vpon earth.

11 The fyre is kindled, & shal not be put out, til it consume the fundacions of the earth.

12 As an arow & is shot of a mightne archer, returneth not backward, so y plagues that shalbe set vpo earth, shal not turne againe.

13 Wo is me, wo is me: who wil deliuer me in chofe daies?

14 The beginning of sorowes and great Hhhh. ii.

II. Esdras.

mourning : the beginning of famine, and great death: the beginning of warres, and the powers shal feate : the beginning

of e- uils, and all shal tremble. What shal I do in these things,
when the plagues come?

15 Beholde, famine and plague, and trouble, and anguish are
sent as scourges for amé- dement.

16 But for all these things they wil not tur- ne frô their
wickedness, nor be alway min- deful of the scourges.

17 Beholde, vitailles shalbe so good cheape vpon earth, that
they shal thinke them fel- ues to be in good case: but then shal
the e- uils bud forthe vpon earth, euen the swor- de, the famine
and great confusion.

18 For many of them that dwell vpon earth, shal perish with
famine, and the other that escape y famine, shal the sworde
destroy.

19 And the dead shalbe cast out as dongue, and there shalbe no
man to comforte the: for the earth shalbe wasted, and the cities
shalbe cast downe.

20 There shalbe no ma left to till the earth, and to sowe it : the
trees shal giue frute, but who shal gather them?

21 The grapes shalbe ripe, but who shal treade them? for all
places shalbe desola- te, so that one ma shal desire to se
another, or to heare his voyce.

22 For of one citie there shalbe ten left, and two of the field,
which shal hide them fel- ues in the thicke woods, and in the
cleftes of rockes.

23 As when there remaine thre or foure o- liues in the place
where oliues growe, or among other trees,

24 Or as whe a vineyarde is gathered, the- re are left some
grapes of them that dili- gently foght thorowe the vine yarde:

25 So in those daies there shalbe thre or fou- re left by them
that searche their houses w the sworde.

26 And the earth shalbe left waste, and the fields thereof shal
waxe olde, & her waxes and all her pathes shal growe full of
thor- nes, because no man shal trauail there- through.

27 The virgines shal mourne, hauing no bridegromes : the
women shal make la- mentacion, hauing no houf bands : their
daughters shal mourne hauing no helpers.

28 In the warres shal their bridegromes be destroied, and their
houf bands shal perish with famine.

29 But, ye seruants of the Lord, heare these things, and marke
them.

30 Beholde the worde of the Lord, receaue it : beleue not the
gods of whome y Lord speaketh: beholde the plagues drawe
nere, and are not slacke.

31 As a traailing woma which in the nin- the moneth bringeth
forthe her sonne,

when the houre of birth is come, two or thre houres afore the
peines come vpon her bodie, and when the childe cometh to
the birth, they tarie not a whit,

32 So shal not the plagues be slacke to come vpo the earth, &
the worlde shal mourne, & sorowes shal come vpon it on
euerie side.

33 O my people, heare my worde: make you ready to the
battel, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as he y sleeth his way: & he that
byeth, as one y wil lose.

35 Who so occupieth marchadise, as he that winneth not : and
he that buyldeth, as he that shal not dwell therein:

36 He y soweth, as one: that shal not reape: he that cutteth the
vine, as he that shal not gather the grapes:

37 They that mary, as they that shal get no children: and they
that mary not, so as the widdowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shal reape their frutes, and spoile their goods,
and ouerthrowe their houses, and take their children captiue:

for in captiuitie & famine shal they get their children.

40 And they that occupie their marchadi- se with couetoufnes, the more they decke their cities, their houses, their possessions, and their owne persones,

41 So muche more wil I be angrie against them for their sinnes, saith the Lord.

42 As a whore enuieth an honest and ver- tuous woman,

43 So shal righteousnes hate iniquitie, whe she decketh her self, & shal accuse her opé- ly, when he shal come that shal bridle the autor of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shalbe taken away out of the earth, and righteousnes shal reigns a- mong you.

45 Let not the sinner say, that he hathe not sinned : for coles of fyre shal burne vpon his head, which saith, I haue not sinned be- fore the Lord God and his glorie.

46 Beholde, the Lord knoweth all the wor- kes of men, their imaginaciós, their thogh- tes and their hearts.

47 "For assone as he said, Let the earth be made, it was made: let the heauen be made, and it was created.

48 By his worde were the starres establi- shed, and he "
knoweth the number of them.

49 He searcheth the depth, and the trea- sures thereof: he hathe
measured the sea, and what it conteineth.

50 He hathe shut the sea in the middes of the waters, and with
his worde hathe he hanged

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hanged the earth vpon the waters.

51 He spread: th out the heauē like a vawte: vpon the waters
hathe he founde it.

52 In the defert hathe he made springs of water, and poles
vpon the toppe of the mountaines, to powre out floods from
the hie rockes to wazet the earth.

53 He made man, and put his heart in the middles of the bodie,
and gaue him breth, life and vnder standing.

54 And the Spirit of the almightie God, which made all things,
& hathe searched all the hid things in the secrets of ye earth,

55 He knoweth your inuencions, and whit ye imagine in your
heart when ye finne & wolde hide your finnes.

56 Therefore hathe the Lord searched and foght out all your workes, and wil put you all to shame.

57 And when your finnes are broght forthe before men, ye shalbe confounded, and your owne finnes shal stand as your accu- sets in that day.

58 What wil ye do, or how wil ye hide your finnes before God and his Angels?

59 Beholde, God him selfe is the nudge: sea- re him: cease from your finnes, and forget your iniquities, and medle no more from hence forthe with them: so shal God lead you forche, and deliuer you from all trouble.

60 For beholde, the heate of a great multitude is kindled against you, and they shal take away certeine of you, and shal flaye you for meat to the idoles.

61 And they that confent vnto them, shalbe had in derision and in reproche, and tro- den vnder foote.

62 For in euerie place and cities that are nere, there shalbe great insurrectio against thofe that feare the Lord.

63 They shalbe like mad m: n: they shal spa- re none: they shal spoyle, & wafte fuche as yet feare the Lord.

64 For they then shal waſte and ſpoile their goods, and caſt them out of their houſes.

65 The ſhal the tryal of my choſen appea- re, as the golde is tryed by the fyre.

66 Heare, o ye my beloued, faith the Lord: beholde, the daies of trouble are at hand, but I wil deliuer you from them: be not ye afraied: doute not, for God is your cap- taine.

67 Who ſo kepeth my commādements and precepts, faith ye Lord God, let not your finnes weigh you downe, and let not your iniquities lift them felues vp.

68 Wo vnto the that are bounde with their finnes, and couered with their iniquities, as a field is hedged in with buſhes, and the path thereof couered with thornes, wher- by no man may in aui: it is ſhut vp, and is appointed to be deuoured with fyre.

TOBIT.

CHAP. I.

1 Tobits parentage 2 His godlines. 6 His equitie. 8 His charitie and proſperitie 23 He fleeth, and his goods are coſtly caſe, 25 And after, I eftired.

Tobias, bring capture and- get the Affy- rians, did not leave the way of trueth.

Mr. Zalmana- fer 2 King. 17.3.

Tobias was merciful

H E boke of the wor- des of Tobit sonne of Tobiel, the sonne of A- naneel, the sonne of A- duel, the sonne of Ga- bael, of the seed of Afael & of the tribe of Neph-

thalim,

2 Who in the time of Enemessar King of the Affyriâs was ledde away captiue out of Thilbe, which is at the right hand of that citit, w is called properly Nephtha- lim, in Galilee aboue Afet.

3 I Tobit haue walked all my liue long in the way of trueth and iuftice, and I did manie things liberally to the brethren, w were of my nation, and came with me to Ninue into the land of the Affyrians.

4 And wh n I was in mine owne countrei in th. land of Ifrael, being but yong, all the tribe of Nephthalim my father fell from the houle of Ierufalem, which was chofen out of all the tribes of Ifrael, that

all the tribes fhulde facrifice there, where the Tfeple of the tabernacle of the moſte High was confecrated, and buylt vp for all ages.

5 *Now all the tribes, which fell from God, yea, and my father
Nephthalims house of- fred to the heifar called Baal.

6 But I (as it was ordained to all Israel by an euer lasting decre)
went alone often to Ierufalem, *bringing the first frutes, and
the tenth of beafts, with that which was first fhone, and offred
them at the altar to the Priests the children of Aaron.

7 The first tenth parte I gaue to y Priests the sonnes of Aaron,
which minftred in Ierufal: the other tenth parte I folde, & ca me
& beftowed it euctie yere at Ierufalé.

8 The thirde tenth parte I gaue vnto them to whome it was
mete, as Dibora my fa- thers mother had commanded nie: for
my father left me as a pupil.

9 ¶ Furthermore when I was come to the age of a ma, I married
Anna of *mine owne kinred, and of her I begate Tobias.

10 ¶ But whē I was ledde captiue to Nini- ue, all my brethren,
& thofe w were of my kinred did eate of the* read of y Gētiles.

Hhhh.iii.

2. King 12.30

He fledde fch idoles Eand.22.29. deu 12.6.

He marrefh to wife Anna, & beareth him Tobish Kymb 36.7.
Gen 41.12.

Tobit.

11 But I kept my self from eating,

12 Because I remembered God with all mine heart.

He found grace in the sight of Sennacher

Or, since "Or, so Kaye a time of Media.

Or, Salmanias The charities of Tobias

2 King 19,31 if a 37,36. acct of 48,14. 1 mac 7,41. 2,mac 8,19.

Tobit fleeth from the face of Sennacherib.

2 King 19,37 acct 32,21.

To his reme- neth.

Tobit deeth had to deter those which fears God.

Tobit, issuing his father, ta- heth vp the dead bodie sure his
heath to buryen.

13 Therefore the most High gave me grace and favour before
Enemeffar, so that I was his purpoyer.

14 ¶ And I went into Media, and I delivered ten talents of
Sluer to Gabael the "brother of Gabrias" in the land of Media.

15 But when Enemeffar was dead, Sennacherib his sonne
reigned in his stead: whose stare because it was troubled, I
colde not go into Media.

16 ¶ But in the time of Enemeffar, I gave many almes to my brethren, and gave my bread to them which were hungrie,

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buryed him.

18 And if the King Sennacherib had Slaine any, when he was come and fled from Judea, I buryed the pruely (for in his wrath he killed many) but the bodies were not foode whe they were foght for of y King.

19 Therefore whe a certeine Nineuite had accufed me to the King, because I did bury them, I hidmy self: and because I knewe that I was foght to be Slaine, I withdrew my self for feare.

20 Then all my goods were spoyled, nether was there any thing left me besides my wife Anna and my sonne Tobias.

21 Neuertheles within Sue and fictie daies two of his sonnes killed him, and they fled into the mountains of Arrasach, & Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accoptes and ouer all his domeftical affaires Achiacharus my brother Anaels sonne.

22 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer & keper of y Signet, & steward, & ouersaw the accompts: so Sarchedonus

appointed him next vnto him, & he was my brothers sonne.

CHAP. II.

23 And when Achiacharus had made a request for me, I came againe to Nineue: now Achiacharus was cupbearer & keper of y Signet, & steward, & ouersaw the accompts: so Sarchedonus appointed him next vnto him, & he was my brothers sonne.

CHAP. II.

Now when I was come home againe, & my wife Anna was restored vnto me with my sonne Tobias, in the feaft of Pentecofte, which is the holy feaft of the seuen wekes, there was a great dinner prepared me, in the which I fate downe to eat.

And when I sawe abundace of meat, I said to my sonne, Go, & bring what poore man socuer y Snait Sinde of our brethre which doth remeber God, & lo I wil tary for thee.

But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 The before I had casted anie meat, I start vp, and broght him into mine house vntil

the going downe of the sunne.

5 Then I returned and wafted, and ate my meat in heaumes,

6 Remembring that prophecie of Amos, whad said, your solene feafte Shalbe turned into mourning, & your ioyes into wailing.

7 Therefore I wept, & after y going downe of y Sine I wet & made a graue & buried hi.

8 But my neighbours mocked me, and said, Doeth he not feare, to dye for this cause, who fled away, and yet, lo, he buryeth the dead againe.

9 The same night also when I returned fro the buryal, & slept at y wall of mine house because I was polluted, & hauing my face vncovered,

10 And I knewe not y sparowes were in the wall, & as mine eyes were open, the sparowes cast downe warme dogue into mine eyes, & a whitenes came in mine eies, & I went to the phisicias who helped me not. Moreouer Achiacharus did nourish me, vntil I went into Elimais.

11 And my wife Anna did take womens workes to do.

12 And whe she had sent them home to the owners, thei pated the wages, & gave a kid.

13 Which whe it was a mine house, and began to bleat, I said vnto her, From whece is this kid is it not stollen render it to the owners: for it is not lawfull to eat anie thing that is stollen.

14 But she said, It was giue for a gifte more the y wages: but I did not beleue, & bade her to reder it to y owners, & I did blufh, becaufe of her. Furthermore she said, "Whe re are thine almes, & thy righteousnes beholde, they all now appeare in thee.

CHAP. III.

1 The prayer of Tobit. 7 Sarra Raguals daughter, & the thang: that came vnto her. 12 Her prayer heard. 13 The Angel Raphael sent.

1 He I, being forowful, did wepe, & in my forowe prayed, saying,

2 O Lord, thou art iufte, & all thy workes, & all thy wayes are mercie & trueth, and thou iudgert truly & iufte ly for euer.

3 Remeber me & loke on me, nether punish me accordig to my sins or mine ignoraces or my fathers, whaue sinned before thee.

4 For thei haue not obeied thy comandemets: wherefore y haft deliuered vs for a spoile, & vnto capetuiere, and to death, and for a prouerbe of a reproche to all them among whome we are dispensed, and now thou haft manie and iufte causes,

5 To do wme accordig to my sinnes, & my fathers, becaufe we haue not kept thy comandemets, nether haue walked in trueth

before thee.

6 Now therefore deale with me as semeth best vnto thee, & comande my spirit to be take fro me, y I may be dissolved, & become earth: for it is better for me to dy the to liue, becaufe I haue heard false reproches,

Amos 8,10. 2,mac 1,41.

Tobit is rebu- ked of his neighbours. Chap. 2,22.

He is made blinde for an example of pa- tioness to his potentiate.

The wife of Tobit laboreth for her living.

The innocence of Tobit. Deu. 22,4.

Job. 2,9.

Deu. 28,29.

epp. thy indgen- ment are ma- nie and true.

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& am verie forowful: comande therefore that I may be disolued out of this distee- se, and go into the euerlasting place: turne not thy face away from me. 7 It came to paffe the

fame day that in Ecbatane a citie of Media Sarra the daughter of Raguel was also reproched by her fathers maides, 8 Because she had bene maryed to feue bouf bands, whome Afmodeus the euil spirit had killed, before that they had lien with her. Doest thou not knowe, said they, that thou hast strangled thine bouf bands; thou hast had now feuen bouf bads, nether waft thou named after anie of them. 9 Wherefore doest thou 'beat vs for them? if they be dead, go thy wayes hence to the, that we may neuer se of thee ether fonne or daughter. 10 When she heard these things, she was verie forowful, so that she thought to haue strangled her self. And she said, I am the onely daughter of my father, & if I do this I shal slander him, and shal bring his age to the graue with forowe. 11 Then she prayed towarde the windowe & said, Blessed art thou, o Lord my God, and thine holie & glorious Name is blef- sed, and honorable for euer: let all thy wor kos praise thee for euer. 12 And now, o Lord, I set mine eyes, & my face toward thee, 13 And say, Take me out of the earth, that I may heare no more anie reproche. 14 Thou knowest, o Lord, that I am pure from all finne with man, 15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, nether hathe he anie ma child to be his heie, nether anie "nere kufman or childe borne of him, to whome I may kepe my self for a wife: my feuen bouf bands are now dead, & why shulde I liue? But if it please not thee that I shulde dye, comá- de to loke on me, and to pitie me

that I do no more heare reproche. 16 So the prayers of them boche were heard before the maiestie of the great God. 17 And Raphael was sent to heale them bo- the phat is, to take away y whitenes of To- bits eyes, & to giue Sarra the daughter of Raguel for a wife to Tobias the fonne of Tobit, & to binde Afmodeus y euil spirit because she belonged to Tobias by right. The self fame time came Tobit home, and entred into his houfe, and Sarra the daugh- ter of Raguel came downe fro her chaber. CHAP. III. *Prerepts and emhortations of Tobit to his finne* 1 N that day Tobit remèbred y siluer, which he had deliuered to Gabael in Rages a citie of Media, 2 And said with him self, I haue wished for

death: wherefore do I not call for my fon- ne Tobias that I may admonish him be- fore I dye?

3 And when he had called him, he said, My fonne, after that I am dead, bury me, & de- spise not thy mother, but honour her all the dayes of thy life, & do that which shal please her, and anger her not.

4 Remèber, my fonne, how manie dangers she sustained when thou waft in her wobe, and whe she dyeth, bury her by me in the fame graue.

6 My fonne, set our Lord God alwayes be- fore thine eyes, & let not thy wil be set to finne or to transgreffe the comandements of God. Do vprightly all thy life long, and

followe not the wayes of vnrighteousnes: for if y deale truly,
thy doings shal prof- perously succede to thee, & to all the
which liue iustely.

7 Giue almes of thy substance: and when thou giuest almes, let
not thine eye be en- uious, nether turne thy face fro anie poo-
re, lest that God turne his face from thee.

8 *Giue almes according to thy substance: if thou haue but a
litle, be not afraide to giue a litle almes.

9 For thou laiest vp a good store for thy self against the day of
neceseite,

10 * Because that almes doeth deliuer from death, & susreeth
not to come into darknes.

11 For almes is a good gift before the mo- ste High to all them
which vse it.

12 Beware of all whoredome, my fonne, & chiefly take a wife
of y sede of thy fathers, & take not a strange woma to wife
which is not of thy fathers stocke: for we are the childre of the
Prophetes. Noe, Abraham, Isaac and Jacob are our fathers
from the beginning. Remember my fonne that thei maryed
wines of their owne kinred, and were blessed in their children
and their fede shal inherite the land.

13 Now therefore, my fonne, loue thy bre- thren, & despise not in thine heart y sonnes & daughters of thy people in not taking a wife of the: for in pride is destruction, and much trouble, & in fiercenes is scarcete, & great pouertie: for "fiercenes is the mother of famine.

14 Let not the wages of anie man, w hathe wrought for thee, tarie with thee, but giue him it out of had: for if thou serue God, he wil also paye thee: be circumspect, my fon- ne, in all things that thou doest, and be wel instructed in all thy conversation.

15 *Do that to no man w thou haest: drinke not wine to make thee drunken, nether let drunkenes go with thee in thy iourney.

16 *Giue of thy bread to y hungry, & of thy garmets to the y are naked, & of all thine abundance giue almes, & let not thine eye be enuious, when thou giuest almes.

Hhhh.iiii.

Tobits exhortation to his sonne, when he thought he should dye. The mother is to be re- tenced. Emd. 20, 22. ocd. 7, 19.

God must be as our hearts.

Almes. Prov. 3, 9. ocd. 4, 1. & 14, 13. Ink. 24, 13. Eccl. 35, 40

Ecdef. 29, 19.

Adourcie. 1. Thef. 4, 3.

Pride.

Or, reproche- bleues

Wages of an hued seroane. Lem. 19, 13. den. 24, 14.

Mat. 7, 12. Ink. 6, 31.

Luk. 14, 13. The hungry. Mat. 6, 1.

Tobit.

For, so liberal to the soft, race to their death Counsel 17 'Powre out thy bread on y buryal of the iuste, but giue nothing to the wicked.

18 Aske counsel alway of the wise, and despise not anie counsel that is profitable.

19 Bleffe thy Lord God alway, and defite of him y thy wayes may be made streight and that all thy purposes, and counsels may prosper: for euerie nation hathe not counsel: but the Lord giueth all good things, and he humbleth whome he wil, as he wil: now therefore, my fonne, remember my commandements, nether let them at anie time be put out of thy minde.

Chap. 1, 24. 20 *Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabias at Rages in Media.

Ponertie with 21 And feare not, my fonne, for asmuche as we are made poore: for thou hast manie things, if y feare God, & flee fro sinne, & do y thing which is acceptable vnto him.

CHAP. V.

2 Tobias sent to Rages. 3 He meteth with the Angel Raphael, which did conduct him.

1 Tobias then answered & said, Father, I wil do all things which thou hast commanded me.

2 But how can I receiue the siluer, feing I knowe him not?

3 Then he gaue him the hand writing, and said vnto him, Seke thee a man, which may go with thee, whiles I yet liue, and I wil giue him wages, and go and receiue the money.

4 Therefore when he was gone to feke a man, he founde Raphael the Angel.

5 But he knewe not, & said vnto him, May I go with thee into the land of Media? and knowe'st thou thofe places wel?

6 To whome the Angel said, I wil go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me, til I tell my father.

8 Then he said vnto him, Go, and tary not: so he went in & said to his father, Beholde, I haue founde one, which wil go with me. Then he said, Call him vnto me, that I may know of what tribe he is, and whether he be faithful to go with thee.

9 So he called him, and he came in, & they saluted one another.

10 The Tobit said vnto hi, Brother, shewe me of what tribe and familie thou art.

11 To whome he said, Doest y feke a stocke or familie, or an hired man to go with thy fonne? Then Tobit said vnto him, I wolde knowe thy kinred and thy name.

12 Then he said, I am of the kinred of Azarias & Ananias y great, & of thy brethre.

13 Then Tobit said, Thou art welcome: be not now angrie with me, because I haue enquired to knowe thy kinred, and thy familie: for thou art my brother of an honest

and good stocke: for I knewe Ananias and Ionachas, sonnes of that great Samaias: to we went together to Ierusalem to worship, and offred the first borne, & the oaths of the frutes,

and they were not deceived with y erroo of our brethren: my brother, thou art of a great stocke.

14 But tel me, what wages shal I giue thee? will thou a grote a day & things necesitarie, as to mine owne sonne?

15 Yea, moreouer if ye returne safe, I wil adde sonne thing to the wages.

16 So thei agreed. Then said he to Tobias, Prepare thy self for the journey, and go you on Gods Name. And whe his sonne had prepared all things for the journey, his father said, Go thou with this man, & God which dwelleth in heauen, prosper your journey, and the Angel of God kepe you companie. So they went for the bothe and departed, and the dogge of the yong man with them.

17 But * Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Wolde to God we had not laid money vpo money, but that it had bene cast away in respect of our sonne.

19 For that which God hathe giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not careful, my sister: he shal returne in safetie, & thine eyes shal fe him.

21 For the good Angel doeth kepe him copanie, and his journey shal be prosperous, and he shal returne safe.

22 Then she made an end of weping.

CHAP. VI.

1 Tobias deliuered from the fish. 2 Raphael sheweth him certme medecines. 3 He conduiseth him toward Sarra.

1 And as they went on their journey, they came at night to the flood Tygris, and there abode.

2 And when the yong man went to wash him felt, a fish leaped out of the ruier, and wolde haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man toke the fish, and drewe it to land.

4 To whome the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did as the Angel commanded him: & when they had rosted the fish, they ate it: then they bothe went on their way, til they came to Ecbatane.

6 ¶ Then the yong man said to the Angel, Brother Azarias, what anailith the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching y heart and the liuer, if a deuil or an euil spirie trouble

Tobias goeth for the, y Angel keping him copanie. His mother wepeth Chap 10, 4.

Tobias, instead of a fish, is deliuered by the Angel.

the, they met happily.

Apocrypha.

407817/1224

trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.

8 As for the gall, anoint a man that hathe whitenes in his eyes, and he shalbe healed.

9 ¶ And when they were come nice to Rages,

10 The Angel said to the young man, Brother, to day we shal lodge w Raguel, who is thy cousin: he also hathe one onelie daughter named Sarra: I wil speake for her that she may be giuen thee for a wife.

Hamb 27.8. 11 For to thee doeth * the right of her per- teine, seing thou alone art remnant of his kinred,

12 And the maid is faire and wise: now therefore heare me,
and I wil speake to her father, that we may make the mariage
when we are returned from Rages: for I knowe that Raguel ca
not marie her to another according to the Law of Moyses: els
he shulde deferue death, becaufe the right doeth rather
apperteine to thee then to a-nie other man.

13 Then the yong man answered the Angel, I haue heard,
brother Azarias, that this maid hathe bene giuen to seuen men,
who all dyed in the mariage chamber:

14 And I am the onely begotten sonne of my father, and I am
afraied, lest I go into her, and dye as the other: for a wicked
spirit loueth her, which hurteth no bodie, but thofe which come
into her: wherefore I also seare lest I dye, and bring my fathers
and my mothers life becaufe of me to the graue with forrowe:
for the haue no other sonne to burye them.

15 Then the Angel said vnto him, Doest thou not reméber the
precepts which thy father gaue thee, that thou shulde st marie a
wife of thine owne kinred? wherefore heare me, ô my brother:
for she shalbe thy wife, nether be y careful of the euil spirit:
for this fame night shal she be giuen thee in mariage.

16 And when thou shalt go into thy bed, thou shalt take of the
hote coles for perfumes, and make a perfume of the heart, and
of the liuer of the fish,

17 Which if the spirit do smell, he wil flee away, and neuer come againe anie more: but when thou shalt come to her, rise vp bothe of you, and praye to God which is merciful, who wil haue pitie on you, and faue you: seare not, for she is appointed vn to thee from the beginning, & thou shalt kepe her, & she shal go with thee: moreover I suppose that she shal beare thee children: now when Tobias had heard these things, he loued her, and his heart was effectually ioyned to her.

CHAP. VII.

Tobias marysch Sarra Raguels daughter.

1 And when they were come to Ecbatae, they came to the houfe of Raguel: and Sarra met them, and after they had saluted one another, she broght them into the houfe.

2 Then said Raguel to Edna his wife, How like is this yong man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethre? To whome they said, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Nineue.

4 Thé he said to them, Do ye knowe Tobit our kinsman? And they said, We knowe him. Then said he, Is he in good health?

5 And they said, He is bothe aliue, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped, and kissed him, and wept,

7 And blessed him, & said vnto him, Thou art the sonne of a good and honest man: but when he had heard that Tobit was blinde, he was forowful and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover they received them with a readie minde, and after that they had killed a ram of the flocke, they set muche meat on the table. Thé said Tobias to Raphael, Brother Azarias, put forthe thofe things whereof thou spakeft in the waye, that this business may be dispatched.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.

10 For it is mete that thou shuldest marie my daughter: neuer theles, I wil declare vn to thee the crueth.

11 I haue giuen my daughter in mariage to seuen men, who dyed that night which they came in vnto her: neuer theles, be thou of a good courage and merry. But Tobias said, I wil eat nothing here, vntil ye bring her hether, and betrothe her to me.

12 Raguel said then, Marie her then according to the custome: for thou art her cousin, and she is thine. God which is merciful, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, & she came to her father,
and he toke her by the hand, & gaue her for wife to Tobias,
saying, Beholde, take her after the * Law of Moyses, and lead
her away to thy father: and he blessed them,

14 And called his wife Edna, and he toke a boke and wrote a
contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her,
Sister, prepare another: cha- Iiii.i.

Raphael & To bias come to Raguel.

Tobias affeeth Raguels da- ugher to wife

Raguel gloeth his daughter Sarra to To- bias Hamb. 30.8.

Tobit.

ber, and bring her in the ether.

17 Which when she had done, as he had bidden her, she brought her the ether: then Sarra wept and her mother wiped away her daughters teases,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heaurn & earth giue thee joye for this thy forrow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euil Spirit 4 He prayeth to God with his wife 11 Raguel prepareeth a graue for his fonne in law. 16 Raguel bleffeth the Lord.

1 And when they had fipped, they broght Tobias in vnto her.

2 And as he went, he remembred the wordes of Raphael, & toke coles for perfumes, and put the heart and liuer of the filth thereupon, and made a perfume.

3 The which fmel when the euil Spirit had fmelled, he fled into the "vtmoft partes of Egypt, whome the Angel bounde.

4 And after that they were bothe fhut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God wolde haue pitie on vs.

Tobias praier 5 Then began Tobias to fay, Bleffed art thou, ô
God of our fathers, and bleffed is thine holie and glorious
Name for euer: let the heaurns bieffe thee, and all thy
creatures.

Gen. 2.7. 6 Thou madeft Adam, and gaueft him *Eua his wife
for an helpe, and stay: of them came mankind: thou haft said,
It is not good, that a man fhulde be alone: let vs make vnto
him an aide like vnto him feif.

7 And now, ô Lord, I take not this my fifte: for fornication, but
vprihtly: therefore grante me mercie, that we may become
aged tog: ther.

8 And the said with him, Amen.

Raguel, thinking Tobias was dead, made a graue for him. 9 So
they flept bothe that night, and Raguel arofe, and went and
made a graue, 10 Saying, Is not he dead also?

11 But when Raguel was come into his houfe,

12 He said to his wife Edna, Send one of the maides, and let
them fe whether he be aliue: if not, that I may burye him, &
none knowe it.

13 So the maid opened the dote, and went in, and founde them
bothe a flepe,

14 And came forthe, and tolde them that he was a liue.

Raguel praiseeth God for Tobias. 15 The Raguel praised God, & said, O God, thou art woi thie to be praised with all pure, & holie praise: therefore let thy Saintes praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, ô Lord: for thou haft made me joyful, and that is not come

to me which I fufpected: but thou haft dele with vs according to great mercie.

17 Thou art to be praised becaufe thou haft had mercie of two that were the onely begotten children of their fathers: grante them mercie, ô Lord, & finifh their life in health with joye and mercie.

18 Then Raguel bade his feruants to fil the graue

19 And he kept the wedding feaft fourtene daies.

20 For Raguel had said vnto him by an othe, that he fhulde not departe before that the fourtene daies of the mariage were expired,

21 And then he fhulde take the halfe of his goods and returne in fafete to his father, and fhulde haue the 1eft, when he and his wife were dead.

Raguel ghueth halfe of his goods roward the mariage of his deughire to Tobias.

CHAP. IX.

Raphael leadeth Gabael to Tobias mariage.

1 Then Tobias called Raphael, & said vnto him,

2 Brother Azarias, take with thee a feruant and two camels, and go to Rages of the Medes to Gabael, and bring me the money and bring him to the wedding.

3 For Raguel hathe fworne that I fhall not departe.

4 But my father counteeth the daies: and if I ray long, he wil be verie fory.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who broght forthe bagges which were fealed vp, and gaue them to him.

6 And in the morning they went forthe, bothe together, and came to the wedding. And Tobias begate his wife with childe.

CHAP. X.

1 Tobit and his wife thieke long for their fonne. 10 Raguel fendeth away Tobias and Sarra.

1 Now Tobit his father counted eury day, & when the daies of
the iourney were expired, and they came not,

2 Tobit said, Are they not mocked? or is not Gabael dead, and
thie is no man to giue him the money?

3 Therefore he was verie fory.

4 Then his wife said to him, My fonne is dead, feing he tarieth:
and the began to bewaile him, and said,

5 Now * I care for nothing, my fonne, chce I haue loft thee the
light of mine eyes.

6 To whome Tobit said, Holde thy peace: be not careful, for he
is fafe.

7 But the said, Holde thy peace, and deceiue me not: my fonne
is dead: and the went out eucie day by the waye, which they
went, nether did the eat meat on the daye time, & did confume
whole nights in bewailing her fonne Tobias vntil the four-

Tobias care for his fonne.

The Angel goeth on Tobias miffage.

The father & mother are in heaumes for Tobias taryig

tene

Apocrypha.

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Raguel growth Tobias, & his wife leave to departe.

Sarra is indru- died by her parents.

The Angels consil to To bias.

tene daies of the wedding were expired, w Raguel had sworne, that he shulde tatie there. Then Tobias said to Raguel, Let me go: for my father and my mother loke no more to se me.

8 But his fathers in law said vnto him, Ta- rie with me, and I wit send to thy father, and they shal declare him thine affaires.
9 But Tobias said, No, but let me go to my father.

10 Then Raguel arose, and gave him Sarra his wife, and halfe his goods, as seruants, and cattel, and money, 11 And he blessed them, & sent them away, saying, The God of heauen make you, my children, to prosper before I dye.

12 And he said to his daughter, Honour thy father, & thy mother in law which are now thy parents, that I may heare good reporte of thee: and he kissed them. Edna also said to Tobias, The Lord of heauen restore thee, my dear brother, and gigante that I may se thy children of my daughter Sarra; that I may rejoyce before the Lord. Beholde now, I committe to thee my daughter as a pledge: do not intreat her euil.

CHAP. XI.

1 The returns of Tobias to his father. 2 How he was received.
10 His father bathe his fight restored and praised the Lord. 2
After these things Tobias went his way, praising God that he
had giuen him a prosperous tourney, and blessed Raphael and
Edna his wife, and went on his way till he drew nere to
Nineue. 3 Then Raphael said to Tobias, Thou knowest, brother,
how thou didest leave thy father.

Let vs haste be fore thy wife, and prepare the house, 4 And
take in thine had the gall of the fish. So they went their way, &
the dogge followed them. 5 Now Anna fate in the way looking
for her sonne, 6 Whome when she sawe coming, she said to
his father, beholde, thy sonne cometh, & the man that went
with him. 7 Then said Raphael, I knowe, Tobias, that thy father
shal receive his sight. 8 Therefore anoint his eyes with the gall,
and being pricked therewith, he shal rubbe and make the
whitenes to fall away, and shal see thee. 9 Then Anna rane
forthe, and fel on the necke of her sonne, and said vnto him,
Seeing I haue sene thee, my sonne, from hence for the I am
content to dye, and they wept both. 10 Tobit also went
forthe to warde the doore, and stombled, but his sonne ranne
vn- to him,

11 And toke holde of his father & sprinkled of the gall on his
fathers eyes, saying, Be of good hope, my father. 12 And when
his eyes began to pricke, he rubbed them. 13 And the whitenes

pilled away from the corners of his eyes, and when he sawe his sonne, he fel vpon his necke, 14 And he wept and said, blessed art thou, & Lord, & blessed be thy Name for euer, and blessed be all thine holde Angels. 15 For thou hast scouged me, and hast had prize on me: for beholde, I se my sonne To bias: and his sonne, being glad went in, & tolde his father the great things that had come to passe in Media. 16 Then Tobit went out to mete his daughter in lawe, rejoying and praising God to the gate of Nineue: and they which sawe him go, marueiled, because he had received his sight. 17 But Tobit testified before them all that God had had prize on him. And when he came nere to Sarra his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, & blessed be thy father: and there was great joye among all his brethren which were at Nineue. 18 And Achiacharus & Nasbas his brothers sonne came. 19 And Tobias mariage was kept seuen dayes with great joye.

CHAP. XII.

2 Tobias' declareth to his father the pleasures that Raphael had done him. 3 The which he while recompensed 11:15. Raphael declareth that he is an Angel Jent of God. 4 Then Tobit called his sonne Tobias, and said vnto him, Prouide, my sonne, wages for the man, which wet with thee, and thou must giue him more. 5 And he said vnto him, Ofather, it shal not

griue me to giue him halfe of those thigs which I haue broght.
6 For he hathe broght me againe to thee in safetie, and bathe
made whole my wife, and hathe broght me the money, & hathe
likewise healed thee. 7 Then the olde man said, It is due vnto
him. 8 So he called the Angel, & said vnto him, Take halfe of
all that ye naue broght, and go away in safetie. 9 But he toke
them bothe a parte, and said vnto them, Praise God, and
consecse him, and giue him the glorie, and praise him for the
things which he hathe done vnto you before all them that liue.
It is good to praise God, and to exalte his Name, and to shewe
forthe his euident works with honour: therefore be not wearie
to consecse him.

liii.ii.

Tobit.

He that will be acceptable to God, must be proved with
testation

Gen 18.2. Or 19.3. Indg 18.4.

Deu. 38.39. 1 Sam 2.6. Wifid. 16.17.

7 It is good to kepe close the secrets of a King, but it is
honorable to reueile the workes of God: do that which is good,
& no euil shal touche you.

8 Prayer is good with fasting, and almes, & righteousness. A little with righteousness is better then much with unrighteousness: it is better to giue almes then to laye vp golde.

9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousness, shalbe filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I wil kepe close nothing fro you: neuertheles, I said it was good to kepe close the secret of a King, but that it was honorable to reueile the workes of God.

12 Now therefore whe thou didest pray, & Sarra thy daughter in lawe, I did bring to memorise your prayer before y holie one: & when thou didest burye the dead, I was with thee likewise.

13 And when thou wast not grieued to rise vp, and leaue thy diner to burye the dead, thy good dede was not hid from me: but I was with thee.

14 And now God hathe fent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seue holie Angels, which present y prayers of the Saintes, and which go for the before his holie

maiestie.

16 Then they were bothe troubled, and fell vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good wil of your God: wherefore praise him in all ages.

19 All these dayes I did appeare vnto you, but I did nether eat nor dinke, but you sawe it in vision.

20 Now therefore giue God thanks: for I go vp to him that fent me: but write all things which are done, in a booke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great & wonderful workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who emboreth all to praise the Lord.

1 Then Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, & blessed be his kingdom.

2 For he doeth scourge, and hathe pitie: he leadeth to hel, and bringeth vp, nether is there anie that can auoide his hand.

3 Confesse him before the Gentiles, ye chil-

dren of Israel: for he hathe scattered you among them.

4 There declare his greatnes, and extoll him before all the
liuing: for he is our Lord and our God & our father for euer.

5 He hathe scourged vs for our iniquities, and wil haue mercie
again, & wil gather vs out of all naciós, among whome we
are scattered.

6 If you turne to him with your whole heart, and with your
whole minde, and deale vprightly before him, then wil he
turne vnto you, and wil not hide his face fro you, but ye shal se
what he wil do with you: therefore confesse him with your
whole mouth, and praise the Lord of righteousness, and extoll
the euerlasting King. I wil confesse him in the land of my
capitulitie, and wil declare his power, & greatnes to a sinful
nació O ye sinners, turne & do iustice before him: who can tel
if he wil receiue you to mercie, and haue pitie on you?

7 I wil extoll my God, and my soule shal praise the King of
heauen, and shal reioyce in his greatnes.

8 Let all men speake, and let all praise him for his
righteousness.

9 O Ierusalem the holie citie, he wil scourge thee for thy
childrens workes, but he wil haue pitie againe on the sones of

righteous men.

10 Giue praise to the Lord duely, & praise the euerlasting King, that his tabernacle may be buylded in thee againe with ioye: and let him make ioyful there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Manie nacions shal come fro farre to the Name of the Lord God, with giftes in their hands, euen giftes to the King of heauen: all generacions shal praise thee, & giue signes of ioye.

12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iuste: for thei shalbe gathered, and shal bless the Lord of the iuste.

14 Blessed are they which loue thee: for thei shal reioyce in thy peace. Blessed are they which haue bene sorrowful for all thy scourges: for they shal reioyce for thee, when they shal se all thy glorie, and shal reioyce for euer.

15 Let my soule bless God the great King. 16 For Ierusalem shalbe buylt vp with sapphires, and emerodes, and thy walles with precious stones, and thy towres, and thy bulwarkes with pure golde.

17 And the streetes of Ierusalem shalbe pa ued with beral, and carbuncle, and stones of Ophir.

18 And all her streetes shal say, 'Halleluiah, and

Or, Supple.

Or, prays ye the Lord.

Apocrypha.

That is, Ieru- Salem.

and they shal praise him, saying, Blessed be God which hath extolled it for euer.

CHAP. XIII.

4 Lesions of Tobit to his sonne. 5 He prophesieth the destruction of Nineue, 7 And the restoring of Ieru- Salem and the Temple. 13 The death of Tobit, and her wife. 16 Tobias age and death.

1 SO Tobit made an end of praising God.

2 And he was eight and fifty yere olde, when he lost his sight, which was restored to him after eight yere, and he gave almes, and he continued to feare the Lord God, and to praise him.

3 And when he was verie aged, he called his sonne, and six of his sonnes sonnes, and said to him, My sonne, take thy children (for beholde, I am aged, and am ready to departe out of this life)

4 Go into Media, my sonne: for I beleue that those things which Ionas the Prophet spake of Nineue, that it shal be destroyed, for a time peace shal rather be in Media, and that our brethren shal be scattered in the earth from that good land,

& Ierusalem shal be desolate, and the House of God in in it shal be burned, and shal be desolate for a time.

Ex. 4. 1. 2. 4. 1. 4.

5 Yet againe God wil haue pitie on them and bring them againe into the lad where they shal buylde a Temple, but not like to the first, until the times of that age be fulfilled, w being finished, they shal returne fro euerie place out of captiuitie, & buylde vp Ierusalem gloriously, and the House of God shal be buylt in it for euer with a glorious buylding, as the Prophetes haue spoken thereof.

6 And all nations shal turne, and feare the Lord God truely, & shal burye their idoles.

7 So shal all nations praise the Lord, & his people shal confesse God, and the Lord

shal exalte his people, and all those which loue the Lord in trueth and justice, shal reioyce, & those also which shewe mercie to our brethren.

8 And now, my sonne, departe out of Ni- neue, because that those things which the Prophet Ionas spake, shal surely come to passe.

9 But kepe thou the Law, & the commandments, & shewe thy self merciful & just that it may go wel with thee.

10 And burye me honestly, and thy mother with me: but tarie no longer at Nineue. Remember, my sonne, how a man handled Achiacharus that brought him vp, how out of light he brought him into darkenes, and how he rewarded him againe: yet Achia- charus was sau'd, but the other had his re- warde: for he went downe into darkenes. Manasses gaue almes, & escaped the share of death, which they had set for him, but Aman fell into the share and perished.

11 Wherefore now, my sonne, consider what almes doeth, and how righteousness doeth deliuer. Whc he had said these things, "he gave vp the goest in the bed, being an hundredth and eighty and fifty yere olde, and he buryed him honorably.

12 And when Anna was dead, he buryed her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.

13 Where he became olde with honour, and he buryed his father and mother in lawe honorably, & he inherited their substance and Tobits his father.

14 And he dyed at Ecbatane in Media, being an hundredth and seue & twentie yere olde.

15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assureus, and before his death, he rejoyced for Nineue.

the, his foale failed him to the bed.

IVDETH.

CHAP. I.

The buylding of Ecbatane. 1 Nabuchodonofoꝛ made warre against Arphaxad and ouereame him. 12 He threateneth them that wode not helpe him.

1 N the twelfth yere of the reigne of Nabucho donofoꝛ, who reigned in Nineue the great ci- tie (in the dates of Ar- phaxad, which reigned ouer the Medes in Ec- batane,

2 And buylt in Ecbatane the walles rounde about, of hewen stone, thre cubites broad, and six cubites long, and made the height of the wall scufitie cubites, & the breadth

thereof fiftie cubites,

3 And made the rowres thereof in the gates of it of an hildreth cubites, & the breadth thereof in the fundacio threfcore cubites,

4 And made the gates thereof, euen gates that were lifted vp on his, seuentie cubi- tes, & the breadth of them fortie cubites, for y going forthe of his mightie armies, and for the setting in aray of his foremen)

5 Euen in those daies, King Nabuchodono for made warre with King Arphaxad in the great field, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, & all that dwelt by Eu- phrates, and Tygii: and Hydaspes, & the Iii. iii.

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country of Arioch the King of the Elymeans, and verie manie nations assembled them selues to the battel of the sonnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, & to those that dwelt in Cilicia, and Damascus, and Libanus and Antiilbanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, & Galaad, and the hier Galile, and the great field of Esfurelam,

9 And to all that were in Samaria, & the cities thereof, & beyonde lorden vnto Iem salē, & Betane, & Chellus, & Cades, & the riper of Egypt, and Taphnes, and Rameffe and all the land of Gofem,

10 Vnto one come to Tams, & Memphis, & to all the inhabitants of Egypt, & to one come to the mountaines of

Ethiopia.

11 But all the inhabitants of this country did not pass for the commandement of Nabuchodonosor King of the Assyrians, nether woide they come with him to the battel, for they did not feare him: yea, he was before them as one man therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angrie with all this country, and fware by his throne and kingdome that he wolde surely be auenged vpon all those coastles of Cilicia and Damascus, and Syria, and that he wolde slay with the fwerie all the inhabitants of the land of Mose, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then he marched in battel aray with his power against King A. phaxad in the seuententh yere, and he preuated in his battel: for he ouerth: we all the power of Ar phaxad, and all his house men, and all his chariots.

14 And he wanne his cities, and came vnto Echatane, and toke the rowres, and spoiled the streets thereof, and turned the beautie thereof into shame.

15 He toke also Arphaxad in the mountaines of Ragau, & fmote him through with his oates and destroyed him viterly that daye.

16 So he returned afterwards to Nineue, bothe he and all his companie with a verie great multitude of men of warre, and there he pised the time, and banketed, bothe he, and his armie an hundreth and twentie dayes.

CHAP. II.

9 Nabuchodonosor commanded presumptuously that all people could be brought in subsistence. 6 And to destroy these that did not him. 12 The preparation of Oloyernes armie. 13 The conquest of his enemies.

1 And in the eighteenth yere, the two and twentieth day of the first month, there was talke in the house of Nabuchodonosor King of the Assyrians, that he shulde aduenge him selfe on all the earth, as he had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with the his secret counsel, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destone all flesh, that had not obeyed the commandement of his mouth.

4 And when he had ended his counsel, Nabuchodonosor King of Assyrians called Olofernes his chief captaine, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth,
Beholde, thou shalt go for the from my presence, and take with
thee men that trust in their owne strength, of foremen, an
hundreth and twentie thousand, & the number of horses with
their riders, twelve thousand,

6 And thou shalt go against all the West country, because they
desobedeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me
the land and the water: for I wil go for the in my earth against
them, and wil court the whole face of the earth with the face of
mine armie, and I wil give them as a spoyle vnto them,

8 So that their wounded shall fill their valleys, & their rivers,
& the flood shall overflow, being filled with their dead.

9 And I wil bring their captainie to the utmost partes of all the
earth.

10 Thou therefor shalt departe hence, and take vp for me all
their country: and if they yelde vnto thee, thou shalt referue
me for me vntil the day that I rebuke thee.

11 But concerning them that rebelli, let not thine eye spure
thee, but put thee to death, & spoyle them wherefoeuer thou
goest.

12 For as I liue, and the power of my kingdom, whatsoever I haue spoken, that wil I do by mine hand.

13 And take thou hede that thou transgreffe nor any of the comandemens of thy Lord, but accoolis them fully, as I haue commanded thee, and diffuse not to do them.

14 Then Olofernes went for the from the presence of his lord, and called all the gouernous, and captaines, and officers of the armie of Assur,

15 And he mustered the chosen men for the battel, as his loro had commanded him, vnto an hundreth & twentie thousand, and twelve thousand anthers on horseback.

16 And he set them in aray according to the maner of setting a great armie in aray.

17 And he toke camels & asses for their burdens,

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dens, a very great number, and shepe, and oxen, & goates without number for their prouifion,

18 And vitaille for euerie man of the armie, and very muche golde & filuer out of the Kings houfe.

19 Then he went forthe and all his power, to go before in the viage of King Nabuchodonofor, & to courer all the face of the earth Westwarde, with their charets, and horfemen, and chofen fotemen.

20 A great multrude alfo of fundrie fortes came with them like grafhoppers, and like the grauel of the earth: for the multrude was without number.

21 And they went forthe of Nineue thre daies tornay towarde the countrey of Beftileth, and pitched from Beftileth ne-re the mountaine which is at the left hand of the vpper Cilicia.

22 Then he toke all his armie, his fotemen and horfi men, and charets, and went from thence into the mountaines,

23 And he deftroied Phud and Lud, and fpoyled all the children of Raffes, and the children of Ifmael, which were towarde the wildernes at the South of the Che-lians.

24 Then he went ouer Euphrates, and went through Mefopotamia, & deftroied all the hie cities that were vpo the iouer of Arbo-nas, vntil one come to the fea.

25 And he toke the borders of Cilicia, and deftroied all that refifted him, and came to f borders of Iapheth, which were towarde the South and ouer againft Arabia.

26 He copaffed alfo all the children of Ma-dian, and burnt vp their tabernacles, and fpoyled their lodges.

27 Then he went downe into the countrey of Damafcus, in the time of wheat harueft and burnt vp all their fields, and deftroied their flockes and the herds: he robbed their cities, and fpoyled their countrey, and fmote all their yong men with the edge of the fworde.

28 Therefore feare and trembling fel vpon all the inhabitants of the fea coaft, which were in Sidon and Tyrus, and them that dwelt in Sur & Ocina, & all that dwelt in Iemnaan: & they that dwelt in Azotus, & Afcalon feared him greatly.

CHAP. III.

The people fubrefte to Olofernes & He deftroied their gods that Nabuchodonofof might only be woefhopped.

1 So they fent ambaffadours to him with meffages of peace, faying,

2 Beholde, we are the feruates of Nabucho-donofof the great King: we lie downe before thee: vfe vs as fhaibe good in thy fight.

3 Beholde, our houfes and all our places, and all our fields of wheat, and our floc-

kes, and our herdes, and all our lodges and tabernacles lie before thy face: vfe them as it pleafeth thee.

4 Beholde, euen our cities and the inhabi-tants thereof are thy feruants: come, and take them, as femeth good to thee.

5 So the men came to Olofernes, and de-clared vnto them after this maner.

6 Then came he downe towarde the fea coaft, bothe he and his armie, and fet ga-rifons in the hie cities, and toke out of the chofen men for the warie.

7 So they and all the countrey rounde a-bout receiued the, with crownes, with dan ces, and with timbrels.

8 Yer he brake downe all their borders, and cut down their woods: for it was inioy-ned him to deftroy all the gods of the lad, that all nacion fhulde woefhuppe Na-buchodonofo onely, and that all ton-gues and tribes fhulde call vpon him as God.

9 Alfo he cam againft Eldraelon, nere vn-to Iudea, ouer againft the great ftuit of Iudea,

10 And he pitched between Geba, and a ci-tie of the Scythians, and there he taried a moneth, that he might affemble all f bag-gage of his armie.

CHAP. III.

The Ifraelites were afraed and defended their countrey. 6
Iuacim the Prift wreteth to Bethulia, that they fhulde fortifie
them felves. 7 They cryed to the Lord, and humbled them
felves before him.

1 Now the childfe of Ifrael that dwelt in Iudea, heard all that
Olofernes the chief captaine of Nabuchodonofof King of the
Affyrians had done to the na-cions, and how he had fpoiled all
their tem-ples, and broght them to noght.

2 Therefore they feared greatly his prefen-ce, and were
troubled for Ierufalem, and for the Temple of the Lord their
God.

3 For they were newly returned from the captuiitie, and of late
all the people was affembled in Iudea, and the veltels and the
altar of the Houfe had bene fanctified be-cause of the pollution.

4 Therefore they fent into all the coaftes of Samaria, and the
villages, and to Be-thoro, and Belmen, and Iericho, and to
Choba, and Efora, and to the valley of Salem,

5 And toke all the toppes of the hie moun-taines, and walled
the villages that were in them, and put in vitales for the proui-
fion of warre: for their fields wret of late reaped.

6 Alfo Ioacim the hie Priſt which was in thofe daies in Ierufalem, wre te to the that dwelt in Bethulia & Betomeſtham, which is ouer againſt Eſdraelon towarde the opé countrey nite to Dothaim,

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7 Exhorting them to kepe the paffages of the mountaines: for by them there was an enurie into Iudea, & it was eafie to let the that wolde come vp, becaufe the paffage was ffreit for two men at the moſte.

8 And the children of Ifrael did as Ioacim the hie Priet had commanded them with the Ancients of all the people of Ifrael, which dwelt at Ierufalem.

9 Then cryed euerie man of Ifrael to God with great feruencie, and their foules with great affection.

10 Bothe they, and their wiues, & their children, and their cattel, and euerie franger, and hireling, and their boght feruants put fackcloth vpon their loynes.

11 Thus euerie man & woman, and the children, and the inhabitâts of Ierufalem fell before the Temple, & fpinkled afteſ vpon their heades, and fpred out their fackcloth before the face of the Lord: alſo they put fackcloth about the altar,

12 And cryed to the God of Ifrael, all with one confent moſte earnestly, that he wolde not giue their children for a pray, and their wiues for a fpoyle, and the cities of their inheritance to deftruction, & the Sanctuarie to pollution and reproche, and vnto derifion to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people faſted many daies in all Iudea and Ierufalem before the Sactuarie of the Lord almightie.

14 And Ioacim the hie Prieft, and all the Priefts that ftode before the Lord, & minifted vnto f Lord, had their loynes girt with ſackcloth, and offered the continual burnt offering, with praiers and the fre giftes of the people,

15 And had aftes on their mytres, & cryed vnto f Lord with all their power for grace, and that he wolde loke vpo all the houſe of Ifrael.

CHAP. V.

Achior the Ammonite death declare to Olofernes of the maner of the Ifraelites.

1 Then was it declared to Olofernes the chief captaine of the armie of Af fur, that the childeen of Ifrael had prepared for warre, and had fhut the paſſages of the mountaines, and had

walled all the top pes of the hie hilles, and had laied
impediments in the champion countrey.

2 Wherewith he was very angrie, and called all the princes of
Moab, and the captaines of Ammon, and all the gouernours of
the fea coaft.

3 And he faid vnto the, Shewe me, of ye fonnes of Chanaa,
who is this people f dwel- leth in the mountaines? and what
are the cities that they inhabite? and what is the multitude of
their armie? and wherein is their ftrength and their power? and
what

King or captaine is raied among them ouer their armie?

4 And why haue they determined not to come to mete me,
more then all the inhabitants of the Weft?

5 Then * faid Achior the captaine of all Chap 11,7. the fonnes
of Ammon, Let my lord heare the worde of the mouth of his
feruant, and I wil declare vnto thee the trueth concerning this
people, that dwell in thefe moft- taines, nere where thou
remaineft: & the- re fhall no lie come out of the mouth of thy
feruant.

6 This people come of the ftocke of the Chaldeans.

7 And * they dwelt before in Mefopotamia, Gen 11,2. becaufe
they wolde not follow the gods of their fathers, which were in

the land of Chaldea.

8 But they went out of the way of their ancestors and worshipped the God of heathen, the God whom they knew: for they cast them out from the face of their gods, and they fled into Mesopotamia, & sojourned there many days.

9 Then * their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan, where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and dwelt there till they returned, and became there a great multitude, for that one could not number their lineage.

11 * Therefore: the King of Egypt rose up against them, and used deceit against them, and brought them low with laboring in brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: for the *Egyptians cast them out Exod. 12,8. of their fight.

13 And * God dried the red Sea in their presence Exod. 14,26.
fence,

14 And * broght them into mount Sina and Exo. 15,1. Cades barne, and caft forthe all that dwelt in the wilderness.

15 So they dwelt in the land of the Amo- rites, and they deftroied by their ftrengh all them of Efebon, and pafting ouer Ior- dan, they inherited all the mountaines.

16 And they * caft forthe before them the Inf. 16,27. Chanaanites & the Pherefites, and the Ie- bufites, and them of Sichem, and all the Gergefites, and they dwelt in that coun- trey many daies.

17 And whiles they finned not before their God, they prospered, becaufe the God that hated iniquitie, was with them.

18 But * when they departed from the way Indg. 1,10. which he appointed them, they were de- ftroied in many battels after a wonderful forte,

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o King 22.1. foice,* & were led captiues into a lad that was not theirs: & the Teple of their God was cast to the ground & their cities were taken by the enemies.

Ex. 1.1. 19 But * now they are turned to their God, & are come vp fió the scattering wherein they were scattered, and haue possessed le-ruf. lem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord & gouernour, if there be anie faute in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go vp, and we shal ouer come them.

21 But if there be none iniquitie in this people, let my lord passe by, lest their Lord defend them, and their God be for them, and we become a reproche before all the worlde.

22 ¶ And when Achior had finished these sayings, all the people, standing rounde about the tent, murmured: & the chief men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he shulde kill him.

23 For, say they, we fear: not to mete y children of Israel: for lo, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore go vp, o lord Olofernes, and they shal be meat for thy whole armie.

CHAP. VI.

Olofernes blasphemeth God whome Achior confessed. 14
Achior is deliuered into the hands of them of Bethulia. 15 The
Bethuliana crye unto the Lord.

1 A Nd when the tumult of the men that were about the
counsel, was ceased, Olofernes, the chief captaine of the armie
of Affur, said unto Achior before all the people of the
strangers, and before all the children of Moab, & of them that
were hied of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said
that the people of Ierufalem is able to fight, * because their
God wil defend them: and who is go: but Nabuchodonosor?

3 He wil send his power, and wil destroye them from the face
of the earth, and their God shal not deliuer them: but we his
servants wil destroye them as one man: for they are not able to
sustine the power of our horses.

4 For we wil tread them vnder fere with them, and their
mountaines shalbe drunken with their blood, and their fields
shal be filled with their dead bodies, and their forestepes shal
not be able to stand before vs: but they shal vtterly perish.

5 The King Nabuchodonosor, lord of all the earth, hathe said,
euen he hathe said,

None of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shall the vron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slayne, when I shall put them to flight.

8 And my servants shall cary thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, til thou be destroyed with them.

9 And if thou persuaide thy self in thy minde, that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they shulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his servants toke him, and broght him out of the campe into the plaine: and thei went out from the middes of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe the from the toppe of the mountaine, they toke their armour, and went for the of the citie vnto the toppe of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuely vnder the hill, & bounde Achior, and left him lying at the fore of the hill, & returned to their lord.

14 Then the Israelites came downe from their citie, and stode about him, and lofed him & broght him into Bethulia, & ptesen ted him to the gouernours of their citie,

15 Which were in those daies, Ozias the sonne of Micha, of the tribe of Simcon, and Chabris the sonne of Gothoniel, & Charmis the sonne of Melchiel.

16 And they called together all the Ancients of the citie, and all their youth ranne together, and their women to the ass. mblic: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered & declared vnto them the wordes of the counsel of Olofernes, and all the wordes that he had spoken in the middes of the princes of Affur, and whatsoever Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their pride, and haue mercie on the basenes of Kkkiel.

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our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achor, & praised him greatly.

21 And Ozias toke out of the assemble into his house, & made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VII.

1 Olofernes death befege Bethulia 2 The counsel of the Idumeans and other against the Israelites. 23 The Bethulians murmure against their governours for lack of water.

1 The next day, Olofernes commanded all his armie and all his people, which were come to take his parte, that the shul-de remove their campes against Bethulia, and that they shulde take all the streites of the hill, and to make waite against the children of Israel.

2 Then their strong men removed their camps in that daye, and the armie of the men of waite was an hundred thousand and seventie foremen, & twelve thousand horseme, beside the baggage & other men that were afote among them, a very great multitude.

3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and the spred abroad toward Dothaim vnto Belbaim, & and in length from Bethulia vnto Ciamô, which is ouer against Esdraelom.

4 Now the children of Israel, when they sawe y multitude, were greatly troubled, & said eueric one to his neighbour, Now wil they shut vp all the whole earth: for nether the hie mountaines nor the valles, nor y hilles are able to abide their burden.

5 Then euerie one toke his weapons of warre, and burning fyies in their towres, they remained and watched all that night.

6 But in the secode day, Olofernes brought for the all his horsemen in the sight of the childe of Israel, which were in Bethulia,

7 And vewed the passages vp to their citie, and came to the fountains of their waters, & toke the & set garisons of men of warre ouer the, and removed toward his people.

8 Then came vnto him all the chief of the children of Esau, and all the gouernours of the people of Moab, & all the captaines of the sea coast, and said,

9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.

10 For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easy to come vp to the toppes of their mountaines.

11 Now therefore, my lord, sight not against them in battel aray, and there shal not so muche as one man of thy people perish.

12 Remaine in thy campe, and kepe all the men of thine armie, and let thy men kepe stil the water of the countrey, that cometh for the at the fote of the mountaine.

13 For all the inhabitants of Bethulia haue their water thereof: so shal thirst kill the, and they shal giue vp their citie: and we and our people wil go vp to the toppes of the mountaines that are nere, & wil campe vpon them, & watche that none go out of the citie.

14 So thei & their wiues, & their children shalbe consumed with famine, & before the sworde come against the, thei shalbe ouerthrowen in y stretes whee thei dwell.

15 Thus shalt thou reder them an euil reward, because thei rebelled & obeied not thy persone peaceably.

16 And these worde: pleased Olofernes & all his soldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, & with them siue thousand of the Assyrians, and they pitched in the valley, & toke the waters, and the fountaines of the waters of the childre of Israel.

18 Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, & thei sent some of the selnes towards the South, and towards the East, ouer against Rebel, which is nere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the armie of the Assyrians camped in the field, and couered the whole land: for their tents & their baggage were pitched in a wonderful great place.

19 Then the children of Israel cryed vnto the Lord their God, because their heart failed: for all their enemies had copassed them about, and there was no way to escape out from among them.

20 Thus all the companie of Assur remained about them, both their foremen, chariots and horsemen, foure and thirtie dayes: so that eue all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were empie, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swoned, and their wiues & yong men failed for this, and fel downe in the stretes of the citie, & by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, and to the chief of the citie, both yong men and women, and children, and cryed with a loude voyce, and said before all the Elders,

24 The Lord iudge betwene vs & you: for you haue done vs great iniurie, in that ye haue

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have not required peace of the children of Affur.

25 For now we have no helper: but God has the solde vs into their hands, that we shul-de be thrown down before them with thirst and great destruction.

26 Now therefore call them together, & de-liuer the whole citie for a spoile to ye peo-ple of Olofernes, and to all his armue.

27 For it is better for vs to be made a spoile vnto the, then to dye for thirst: for we wil be his seruantes that we may liue, & not se ye death of our infants before our eyes, nor our wines, nor our children to dye.

28 We take to witness against you the heau and the earth, & our God and Lord of our fathers, which punisheth vs, according to our sinnes & the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all & one cosent in y middes of the assemble, & thei cryed vnto y Lord God & a loude voyce.

30 Then said Ozias to the, Brethren, be of good courage: let vs waite yet sue daies, in the which space the Lord our God may turne his mercie toward vs: for he wil not forsake vs in the end.

31 And if these daies passe, and there come not helpe vnto vs, I wil do according to your worde.

32 So he separated the people, euerie one vn to their charge, & thei wér vnto the walles and towres of their citie, & sent their wi-ues & their children into their houses, and they were very lowe broght in the citie.

CHAP. VIII.

The parentage, life & conversation of Iudeth. 31 She re-buketh the sonnes of the gouernours. 32 She sheweth that they shulde not tempe God, but wait vpon him for succour. 33 Her enterprise against the enemies.

Now at that time, Iudeth heard the reof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeo, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, y son-ne of Salafadai, the sonne of Israel.

And Manaffes was her housband, of her stocke and kinred, who dyed in the barely haruest.

3 For as he was diliget ouer the that boide sheaues in y field, the heat came vpon his head, & he fel vpon his bed, & dyed in the citie of Bethulia, & thei buryed him with his fathers in the field between Dotham and Balamo.

4 So Iudeth was in her house a widowe thee yeres and foure moneths.

5 And she made her a tente vpon her house, and put on sackcloth on her loynes, and ware her widowes apparel.

6 And she fasted all y daies of her widow-

hode, saue the day before the Sabbath and the Sabbaths, and the day before the newe moones, & in the feastes & solemne daies of the house of Israel.

7 She was also of a goodlie countenance & very beautiful to beholde: & her housband Manaffes had left her golde & siluer, and men seruanes, and maide seruanes, and cat-tel, and possessions, where she remained.

8 And there was none y colde bring an euil reponte of her: for she feared God greatly. 9 Now when she heard y euil wordes of the people against the gouer, nour, because thei fainted for lacke of waters (for Iudeth had heard all the wordes y Ozias had spoken vnto them, and that he had sworne vnto the to deliuer the citie vnto the Assyrians within sue daies)

10 Then she sent her maide y had the gouer nement of all things that she had, to call Ozias and Chabris and Charmus the An-cients of the Citie.

11 And they came vnto her, and she said vn-to them, Heare me, ye gouernours of the inhabitants of Bethulia: for your wordes y ye haue spoke before the people this day, are not right, touching this othe which ye made & pronounced between God & you, & haue promised to deliuer y citie to the enemies, vnles within these daies the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, & set your selues in the place of God among the children of

men?

13 So now you scke the Lord almightie, but you shal neuer knowe any thing.

14 For you can not sinde out y diphth of the heart of me, nether ca ye perceiue y things y he thinketh: the how can you sea ch out God, that hathe made all these things, and knowe his minde, or comprehend his pur-pose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he wil not helpe vs within these sue daies, he hathe power to defend vs when he wil, euen euerie day, or to destroy vs before our enemies.

16 Do not you therefore binde y counsels of the Lord our God: for God is not as man that he may be threatened, nether as y son-ne of man to be broght to iudgement.

17 Therefore let vs waite for saluacion of him & call vpon him to helpe vs, & he wil heare our voyce if it please him.

18 For there appeareth none in our age, ne-ther is there any now in these daies, nether tribe, nor familie, nor people, nor citie a-mog vs, which worship y gods made with hands, as hathe bene afore time.

19 For y which cause our fathers were giue Iud. 1. 11. to the sworde, & for a spoile, & had a great 4. 1. & 4. 1. fall before

our enemies.

20 But we knowe none other God: therefo-Kkkk. ii.

Chap 7. 28.

Iudeth.

re we trust that he wil not despise vs, nor any of our linage.

81 Nether when we shalbe taken, shal Iudea be so famous: for our Sanctuarie shalbe spoiled, and he wil require the prophanacion thereof at our mouth,

82 And the fears of our brethren, and the c-prinitie of the country, & the desolation of our inheritance wil be tume vpon our heads among the Gentiles, where secure we shalbe in bondage, & we shalbe an offence & a reproche to all the that possess vs.

a: For our servitude shal not be directed by fauour, but the Lord our God shal tume it to dishonour.

24 Now therefore, o brethren, let vs shewe an example to our brethren, because their hearts depend vpo vs, & the Sanctuarie, & the House, and the altar rest vpon vs.

25 Moreover, let vs giue thakes to the Lord our God, which tryeth vs euen as he did our fathers.

Gen. 11.1.

Gen. 11.2.

26 Remember what things he did to Abraham, and how he tryed Isaac, and all that he did to Jacob in Mesopotamia of Syria when he kept the shepe of Laban his mothers brountr.

27 For he hathe not tryed vs as he did them to the examination of their hearts, nether doeth he take vengeance on vs, but the Lord punisheth for instruction them that come here to him.

28 Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is known, but from the beginning of thy life all the people have known thy wisdom: for the deuice of thine heart is good.

30 But the people were very thirstie, and compelled vs to do vnto them, as we haue spoken, & haue broght vs to an othe which we may not transgress.

31 Therefore now pray for vs, because thou art an holy woma, that the Lord may send vs rayne to fill out cisternes, and that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I wil do a thing, which shalbe declared in all generations, to the children of our nacion.

33 You shal stand this night in the gate, and I wil go for the with mine handmaid: and within the daies that ye haue promised to deliver the citie to our enemies, the Lord wil visit Israel by mine hand.

34 But inquire not you of mine act: for I wil not declare it vnto you, til the things be finished that I do.

35 Then said Ozias & the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

1 Iudeth humbleth her self before the Lord, and maketh her prayers for the deliverance of her people. 7 Against the pride of the Assyrian. 11 God is the help of the humble.

1 Then Iudeth fel vpon her face, and put ashes vpon her head, and put of the sackcloth wherewith she was clothed. And about the time that the incense of that evening was offred in Jerusalem in the House of the Lord, Iudeth cryed with a loude voyce, and said,

2 O Lord God of my father Simeon, to whom thou gaueft a fworde to take ven-

4 geance of the strangers which opened the wombe of the maue, and defiled her, and discovered the thigh with shame, and polluted the wombe to reproche (for thou hadest commanded that it shulde not so be, 4

3 Yet then did things for the which thou gaueft their princes to the slaughter, for they were deceived & washed their beds with blood) and hast striken the servants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray and their daughters to be captiues, & all their spoiles for a bootie to y children that thou louedt: which were moued with thy zeale, and abhorred the pollution of their blood, & called vpo thee for aide, o God, o my God, heare me also a widdowe.

5 For thou hast wrought the things afore, & these, and the things that shalbe after, and thou cofiderest the things that are present, and the things that are to come.

6 For the things which y doest purpose, are present, & say, Beholde, we are here: for all thy waies are ready, & thy judgements are foreknown.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted the selues with horses & horsemen: they glorie in the strength of their foremen: they trust in shield, speare and bowe, and sling, and do not knowe that thou art y Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, & to pollute the tabernacle where thy glorious

Name resteth, and to cast downe with weapons the hornes of the altar.

9 Beholde their pride, and send thy wrath vpo their heads: giue into mine had which am a widow, y strength y I haue coeciued.

10 Smite by the deceit of my lippes the servant with the prince, and the prince with the servant: abbare their height by the had of a woman.

11 "For thy power standeth not in the multitude, nor thy might in strog men: but thou,

Jud 4.21. & 5.26.

Jud 7.2. 2.6hr 14.11. & 6.2. & 21.6.

Apocrypha.

41329/1224

d Lord, art the helpe of the humble and little ones, the defender of the weake, & the protector of them that are forsaken, & the Sauour of them that are without hope.

11 Surely, surely thou art the God of my father, & the God of ye inheritance of Israel, the Lord of heaun and earth, the creator of the waters, the King of all creatures: hearethou my prayer,

12 And grant me wordes & craft, & a wound, and a stroke
against the that enterprise cruel things against thy covenant,
and against thine holy House, & against the top pe of Sion,
and against the house of the possession of thy children.

13 Shewe evidently among all thy people, & all the tribes, that
they may knowe that thou art the God of all power & strength,
& that there is none other that defendeth the people of Israel,
but thou.

CHAP. X.

1 Iudæth decketth her self & goeth for the of the citic. 2 She is
taken of the match of the Affyrum and brought to Olofernes.

1 Now after she had ceased to crye vn to the God of Israel, and
had made an end of all these wordes,

2 She rose where she had fallen downe, and called her maide,
& went downe into the house, in the which she abode in the
Sabbath daies and in the feast daies,

3 And putting away the sackcloth wherewith she was clad, &
putting of the garments of her widowhode, she washed her
body with water, & anointed it with muche ointment, &
dressed the heere of her head, and put attire vpon it, and put on
her garments of gladnes, wherewith she was clad during the
life of Manasses her housbad.

4 And she put slippers on her fete, & put on bracelets, & sleues, and rings, & earrings, & all her ornaments, and she decked her selfe brauely to allure the eyes of all men that shulde se her.

5 Then she gaue her maide a bottel of wine, and a pot of oyle, and filled a scrippe with floure, & with drye figges, & with fine bread: so she lapped vp all these things together and laid them vpon her.

6 Thus they went for the to the gate of the citic of Bethulias, and found standing there Ozias, and the ancients of the citic, Chabris and Charmis.

7 And whe they sawe her that her face was changed, & that her garment was chaged, they marueiled greatly at her wonderful beautie, and said vnto her,

8 The God, ye God of our fathers giue thee fauour, and accomplish thine enterprises to the glorie of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said vnto them, Comande the ga-

tes of the citic to be opened vnto me, that I may go for the to accomplish the things which you haue spoken to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudæth wret out, she and her maide with her, and the men of the citic loked after her, vntil she was gone downe the mountaine, and til she had passed the valley, and colde se her no more.

11 Thus they went streight for the in the valley, and the first watche of the Affyrias met her,

12 And toke her, & asked her, Of what people art thou and whece comest thou? and whether goest thou? And she said, I am a woma of the Hebrewes, and am fled from them: for they shalbe giuen you to be consumed.

13 And I come before Olofernes, the chief captaine of your armie, to declare him true things, and I wil shewe before him the way whereby he shal go and winne all the mountaines, without losing the bodie or life of anie of his men.

14 Now when the men heard her wordes, & behelde her countenance, they wondered greatly at her beautie, and said vnto her,

15 Thou hast faued thy life, in that thou hast hasted to come downe to the presence of our lord: now therefore come to his tente, and some of vs shal conduct thee vntil thei haue deliured thee into his hads.

16 And when ye standest before him, be not afraid in thine heart, but shewe vnto him according as thou hast to say, and he

wil increat thee wel.

17 Then they chose out of the an hundreth men, and prepared a charet for her and her maide, and brought her to the tent of Olofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was brued among the tentes: & thei came and stode rounde about her: for she stode without the tent of Olofernes vntil they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondered at the children of Israel because of her, & euerie one said vnto his neighbour, Who wolde despise this people, that haue among the suche women: surely it is not good that one ma of them be left: for if thei shulde remaine, they might deceive the whole earth.

20 Then Olofernes garde went out, and all his seruantes, and they brought her into the tente.

21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

Kkkk.iii.

Iudeth.

So they shewed him of her, and he came for the vnto the entree of his tent, and they carried lampes of silver before him. And when Iudeth was come before him and his feruants, they all marueiled at the beautie of her countenance, and the fel downe vpon her face, & did reuerence vnto him, & his feruants toke her vp.

CHAP. XI.

1 Olofernes comforeth Iudeth, 2 And of hyth the cause of her cunning. 3 She deceueth him by her fure wordes. 1 Then said Olofernes vnto her, Wom, be of good comfort: fete not in thine heart: for I neuer hurt any that wolde ferue Nabuchodonosor y King of all the earth. 2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I wolde not haue lifted vp my speare against them: but they haue procured these things to them selues. 3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safeguard: be of good cofort, thou shalt liue fro this night, & hereafter. 4 For none shal hurt thee, but intreat thee wel, as they do the feruants of King Nabuchodonosor my lord. 5 Then Iudeth said vnto him, Receiue the wordes of thy feruat, & suffer thine handmaide to speake in thy presence, and I wil declare no lie to my lord this night. 6 And if thou wilt follow the wordes of thine handmaide, God wil bring the thing perfectly to paffe by thee, & my lord shal not faile of his

purpose. 7 As Nabuchodonosor King of all y earth liueh, and as his powe: is of force, who hache fent thee to reforme all perfunes, not onely men shal be made fubiect to him by thee, but also the beaftes of the fields, & the cattel, & the foules of the heauen shal liue by thy power vnder Nabuchodonosor & all his houfe. 8 For we haue heard of thy wifdome and of thy prudet spirit, & it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderful knowledge, and in feates of warre maruellous. 9 Now as concerning the mattes which Achior did speake in thy counfel, we haue heard his wordes: for the men of Bethulia did take him, & he declared vnto them all that he had spoken vnto thee. 10 Therefore, o lord & gouetnour, reiect not hisworde, but fet it in thine heart, for it is true: for there is no punishment against our people, nether can the fworde preuile against them, except they finne against their God. 11 Now therefore left my lord shulde be

frustrate, and voide of his purpose, & that death may fall vpon them, and that they may be taken in their finne whiles they prouoke their God to angre, which is so oft times as they do that which is not be-feming,

(For because their vittailles faile, and all their water is wafted, that haue determined to take their cattel, and haue purpofed to consume all things that God had forbidden them to eat by his Lawes: Yea, they haue purpofed to consume the first frutes of

the wheat, and the tithes of the wine, and of the oile which they had refcrued and fancified for the Priests that ferue in Ierufalem before the face of our God: the which things it is not lawful for anie of the people to touche w their hads. Mortouer they haue fent to Ierufalem, because they also that dwel theie, haue done the like, fuche as shulde bring them licence from the Senate) Now when they shal bring them worde, they wil do it, and they shalbe giuen thee to be deftroied the fame day. Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hathe fent me to worke a thing with thee, whereof all the earth shal wonder, & whosoeuer shal heare it. For thy feruant feareth God, and wor-shipeth the God of heaué day and night, and now let me remaine with thee, my lord, and let thy feruant go out in the night into the valley, and I wil pray vnto God, that he may reueile vnto me when they shal commit their finnes, And I wil come and shewe it vnto thee: then thou shalt go forthe with all thine ar mie, & there shalbe none of them that shal refift thee. And I wil lead thee through the middes of Iudea, vntil thou come before Ierufalem, and I wil fet thy throne in the middes thereof, and thou shalt driue them as fhepe that haue no shepherd, and a dogge shal not bartke with his mouthe against thee: for these things haue bene spoke vnto me, & declared vnto me accordig to my fore-knowledge, and I am fent to shewe thee. Then her wordes pleased Olofernes, and all his feruants, and they marueiled at het wifdome, and faid, There is not fuche a woman in all the

worlde, bothe for beautie of face, and wif-dome of wordes.
Likewise Olofernes faid vnto her, God "hathe done this, to
fend thee before y peo ple, that ftrégth might be in our hads,
and deftruction vpo the that defpife my lord. And now thou art
bothe beautiful in thy coftenace, & witie in thy wordes: furcly
if thou do as y haft spoken, thy God shalbe

my

Chap. 2.2.4

40, hebe the wet.

Apocrypha.

my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renowned throughout the whole earth.

CHAP. XII.

2 Iudeth wride not pollute her self with the meat of the Gentiles. 3 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to come to the banket.

1 Then he commanded to bring her in where his treasures were layed, and bade that they shulde prepare for her of his owne meates, and that she shulde drinke of his owne wine.

3 But Iudeth said, "I may not eat of them, lest there shulde be an offence, but I can suffice my selfe with the things that I haue broght.

4 Then Olofernes said vnto her, If the things that thou hast, shulde faile, how shulde we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy sou-le liueth, my lord, thine handmaide shal not spend those things that I haue, before the Lord worke by mine hand the things that he hathe determined.

5 Then the seruants of Olofernes broght her into the tent, and she slept vntil mid-night, and rose at the morning watche,

6 And sent to Olofernes, saying, Let my lord commade that thine handmaide may go forthe vnto prayer.

7 Then Olofernes commanded his garde that thei shuld not stay her: thus she abode in the campe thre dayes, and went out in the night into the valley of Bethulia, and washed her self in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he wolde direct her way to the exaltation of the children of her people.

9 So she returned, & remained pure in the tent, vntil she ate her meat at euening.

10 And in the fourthe day, Olofernes made a feast to his owne seruants onely, and called none of them to the baket, that had the affaires in hand.

11 The said he to Bagoas the eunuche who had charge ouer all that he had, Go and persuaue this Hebrewe woman, which is with thee, that she come vnto vs and eat, & drinke with vs.

12 For it were a shame for vs, if we shulde let suche a woma alone, & not talke w her, & if we do not allure her, she wil mocke vs

13 Then wet Bagoas fro the presence of Olofernes, & came to her, & said, Let not this faire maide make difficultie to go into

my lord, & to be honored in his presence, and to drinke wine with vs joyfully, & to be intreated as one of the daughters of the children of Allur, which iemaine in the house

of Nabuchodonosor.

14 Then said Iudeth vnto him, Who am I now, that I shulde gainesay my lord? Surely whatsoever pleaseth him, I wil do speedely, and it shalbe my ioye vnto the day of my death.

15 So she arose & trimmed her w garments, and with all y ornaments of women, & her maide wet, & spread for her skinnies on the groude ouer against Olofernes, which she had receiued of Bagoas for her daily vse, that she might sit and eat vpon them.

16 Now when Iudeth came & fate downe, Olofernes heart was sausshed with her, and his spirit was moued, and he desired greatly her companie: for he had waited for the time to deceive her from the day that he had fene her.

17 Then said Olofernes vnto her, Drinke now, and be merry with vs.

18 So Iudeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 The she toke, & ate & drake before him the things, that her maide had prepared.

20 And Olofernes reioyced because of her & drake muche
more wine the he had druke at anie time in one day since he
was borne.

CHAP. XIII.

1 Iudeth praesth for firesth. 2 She fusteth of Olofernes not ke.
10 She returneth to Bethulia & renycbeth her people.

1 Now whe the euening was come, his seruants made haste to
departe, and Bagoas shut his tent without, & dimissed those
that were present, from the presence of his lord, & they went
to their beddes: "for they were all wearie, because the feast
had bene long.

2 And Iudeth was left alone in the tent, & Olofernes was
stretched along vpon his bed: for he was filled with wine.

3 Now Iudeth had commanded her maide to stand without her
chaber, & to waite for her coming forthe as she did daily: for
she said, she wolde go forthe to her prayers, & she spake to
Bagoas according to the same purpose.

4 So all went forthe of her presence, & none was left in the
chaber, nether little nor great: the Iudeth standing by his bed,
said in her heart, O Lord God of all power, beholde at this
present the works of mine hands for the exaltation of
Jerusalem.

5 For now is y time to helpe thine inheritance, & to execute
mine enterprises, to y destruatō of y enemies w are risen
against vs.

6 Then she came to the post of y bed which was at Olofernes
head, & toke downe his fauchin from thence,

7 And approached to the bed, & toke holde of the heere of his
head, and said, Strengthen me, o Lord God of Israel this day.

8 And she smote twife vpon his necke with Kkkk.iii.

Gen 41,52. dan 1,2. tob.1,10.

Eccl.3,10.

Iudeth.

all her might, and she toke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe
the canopie from the pillers, and anone after she went forthe,
& gaue Olofernes head to her maid,

10 And she put it in her scrippe of meat: so they twaine went
together according to their custome vnto prayer, and pressing
through the tentes, went about by that valley, and went vp the
mountaine of Bethulia, and came to the gates thereof.

11 ¶ The said Iudeth afare of to the watche men at the gates,
Open now the gate: God, euen our God is with vs to shewe his
power yet in Ierusalem, and his force against his enemies, as
he hathe euen done this day.

12 Now whe the men of her citie heard her voyce, thei made
haste to go downe to the gate of their citie, and they called the
Elders of the citie.

13 And thei: anne all together bothe smale and great: for it was
aboute their expectation, that she shulde come. So they opened
the gate & received her, & made a fyre for a light, & stode
rounde about the twaine.

14 Then she said to the with a loude voyce, Praise God, praise
God: for he hathe not taken away his mercie from the house of
Israel, but hathe destroyed our enemies by mine hands this
night.

15 So she toke the head out of the scrippe & shewed it, and
said vnto them, Beholde the head of Olofernes, the chief
captaine of y armie of Assur, and beholde the canopie, wherein
he did lie in his drunkenes, & the Lord hathe smitten him by
the hand of a woman.

16 As the Lord liueh, who hathe kept me in my way that I
went, my countenance hathe deceiued him to his destrucio, &
he hathe not comitted sinne with me by anue pollution or
vilenie.

17 Then all the people were wonderfully astonished, and bowed them selues, and worshiped God, and said with one accorde, Blessed be thou, our God, which hast this day brought to noght the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the moste his God aboue all the women of the earth, and blessed be the Lord God, which hathe created the heauens and the earth, which hathe directed thee to the cutting of of the head of the chief of our enemies.

19 Surely this thine hope shal neuer departe out of the heartes of men: for they shal remember the power of God for euer.

20 And God turne these things to thee for a perpetual praise, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

1 Iudeth causeth to hang vp the head of Olofernes. 10 Achior myneth him softe to the people of God. 11 The Israelites go out against the Assyrians.

12 Then said Iudeth vnto them, Heare me also, my brethren, and take this head, and hang it vpon the hieft place of your

walles.

13 And so sone as the morning shal appeare and the sonne shal come forthe vpon the earth, take you euerie one his weapons, and go forthe euerie valiant man out of the citie, and set you a captaine ouer them, as though you wolde go downe into the field, towarde the watche of the Assyrians, but go not downe.

14 Then they shal take their armour, & shal go into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the tent of Olofernes, but shal not sinde him: then feare shal fall vpon the, and they shal flee before your face.

15 So you and all that inhabite the coastes of Israel, shal pursue them, & ouerthrowe them as they go.

16 But before you do these things, call me Achior the Ammonite, that he may se, and knowe him that despised the house of Israel, and that sent him to vs as to death.

17 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a cerceine mans hand in the assemble of the people, he fell downe on his face, and his spirit failed.

18 But when they had taken him vp, he fell at Iudeths fete, & reuerenced her, and said, Blessed art thou in all the tabernacle

of Iuda, and in all nacions, which, hearing thy name, shalbe astonished.

19 Now therefore tell me all the things, that thou hast done in these dayes. The Iudeth declared vnto him in the middes of the people all that she had done from the day that she went forthe, vntil that houre she spake vnto them.

20 And whe she had left of speaking, the people reioyced with a great voyce, and made a noyce of gladnes through their citie.

21 And Achior, seing all things that God had done for Israel, beleued in God vnfainedly, and circumcised the foreskine of his flesh, and was ioyned vnto the house of Israel vnto this day.

22 ¶ Assone as the morning arose, thei haged the head of Olofernes out at the wall, & euerie man toke his weapons, and they went forthe by bandes vnto the shaites of the mountaine.

23 But when the Assyrians sawe them, they sent

Apocrypha.

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sent to their captaines, which went to the gouernouts and chief captaines, and to all their rulers.

13 So they came to Olofernes tent and said to him y had the charge of all his things, Wake our lord: for the sclaues have bene bolde to come downe against vs to battel, that they may be destroyed for euer.

14 Th. n went in Bagoas, & knocked at the dore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and found him cast vpon the floors, and his head was taken from him.

16 Therefore he cryed with a loude voyce, with weping and mounting, & a mightie crye, and rent his garments.

17 After, he went into the tent of Iudeth where she vfed to remaine, and found her not: then he leaped out to the people and cryed,

18 These sclaues have committed wicked- nes: one woman of the Hebrewes hath brought shame vpon the house of King Nabuchodono for: for beholde, Olofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye and a verte great noyce throughout the campe.

CHAP. XV.

1 The Assyrians are afraid and flee. 2 The Israelites pursue them 3 Ioacim the his Priest cometh to Bethulia to see Iudeth and to praise God for her.

4 And when they that were in the tents, heard, they were astonished at the thing that was done.

5 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the plaine and of the mountaines.

6 They also that had camped in the mountaines round about Bethulia, were put to flight: the children of Israel, euer one that was a warrior among them, rushed out vpon them.

7 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to all the coastes of Israel, such as shulde declare vnto them the things that were done, and that all shulde russe for the vpon their enemies to destroy them.

8 Now when the children of Israel heard it, they all fell vpon them together vnto Choba: likewise also they that came from Ierusalem & from all the mountaines: for men had tolde the what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased

them with a great slaughter vntil they came to Damafcus and to the coastes the- reof.

6 And the residue that dwelt at Bethulia, fel vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: & the vil- lages & the cities that were in the moun- taines & in the plaine, had a great bootie: for the abundance was verte great.

8 Then Ioacim the his Priest, and the An- cients of the children of Israel that dwelt in Ierusalem, came to confirme the bene- fites that God had shewed to Israel, and to se Iudeth, and to salute her.

9 And when they came vnto her, thei bless- ed her with one accorde, & said vnto her, Thou art the exaltation of Ierusalem: thou art the great glorie of Israel: thou art the great leioycing of our nation.

10 Thou hast done all these things by thi- ne hand: thou hast done much good to Is- rael, & God is pleased therewith: blessed be thou of the almightne Lord for euer- more: and all the people said, So be it.

11 And the people spoiled the campe the space of thirtie daies, and thei gaue vnto Iudeth Olofernes tent, and all his siluer & beddes, and basins, and all his stufte, & she toke it and laied it

on her mules, & made readie her charets, & laied them thereon.

12 Then all the women of Israel came to- gether to se her, and blessed her, and made a dance among them for her, and she toke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with oliues, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes and with songs in their mouthes.

CHAP. XVI.

Judeth prayseth God with a song. 14 She offreth to the Lord Olofernes stufte 15 Her commence, life and death, 16 All Israel lamenteth her.

17 Then Iudeth began this confession in all Israel, and all the people sang this song with a loude voyce.

18 And Iudeth said, Beginne vnto my God with tymbrels: sing to my Lord with cym- bales: tune vnto him a psalme: exalt his praise, and call vpon his Name.

19 For God breaketh the battels, and pitched his campe in the middles of the people, & delivered me out of the hand of the per- secutors.

20 Assur came from the mountaines for the of the North: he
came with thoufands in his armie, whose multitude hath shut
vp the riuers and their horsemen haue co-

Lilli.

Chap. 2. 20.

Iudeth.

uered the valleis.

He said that he wolded burne vp my borders & kill my yong men with the swords, and dash the sucking children against the ground, & make mine infants as a pray, and my virgines a spoile.

6 But the almightie Lord harhe broght them to naught by the hand of a woman.

7 For the mightie did not fall by the yong men, nether did the sinnes of Titan smitte him, nor the hie gyants muade him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.

8 For the put of the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bounde vp her heere in a coife, and toke a linen garment to deceive him.

9 Her slippers rauifhed his eyes: her beautie toke his minde prisoner, and the fauchin passed through his necke.

10 The Perifiss were astonifhed at her boldenes, and the Medes were troubled with her hardines.

11 But mine afflicted rejoyced, & my feble ones frowned: then they feared, they lifted vp their voyce and turned backe.

12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battel of the Lord.

13 I wil sing vnto the Lord a song and praise, O Lord, thou art great and glorious, maruelous and inuincible in power.

14 Let all thy creatures ferue thee: * for thou hast spoken and they were made: thou hast sent thy Spirit, and he made them vp: & there is none that can refitt thy voyce.

15 For the mountains leape vp from their fundacions with the waters: the rockes melt at thy prefence like waxe: yet thou art merciful to them that feare thee.

16 For all sacrifice is to little for a fwete fa-

uour, and all the fat is to little for thy burne offering: but he that feareth the Lord, is great at all times.

17 Wo to the nacions that rise vp against my kinred: the Lord almightie wil take vengeance of them in the day of iudgement, in fending fyre and wormes vpon their flesh, and they shal feele them & wepe for euer.

18 After, when they went vnto Ierufalem, they worshiped the Lord, and aflone as the people were purified, they offered their burnt offrings, and their fre offrings, and their giftes.

19 Iudeth alfo offred all the fluffe of Olofeines, which the people had giuen her, and gaue the canopie which fte had taken of his bed, for an oblation to the Lord.

20 So the people rejoyced in Ierufalem by the Sanctuarie, for the space of thre moneths, and Iudeth remained with them.

21 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honorable in all the countrey.

22 And manie defired her, but none had her companie all the dayes of her life after that Manaffes her housband was dead, & wis gathered to "his people.

23 But fhe increafed more and more in honour, and waxed olde in her housbands houfe, being an hundreth and fiue yeie olde, & made her maid fre: fo fhe dyed in Bethulia, and they buryed her in the graue of her housband Manaffes.

24 And* the houfe of Israel lamented her feuen daies, & before fhe dyed, fhe did distribute her goods to all chem that were nerest of kinred to Manaffes her housband, and to them that were the nerest of her kinred.

25 And there was none that made the children of Israel anie more afraid in the daies of Iudeth, nor a long time after her death.

Or her people.

Gm 32,36

Efthet.

Gm 1,24. gal 33,5.

Apocrypha.

ESTHER.

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*Certeine porcions of the ftorie of Efther,
which are founde in fome Greke and Latin
tranflations.*

Which follow the tenth chapter.

4 HEN Mardocheus faid, God hathe done thofe things.

5 For I remember a drea- me, which I fawe concer ning thefe matters, and there was nothing there- of omitted.

6 A litle fountaine which became a flood, and was a light, and as the funne, & as mu- che water, this flood was Efther whome the King married, and made Quene.

7 And the two dragons are I and Aman.

8 And the people are they that are affem- bled to deftroie the name of the Iewes.

9 And my people is Ifi ael, which cryed to God, and are faued: for the Lord hathe fa- ued his people, and the Lord hathe deliue- sed vs from all thefe euils, and God hathe wrought fignes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hathe he made two lottes, one for the people of God, and another for all the Gentiles.

11 And thefe two lottes came before God for all nations, at the houre and time ap- pointed, and in the day of iudgement.

12 So God remembered his owne people, & iuftified his inheritance.

13 Therefore thofe dayes fhalbe vnto the in the moneth Adar y fortenth and fifteth day of the fame moneth, with an affemble and ioye, and with gladnes before God, according to the generations for euer a- mong his people.

CHAP. XI.

1 IN the fourth yere of the reigne of Pto- lomeus and Cleopatra Dofitheus, who faid he was a Priest and Leuite, and Pto- lomeus his fonne, that broght the former letters of Phturai,

which thei faid Lyfi- machus the fonne of Ptolomeus, which was at Ierufalem, interpreted,

2 In the fecond yere of the reigne of great Artaxerxes in the fifte day of the moneth Nifan Mardocheus the fonne of Iarus, the fonne of Semei the fonne of Cis of the tribe of Beniamin had a dreame,

3 A Iewe dwelling in the citie of Sufis, a noble man, that baie office in y Kings court.

4 He was also one of the captiuettes which Nabuchodonosor for the King of Babylon broght from Ierufalem with Iechonias.

5 And thus was his dreame, Beholde a noyse

of a tempeft with thunders, and earth quakes, and uproare in the land.

6 Beholde two great dragons came forth ready to fight one againft another.

7 Their crye was great, whereby all the heathen were ready to fight againft the righteous people.

8 And the fame day was full of darkenes & obfcuretie, & trouble, & anguifh: yea, aduerfitie, and great affliction was vpon y earth.

9 For then the righteous fearing their afflictions, were
amafed, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle wel grewe into a great
ruiet, and flowed ouer with great waters.

11 The light & the funne rofe vp, & y low- lie were exalted, &
deuoured the glorious.

12 Now when Mardocheus had fene this dreame, he awoke
and rofe vp and thoght in his heart vntil y night, what God
wolde do, & fo he defited to know all the matter.

CHAP. XII.

1 A T the fame time dwelt Mardocheus in the Kings court with
Bagathas, and Thara, the Kings eunuches & kepers of the
palace.

2 *But when he heard their purpofe, and their imaginaciós, he
perceived that they went about to lay their hands vpon the
King Artaxerxes, and fo he certified the King thereof.

3 Then caufed the King to examine y two eunuches with
torments, and when they had confessed it, they were put to
death.

4 This the King caufed to be put in the Chronicles.
Mardocheus alfo wrote the fame thing.

5 So the King comâded that Mardocheus fhalde iema: ne in the court, and for the aduertifement, he gaue him a rewarde.

6 But Amâ the fonne of Amadathus y Aga- gite, w was in great honour and reputacio with the King, went about to huit Mardocheus & his people, becaufe of the two eunuches of y King y were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes againft the Iewes. 2
The prayer of Mardocheus.

1 The copie of the letters was this, The great King Artaxerxes writeth thefe things to y princes & gouennours y are vn- der him from India vnto Ethiopia in an hundreth and feuen and twétie prouinces.

Efther 2,22. & 6,2.

Ioseph Am ing li. 2,20 chap 6.

LIII.ii

The letter.

Esther.

2 When I was made lord ouer manie people, & had subdued the whole earth vnto my dominion, I wolde not exalte my self by the teafon of my power, but purpofed with equite alway and

getelnes to gouerne my subiects, and wholly to fet them in a peaceable life, and thereby to bring my kingdome vnto traquillitie, that me might safely go thorow on euterie fide, and to renew peace againe, which all men defire.

3 Now when I afked my counfelers how taefe things might be broght to paffe, one that was conuersant with vs, of excellent wifdome, and constant in good wil, and shewed him self to be of sure fidelitie, which had the feconde place in the kingdome, euen Aman,

4 Declared vnto vs, that in all naciós there was fcatered abroad a rebellious people, that had Lawes contrarie to all people, and haue alway difpifed the commandements of Kings, and fo that this general empire, that we haue begonne, can not be gouerned without offence.

5 Seing now we perceive, that this people alone are altogether contrarie vnto euerie man, vfing ftrange and other maner of lawes, and hauing an euil opinion of our doings, and go about to ftablifhe wicked matters, that our kingdome fhulde not come to good eftate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, & is as our feconde father) fhall all with their wines and childre be deftroyed and rooted out with the fworde

of their enemies without all mercie, and that none be fpared
the fortenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and now alfo haue euer bene
rebellious, may in one day with violence be thrufted downe into
the hell, to the intente that after this time our affaires may be
without troubles, and wel gouerned in all pointes.

8 Then Mardocheus thoght vpon all the workes and of the
Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the King almightie (for all things are
in thy power) and if thou haft appointed to faue Ifrael, there is
no man that can withftande thee.

10 For thou haft made heauen and earth, and all the wonderous
things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can
refift thee, which art the Lord.

12 Thou knoweft all things, & thou knoweft, Lord, that it was
nether of malice, nor prefumption, nor for anie defire of glorie,
that I did this, and not bowe downe to

proude Aman.

13 For I wolde haue bene content with good wil for the
faluation of Ifrael, to haue kift the fole of his fete.

14 But I did it, becaufe I wolde not preferre the honour of a man aboue the glorie of God, and wolde not worfhip anie but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, ô Lord God and King, haue mercie vpon thy people : for they imagine how they may bring vs to naught, yea, they wolde deftroye the inheritance, that hathe bene thine frô the beginning.

16 Difpife not the porcion, which thou haft deliuered out of Egypt for thine owne self.

17 Heare my prayer, and be merciful vnto thy portion : turne our forowe into ioye, that we may liue, ô Lord, and praife thy Name: fhut not the mouthes of them that praife thee.

18 All Ifrael in like maner cryed mofte earnestly vnto the Lord, becaufe that death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her, and her people.

1 O Vene Esther alfo, being in danger of death, reforted vnto the Lord, 2 And laid away her glorious apparel, and put on the garments of fighing, and mourning. In the ftead of precious ointment, fhe fcattered afhes, and dongue vpon her head: and fhe humbled her bodie greatly with fafting, and all the places of her ioye filled fhe with the heere that fhe plucte of.

3 And fhe prayed vnto the Lord God of Ifrael, faying, O my Lord, thou onely art our King: helpe me defolate womâ, which haue no helper but thee.

4 For my danger is at hand.

5 Frô my youth vp I haue heard in the kinred of my father, that thou, ô Lord, tokeft Ifrael from among all people, and our fathers from their predeceffours for a perpetual inheritance, and thou haft performed that which thou dideft promife them.

6 Now Lord, we haue finned before thee: therefore haft thou giuen vs into the hâds of our enemies.

7 Becaufe we worhipped their gods, ô Lord, thou art righteous.

8 Neuertheles, it fatiiffieth them not, that we are in bitter captiuitie, but they haue froken hands with their idoles,

9 That thei wil abolifh the thing that thou with thy mouth haft ordeined, & deftroie thine inheritance, to fhut vp the mouthe of them that praife thee, and to quence the glorie of thy téple, and of thine altar,

10 And

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10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshlie King for euer.

11 O Lord, giue not thy scepter vnto them that be nothing, lest thei laugh vs to scorne in our miferie: but turne their deuife vpon them selues, and make him an example, that hathe begonne the fame against vs.

12 Thinke vpon vs, ô Lord, and shewe thy self vnto vs in the time of our diftreffe, and ftrenghen me, ô King of gods, and Lord of all power.

13 Giue me an eloquée speache in my mouth before the Lion: turne his heart to hate our enemie, to deftroie him, and all suche as confent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitarie, which haue no defence but onely thee.

15 Thou knowest all things, ô Lord: thou knowest, that I hate the glorie of the vn-righteous, & that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpo mine head, what time as I

muft shewe my self, & that I abhorre it as a me-struous cloth,
& that I weare it not when I am alone by my self,

17 And that I thine hand maide haue not eaten at Amans table,
and that I haue had no pleasure in the Kings feaft, nor drunke
the wine of the drinke offrings.

18 And that I thine hand maide haue no ioye fence the day that
I was broght he-ther, vntil this day, but in thee, ô Lord God of
Abraham.

19 O thou mightie God aboue all, heare the voyce of them,
that haue none other hope, and deliuer vs out of the hand of
the wicked, and deliuer me out of my seare.

CHAP. XV.

1 Mardocheus moueth Esther to go in to the King and make
intercession for her people. 2 And she performeth his request.

3 Mardocheus also bade Esther to go in vnto the King, and
pray for her people, and for her countrey.

4 Remember, faith he, the daies of thy lowe estate, how thou
waft nourished vnder mine hand: for Aman which is next vnto
the King, hathe giuen sentence of death against vs.

5 Call thou therefore vpon the Lord, and speake for vs vnto the
King, and deliuer vs from death.

6 And vpon the thirde day when she had ended her prayer, she laid away the mourning garments, and put on her glorious apparel,

7 And decete her self goodly, after that she had called vpon God, which is the beholder and fauour of all things, & toke two handmaides with her.

8 Vpon the one she leaned her self, as one that was tender.

9 And the other followed her, and bare the traine of her vesture.

10 The shine of her beautie made her face rose coloured: and her face was cheerful & amiable, but her heart was forowful for great seare.

11 Then she went in thorow all the dores, and stode before the King, and the King fate vpon his royal throne, & was clothed in his goodlie araye, all glittering with golde and precious stones, and he was very terrible.

12 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Quene sel downe, and was pale and faint and leaned her self vpo the head of the maide, that went with her.

13 Neuertheles, God turned the Kings min de y he was gentle, who being careful, leaped out of his throne, and toke her in his

armes, til she came to her self againe: and comforted her with
louing wordes, and said,

14 Esther, what is the matter? I am thy brother, be of good
cheare,

15 Thou shalt not dye: for our commande-ment toucheth the
comons, and not thee. Come nere.

16 And so he helde vp his golden sceptre, & laid it vpon her
necke,

17 And kissed her, and said, Talke with me.

18 Then said she, I sawe thee, ô lord, as an Angel of God, &
mine heart was troubled for seare of thy maiestie.

19 For wonderful art thou, ô lord, and thy face is ful of grace.

20 And as she was thus speaking vnto him, she sel downe
againe for faintnes.

21 Then the King was troubled, and all his seruants comforted
her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reun-keth
those which he first sins for the.

1 The great King Artaxerxes, which reigneth from India vnto Ethiopia, ouer an hundreth and seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proude,

3 And indeuoure not onely to hurt our subiects, but not content to liue in wealth, do also imagine destruction against those that do them good,

4 And take not onely all thakefulnes away Lill.iii.

Isfoph Anti. 11.chap.4.

WISDOM of Salomon.

from men, but in pride & presumption, as they that be vnamindeful of benentes, thei thunke to escape the vengeance of God, that seeth all things, & is cotrariæ to euil.

5 And oft times manie, which be set in office, and vnto whome their friends causes are committed, by vaine inufemets do wrappe them in calamities, that can not be remedied: for thei make them partakers of innocent blood,

6 And disceitfully abuse the simplicitie, & gentlenes of princes with lying tales.

7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of suche pestilences as are not wrothe to beare rule.

8 Therefore we must take hede hereafter, that we may make y kingdome peaceable for all me, what chage so euer shal come,

9 And discern the things that are before our eyes, to withstand the with gentlenes.

10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a stragei from the Persians blood, and farre from our goodnes, was receiued of vs,

11 And hathe proued the friendship that we beare towarde all nations, so that he was called our father, and was honored of euerie man, as the next persone vnto the King.

12 But he colde not vse him self soberly in this great dignitie,
but wet aboute to deprive vs of the kingdome, & of our life.

13 With manifolde disceite also hathe he desired to destroye
Mardocheus our prefer uer, which hath done vs good in all
things, and innocent Esther the partaker of our kingdome, with
all her nation.

14 For his minde was (when he had taken them out of the way)
to lay waite for vs, and by this meanes to translate the
kingdome of the Persians vnto them of Ma-
cedonia.

15 But we finde that the Iewes (which were accused of this
moste wicked ma that thei might be destroyed) are no euil
doers, but vse moste iust Lawes,

16 And that they be y children of the moste high and almightie
and euer liuing God, by whome the kingdome hathe bene
prefereued vnto vs, and our progenitours in verie good ordre.

17 Wherefore ye shal do wel, if ye do not put in execution
those letters, that Aman the sonne of Amadathus did write vnto
you.

18 For he that inuented them, hageeth at Sufis before the gates
with all his familii, & God (which hathe all things in his
power) hathe spedely rewarded him after his deseruing.

19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may freely liue after their owne Lawes.

20 And ye shal aide them, that vpon the thir tenth day of the twelfth moneth Adar thei may be aduenged of them, which in the time of their trouble wolde haue oppressed them.

21 For almightie God hathe turned to ioye the day, wherein the chosen people shulde haue perished.

22 Moreouer, among other solemne daies ye shal kepe this day with all gladnes,

23 That bothe now & in time to come this day may be a remembrance of deliuerace for vs and all suche as loue the prosperitie of the Persians, but a remembrance of destruction to those that be sedicious vnto vs.

24 Therefore all cities and countreis that do not this, shal horribly be destroyed with sworde and fyre, and shal not onely not be inhabited of men, but be abhorred also of the wilde heastes and foulds for euer.

THE WISDOM

of Salomon.

CHAP. I.

1 How we oghe to searche and enquire after God. 2 Who be these that finde him. 3 The holy Gof. 4 12 We oghe to flee from backlyung and murmuring. 13 Whereof death cometh. 14 Righteousshes & unrighteousshes.

[illegible]

Den. 4. 19. 2. chro. 11. 4.

Oue righteouses, ye that be Iudges of the earth: thinke
reuerently of the Lord, & seke him in simplicitie of heart. For
he wil be founde

of them that tempte him not, & appeareth

vnto suche as be not vnfaithful vnto him. 3 For wicked thoughts
seperate from God: and his power when it is tryed, reprobeth
the vnawife,

4 Because wisdom can not enter into a wicked heart, nor dwell
in the body that is sub iect vnto sinne.

5 For the holy* Spirit of discipline sleeth from disceit, &
withdraweth him self from the thoghts y are without
vnderstanding, and is rebuked when wickednes cometh.

6 For the Spirit of wisdom* is louing, and Gal. 1. 22

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Deu 4.23.

Exch. 13.23. & 23.11.

Iob 7.7. mat 12.23. t cor 15.30.

will not absolve him, y blasphemesh with his lipper: for God is a witnes of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the same that maintaineth all things, hath knowledge of the voyce.

8 Therefore he that speaketh vnrighteous things, can not be hid: neither shall the iudgement of reproche let him escape.

9 For iniquities shall be made for the thoughts of the vngodlie, and the fountaine of his wordes shall come vnto God for the correction of his iniquities.

10 For y care of ielousie heareth all things, and the noyse of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from slander: for there is no word so secret, that shall go for nought, & the mouth that speaketh lies, flaieth the foule.

12 Seke not death in the error of your life: *deftioye not your felues thorow the workes of your owne hands.

13 *For God hathe not made death, nether hathe he pleafure in the deftruction of the liuing.

14 For he created all things, that thei mig he haue thei being: and the generations of the worlde are preferued, and there is no poyfon of deftruction in them, & the kingdome of hell is nor vpon eath.

15 For righteousnes is immortal, but vnrighteousnes bringeth death.

16 And the vngodlie call it vnto them both with hands and wordes: and while they thinkte to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthie to be partakers thereof.

CHAP. II.

The imaginations and defires of the wicked, & their coun fol against the faithful.

1 For the vngodlie fay, as they falfely imagine with them felues, * Our life is fhorte and tedious: and in the death of a man there is no recouerie, nether was any knowen that hathe returned from the graue.

2 For we are borne at all aduenture, and we ſhalbe hereafter as
thogh we had neuer bene: for the breth is a ſmoke in our
noſtrels, and the wordes as a ſparke raied out of our heart.

3 Which being extinguiſhed, the body is turned into aſhes, and
the ſpiric vaniſheth as the ſoft aire.

4 Our life ſhal paſſe away as the trace of a cloude, & come to
nought as the miſt that is driven away with y beaumes of the
funne, and caſt downe with the heat thereof. Our name alſo
ſhalbe forgotten in time,

and no man ſhal haue our workes in remembrance.

5 *For our time is as a ſhadowe that paſſeth away, and after our
end there is no returning: for it is faſt ſealed, ſo that no man
cometh again.

6 *Come therefore, and let vs enioye the pleaſures, that are
preſent, & let vs cherefully vſe the creatures as in youth.

7 Let vs fill our ſelues with coſtly wine and ointements, and
let not the floure of life paſſe by vs.

8 Let vs crowne our ſelues with roſe buddes afore they be
withered.

9 Let vs all be partakers of our wantonnes: let vs leaue ſome
token of our pleaſure in euerie place: for that is our porcio, and
this is our lotte.

10 Let vs oppresse the poore, that is righteous: let vs not spare the widdowe, nor reuerence the white heeres of the aged, that haue liued many yezes.

11 Let our strength be the lawe of vnrighteousnes: for the thing that is feble, is reprobued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profite, & he is coltrarie to our doings: he checketh vs for offending against the Lawe, and blameeth vs as transgressours of discipline.

13 He maketh his boaste to haue the knowledge of God: and he calleth him self the sonne of the Lord.

14 He is made *to reprove our thoughts*. 15 *It grieueth vs also to loke* vpon him: for his life is not like other mens: his waies are of another facion.

16 He counteth vs as bastandes, and he withdraweth him self from our waies as from filthines: he commendeth greatly the latter end of the nift, and boasteth that God is his father.

17 Let vs se then if his woi des be true: let vs proue what end he shal haue.

18 For if the righteous ma be the * sonne of God, he wil helpe him, & deliuer him fro the hands of his enemies.

19 Let vs * examine him with rebukes and tormets, that we may knowe his mekenes, and proue his paciance.

20 Let vs condemne him vnto a shamefull death: for he shal be preferred as he him self faith.

21 Suche things do they imagine, and go astraye: for their owne wickednes hath blinded them.

22 And they do not vnder stand the mysteries of God, nether hope for the reward of righteousness, nor can discern the honour of the foules that are fautes.

23 For God created man without corruption, and made him after the * image of his owne likenes.

Lill. iii.

Wisdome of Salomon.

Gen 1.2.

24 *Neuertheles, thorow enuy of the deuill came death into the worlde: and they that holde of his side, proue it.

CHAP. III.

1 The conuersacion and assurance of the righteous. 7 The rewards of the faithful 11 Who are miserable.

Deut.33.3.

1 B Vt the * foules of the righteous are in the hand of God, and no torment fhall touche them.

Chap.5.4.

2 *In the fight of the vniffe thei appeared to dye, and their end was thought grieuous,

3 And their departing from vs, deftruction, but they are in peace.

4 And though they fuffes paine before men, yet is their hope full of immortalitie.

Rom 8.24.

2 Cor 1.1.

1 Pet.1.13.

Eund 16.2.

deut.8.2.

5 They are punished, but in fewe things, yet in many things fhall they be wel rewarded: for God proueth them, & findeth them mete for him self.

6 He tryeth them as the golde in the forna ce, and receiueth them as a perfect frute offtring.

Mat 12.43.

7 *And in the time of their vision they shall shine, and runne through as the sparkes among the stubble.

Mat.19.28.

8 They shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.

1.Cor.4.2.

9 They that trust in him, shall vnderstand the trueth, and the faithful shall remaine with him in loue: for grace and mercie is among his Saintes, and he regardeth his elect.

Mat.21.41.

10 *But the vngodlie shall be punished according to their imaginacions: for they haue despised the righteous, and forsaken the Lord.

11 Who so despiseth wisdom and discipline, is miserable, and their hope is vaine, & their labours are foolish, and their works vnprofitable.

12 Their wiues are vndiscrete, & their children wicked: their offspring is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: *the shall haue frute in the visitation

of the foules,

14 And the eunuche, which with his hands hathe not wrought iniquitie, nor imagined wicked things againſt God: for vnto him ſhal be giuen the ſpecial gift of faith, and an acceptable porcion in the Temple of the Lord.

15 For glorious is ffrute of good labours, and the roote of wiſdome ſhal neuer fade away.

16 But the children of adulterers ſhal not be partakers of the holy things, and the ſeed of the wicked bed ſhalbe rooted out.

17 And though they liue lóg, yet ſhal they be nothing regarded, and their laſt age ſhalbe without honour.

18 If they dye haftely, they haue no hope,

ne:her comfort in the day of tryal.

19 For horrible is the end of the wicked generation.

CHAP. XIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithful.

1 B Etter is barenes with vertue: for the memorial thereof is immortal: for it is known with God and with men.

2 When it is present, we take example thereof, and if it go away, yet they desire it: it is always crowned and triumpheth, and winneth the battle and the undefiled rewardes.

3 But the multitude of the vngodlie which abunde in children, is vnprofitable: & the bastard plates shal take no depe roote, nor laye any fast fundacion.

4 For though they budde forth in the branches for a time, * yet they shal be shaken with the winde: for they stand not fast, and thorowe the vehemencie of the winde they shalbe rooted out.

5 For the vnperfect branches shalbe broke, & their frute shalbe vnprofitable & fower to eat, and mete for nothing.

6 For all the children that are borne of the wicked bed, shalbe wines of the wickednes against their parents when they be asked.

7 But though the righteous be preuented with death, yet shal he be in rest.

8 For the honorable age is not that which is of long time, nether that which is measured by the number of yeres.

9 But wisdom is the graye heere, and an undefiled life is the olde age.

10 *He pleased God, & was beloned of him, Gen 7.24. so that where as he liued amóg finne: s, he cō.11.5. tranfiated him.

11 He was take away, left wickednes shulde alter his vnderstanding, or deceit beguile his minde.

12 For wickednes by bewitching obfcureth the things that are good, & the vnstedfastnes of concupifcece peruerteth the fimple minde.

13 Though he was fone dead, yet fulfilled he muche time.

14 For his foule pleased God: therefore hafted he to take him away from wickednes.

15 Yet the people fe & vnderftand it not, & cofider no fuche things in their hearts, how that grace and mercie is vpon his Saintes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, cōdemneth the vngodlie which are liuing: & the youth that is fone btocht to an end, the long life of the vnrighteous.

17 For they fe the end of the wife, but they vnderftand not what God hath deuifed for him, and wherefore the Lord hath preferred

Apocrypha.

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ferued him in safetie.

18 They fe him and defpife him, but the Lord wil laugh them to fcorne,

19 So that they fhall fall hereafter without honour, and fhall haue a fhame among the dead for euermore: for without ante voyce fhall he burfte them and caft them downe, and fhake them from the fundations, fo that they fhallbe vterly wafted, and they fhallbe in forowe, and their memorial fhall perish.

20 So they being afraied, fhall remember their finnes, & their owne wickednes fhall come before them to conuince them.

CHAP. V.

1 The conftannnes of the righteous before their perfecutors. 14 The hope of the vnffftibilis waine. 15 The bleffednes of the fauntes and godlie.

1 Then fhall the righteous ftad in great boldenes before the face of fuche as haue tormented him, and taken away his labours.

2 When thei fe him, thei fhallbe vexed with horrible feare, and fhallbe amafed for his wonderful deliuerance,

3 And fhall change their mindes, and figh for grief of minde,
and fay within them felues, This is he whome we fometime had
in derifion, and in a parable of reproche.

Chap 3,2. 4 *We fooles thought his life madnes, and his end
without honour.

5 How is he counted among the children of God, and his
potcion is among the Saintes!

6 Therefore we haue erred from the waye of trueth, and the
light of righteous has he not fhined vnto vs, and the funne of
vnderftanding rofe not vpon vs.

7 We haue wearied our felues in the waye of wickednes and
defuccion, and we haue gone through daſgerious waies: but we
haue not knowen the way of the Lord.

8 What hathe pride profited vs? or what profite hathe the
pompe of riches broght vs?

1 Chro 19,15 9 All thoſe things are *paſſed away like a fhadow,
and as a poſte that paſſeth by:

10 As a ſhippe that paſſeth ouer the waues of the water, which
when it is gone by, the trace thereof can not be founde, nether
the path of it in the floods:

Trou. 30.19. 11 Or as * a birde that fleeth thorowe in the aire,
and no man can ſe anie token of her paſſage, but onely heare

the noife of her wings, beating the light winde, parting the aire thorow the vehemencie of his going, & fleeth on fhaking her wings, where as afterwards no token of her way can be founde:

12 Or as when an arrowe is fhott at a marke, it parteth the aire, which immediatly cometh together againe, fo that a man can not knowe where it went thorowe.

13 Euen fo we, affone as we were borne, we beganne to diuwe to our end, and haue fhwed no token of vertue, but are confumed in our owne wickednes.

14 For the hope of the vngodlie is like the Iob 2,9. pfall. duft that is blowne away with the winde, 1,4. & 143,4. and like a thinne fume that is fcartered a- prou 10,21. broad with the ftorme, and as the fmoke, which is difperfed with the winde, and as the remembrance of him paffeth, that tarieth but for a day.

15 But the righteous fhall liue for euer: their rewarde alfo is with the Lord, & y^e moſte High hathe care of them.

16 Therefore fhall they receiue a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand fhall he couer them, and with his aime fhall he defende them.

17 He ſhal take his ielouſie for armour, & ſhal arme the creatures to be reuenged of the enemies.

18 He ſhal put on righteous ſon for a breſt-plate, and take true iudgement in ſtead of an helmet.

19 He wil take holines for an inuincible ſhield.

20 He wil ſharpē his fierce wrath for a ſworde, and the worlde ſhal fight with him againſt the vnwife.

21 Then ſhal the thunder boltes go ſteight out of the lightnings, and ſhal flee to the marke as out of the bent bowe of y clouds, and out of his angre that throweth ſtones, ſhal thicke hail be caſt, and the water of the ſea ſhalbe wrothe againſt them, & the floods ſhal mightely ouen flowe.

22 And a mightie winde ſhal ſtand vp againſt them, and like a ſtorme ſhal ſcatter them abroad. Thus iniquitie ſhal bring all the earth to a wilderneſſe, and wickednes ſhal ouerhtowe the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are alſo exhorred to ſearche willome.

1 H Eare therefore, dye Kings, and vnderſtand: learne, ye that be iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes & glorie in the multitude of people.

3 For the rule * is giuen you of the Lord, Rem. 13,2. and power by the moſte High, which wil trye your workes, and ſearche out your imaginations.

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the wil of God,

5 Horribly and fodenly wil he appeare vnto you: for an hard iudgement ſhal they haue that heare rule.

6 For he that is moſte lowe, is worthie met-Mmmm.1.

Wiſdome of Salomon.

Drus.10,17. 2.chro,19.7. tob.24,19. eccles 31,16. all 10,24.
rom 2,11.gal 2,4.eph 6,9. col.3,25. 1. pet.1,17.

cie, but the mightie ſhalbe mightely tor-mented.

7 For he that is Lord ouer all, wil ſpare no "perfone, nether ſhal
he feare anie great- nes: for he hathe made the ſmall and great,
and careth for all a like,

8 But for the mightie abideth ſſorer tryal. 9 Vnto you therefore,
ô tyrants, do I ſpeake, that ye may learne wiſdome, and not go
amiffe.

10 For they that kepe holines holily, ſhalbe holie, and they that
are learned there, ſhal finde a defence.

11 Wherefor: let your delite vpô my wor- des & deſire them, &
ye ſhalbe inſtructed.

12 Wiſdom: ſhineth & neuer fadeth away, and is eaſely ſene of
them that loue her, & founde of ſuche as like her,

13 She preuenteth them that deſire her, that ſhe may firſt ſhewe
her ſelf vnto them.

14 Whoſo awaketh vnto her betimes, ſhal haue no great trauail:
for he ſhal finde her fitting at his dores.

15 To thinke vpon her then is perfite vn- derſtanding: and who
ſo watcheth for her, ſhalbe ſone without care.

16 For she goeth about, seeking such as are mete for her, and
sheweth her self chere- fully vnto them in the wayes, and
meteth them in euerie thought.

17 For the moste true desire of discipline is her beginning: and
the care of discipli- ne is loue:

18 And loue is the keeping of her lawes: and the keeping of the
lawes is the assurance of immortalitie:

19 And immortalitie maketh vs nere vnto God.

20 Therefore the desire of wisdom lea- deth to the kingdom.

21 If your delight be then in thrones, & scepters, ô Kings of
the people, honour wisdom, that ye may reign: for euer.

22 Now I wil tell you what wisdom is, & whence it cometh,
& wil not hide the mysteries from you, but wil feke her out
from the beginning of her natiuitie, and bring the knowledge
of her into light, and wil not kepe backe the trueth.

23 Nether wil I haue to do with consuming studie: for such a
man shal not be partaker of wisdom.

24 But the multitude of the wife is the pre- seruacion of the
worlde, and a wise King is the staye of the people.

25 Be therefore instructed by my wordes, & ye shal haue
profite.

CHAP. VII.

Wifdome egite to be preferred above all things.

1 My felf am alfo mortal and a man li- ke all other, and am come of him that was firft made of the earth.

2 And in my mothers wôbe was I facioned

to be ftefh in ten moneths: I was "brought Iob.10,10. together into blood of the fede of man, and by the pleafute that cometh with flope.

3 And when I was borne, I receiued the cō- mune aire, and fel vpon the earth, which is of like nature, crying & weping at the firft as all other do.

4 I was nourifhed in fwadling clothes, and with cares.

5 For there is no King that had anie other beginning of birth.

6 All "men then haue one entrance vnto li- Iob.2,21. fe, and a like going out. 1 tim 6,7.

7 Wherefore I praied, and vnderftanding was giuen me: I called & the Spirit of wif- dome came vnto me.

8 I preferred her to fcepters and thrones, & counted riches nothing in comparifon of her.

9 "Nether did I compare precious stones Iob 28,13. vnto her:
for all golde is but a litle grauel in respect of her, and filues
shalbe counted but clay before her.

10 I loued her aboue health and beautie, & purposed to take
her for my light: for her light can not be quenched.

11 All "good things therefore came to me 1.King 3 19.
together with her, and innumerable riches matt.4,15. throw
her hands.

12 So I was glad in all: for wisdom was the author thereof, & I
knew not that she was the mother of the se things.

13 And I learned vnfeignedly, & communicated without enuie,
and I do not hide her riches.

14 For she is an infinite treasure vnto men, which who so vse,
become partakers of the loue of God, & are accepted for the
gifts of knowledge.

15 God hath granted me to speake according to my minde,
and to iudge worthely of the things, that are giuen me: for he is
the leader vnto wisdom, and the director of the wife.

16 For in his hand are bothe we and our wordes, and all
wisdom, & the knowledge of the works.

17 For he hath giue me the true knowledge of the things that
are, so that I knowe how the worlde was made, and the powers

of the elements,

18 The beginning and the end, & the mid- des of the times:
how the times alter, and the change of the seasons,

19 The course of the yere, the situation of the flames,

20 The nature of living things, and the furiousnes of beasts,
the power of winds, and the imaginations of men, the diversities
of plants, and the virtues of roots.

21 And all things bothe secret and knowne do I knowe: for
wisdom is the worker of all

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all things, hath taught me it.

22 For in her is the spirit of understanding, which is holie, the
only begotten, manifolde, subtil, moueable, cleare, undefiled,
e-uent, not hurtful, louing the good, sharpe, which can not be
letted, doing good,

23 Courteous, stable, sure, without care, hauing all power,
circumsp: ct in all things, and passing through all, intellectual,
pure and subtil spirits.

24 For wisdom is nimbler then all nimble things: she goeth
thorow and attemeth to all things, because of her purenes.

25 For the is y breth of the power of God, and a pure influence that floweth from the glorie of the Almightyes: therefore can no defiled thing come vnto her.

26 For * the is the brightness of the euer-lasting light, the vndefiled muroure of the majestic of God, and the image of his goodnes.

27 And being one, she can do all things, and remaining in her self, remueth all, and according to the ages she entreth into the holie foules, and maketh them the friends of God and Prophetes.

28 For God loueth none, if he dwell not with wisdom.

29 For she is more beautiful then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night cometh vnto it, but wickednes can not outcrome wisdom.

CHAP. VIII.

The effects of wisdom

1 She also eacheth from one end to another mightely, and comely doeth she order all things.

2 I haue loued her, and fight her from my youth: I defired to
marrye her, fuche loue had I vnto her beautie.

3 In that she is conse: fant with God, it commendeth her
nobilitute: yea, the Lord of all things loueth her.

4 For she is the fcholemasties of the knowledge of God, and
the chofer out of his workes.

5 If riches be a poffection to be defired in this life, what is
richet then wisdom, that worketh all things?

6 For if prudencie worketh, what is it among all things, that
worketh better then she?

7 If a man loue righteousness, her labours are vertuous: for the
teacheth sobernes & prudencie, righteousness and strength,
which are the moſte profitable things that men can naue in this
life.

8 If a man defire great experience, she can tell the things that
are past, and difce: ne things to come: she knoweth the
subtilites

of worder, and the solutions of danke sentences: she foreseeth
the signes and wonders, or euer they come to paffe, and the
fucces of feafons and times.

9 Therefore I purpofed to take her vnto my companie,
knowing that she wolde counfel me good things, and comfort

me in cares and griefs.

10 For her fake fhall I haue glorie among the multitude and honour among the Elders thogh I be yong.

11 I fhall be founde of sharpe iudgement, fo that I fhall be maruelous in the fight of great men.

12 When I holde my tongue, they fhall abide my leasure: when I speake, they fhall heare diligently, & if I talke mache, they fhall laye their hands vpon their mouth.

13 Moreover, by her I fhall obteme immortalitie, and leaue an euerlasting memorial among them that come after me.

14 I fhall gouerne the people, and the nacions fhall be fubdued vnto me.

15 Horrible tyrants fhall be afraied when they heare me, among the multitude I fhall be counted good, and mightie in battel.

16 When I come home, I fhall reft with her: for her companie hathe no bitternes, and her fellowfhippe hathe no tediousfies, but mirthe and ioye.

17 Now when I confidered thefe things by my self, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortalitie,

18 And great pleafure is in her friendfhippe, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glorie by communing with her, I went about, feking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled bodie.

21 Newertheles, when I perceiued that I colde not mioye her, except God gaue her (and that was a pointe of wisdom also, to knowe whofe gifte it was) I went vnto the Lord, and befoght him, and with my whole heart I faid,

CHAP. IX.

A praier of Salomon to obteine wisdom.

1 God of fathers, and Lord of mereie, which haft made all things with thy worde,

2 And ordained man thorow thy wisdom, that he fluide haue * dominion ouer the Gen.1,2,4. creatures which thou haft made,

3 And gouerne the worlde according to e-Mmmm. ii.

Chr.1,3

Wisdom of Solomon.

quitie and righteousnes, & execute iudgement with an upright heart.

1. King 3.9. 4 Giue*me that wifdome, which fiteth by thy throne, and put me not out ftō among thy childr.n.

Tfal 116.16. 5 For I thy *feruant, & fonne of thine handmade am a feble perfone, & of a fhorte time, and yet leffe in the vnderftanding of iudgement and the lawes.

6 And though a man be neuer fo perfite among the children of men, yet if thy wifdome be not with him, he fhallbe nothing regarded.

1. Chr 22.5. 7 *Thou haft chofen me to be a King of thy people, and the iudge of thy fonnes & daughters.

8 Thou haft comanded me to buyld a temple vpon thine holy Mount, & an altar in the citie, wherein thou dwelleft, a likenes of thine holie Tabernacle, which thou haft prepfred from the beginning,

Prouer 8.22. 9 And thy*wifdome fi thee, which knoweth thy workes, which alfo was when thou madeft the worlde, and which knew what was acceptable in thy fight, and right in thy commandements.

10 Send her out of thine holy heaufs, & ftnd her from the throne of thy maftefite that fhe may be with me, & labour, that

I may know what is acceptable in thy fight.

11 For she knoweth and vnderstandeth all things, and she shal lead me soberly in my workes, & prefcie me by her glorie.

12 So shal my workes be acceptable, & then shal I gourme thy people righteoufly, & be mete for my fathefs throne.

Ifa 40.23 13 For* what man is he that can knowe the counfel of God? or who can thinke what the wil of God is?

14 For the thoughts of mortal men are fearful, and our forecastes are vncerteine,

15 Because a corruptible bodie is heaue vn to the foule, & the earthlie mafion kepeth downe the minde that is ful of cates.

16 And hardly can we difcerne the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then feke out the things that are in heaufn?

17 Who can know thy counfel, except thou giue him wifdome, and fend thine holy Spirit from aboufe?

18 For fo the waies of them which are vpon earth, are reformed, & men are taught the things that are pleafant vnto thee, and are prefrued thorow wifdome.

CHAP. X.

The deliuerance of the righteous and destruftion of the enemies
cometh thorow wifdome

1 She preftrued the firft father of the worlde, that was formed,
and kept him whē he was created alone, and brought him out
of his offence,

2 And* gaue him power to rule all things, Gen 2.20.

3 *But the vnrighteous in his wrath departed from her, and
perifhed by killing his brother in his furie.

4 For whole caufe the * earth was ouer- Gen 7.12. flown, but
wifdome preferued it againe, gouerning the iuft man by a little
wood.

5 Moreouer, * when the nacifons were toy- Gen 11.2. ned in
their malicious confederacies, ſhe knew the righteous, and
preferued him fauteles vnto God, and kept him fure, becaufe
ſhe loued him tenderly as a ſonne.

6 She preferued the righteous, * when the vngodlie perifhed,
when he fled from the fyr, that fel downe vpon the ſue cities.

7 Of whole wickednes the waſte land that ſmoketh, yet giueeth
teftimonie, and the trees that bear: ſtute that neuer cometh to
ripenes: and for a remembrance of the vnfaithful ſoule, there
ſtandeth a pillar of ſalte.

8 For all fuche as regarded not wifdome, had not onely this hurt, that they knewe not the things which were good, but alfo left behinde them vnto men a memorial of their foollifnes, fo that in the things wherein they finned, they can not lie hid.

9 But wifdome deliuered them, that ferued her.

10 *When the righteous fled becaufe of his brothei's wrath, fhe led him the right way, fhewed him the kingdome of God, gaue him knowledge of holie things, made him riche in his labours, and made his peines profitable.

11 Againft the couteoufnes of fuche as defrauded him, fhe ftode by him and made him riche.

12 She faued him from the enemies, and defended him from them, that lay in waite, and fte gaue him the price in a mightie battel, that he might knowe that the feare of God is ftronger then all things.

13 *When the righteous was folde, fhe fol- Gen. 17.28. foke him not, but deliuered him from fin &r 19.7. ne: fhe went downe with him into the all 7.10. dungeon,

14 And failed him not in the bandes, till fhe had brought him the fcepter of the realme, and power againft thofe that oppreffed him, and them that had accused him, fhe declared to be liers, and gaue him perpetual glorie.

15 *She deliuered the righteous people and Exod. 1.10. faulfles
fide from the nacifons that oppreffed them.

16 She entered into the foule of the feruant of the Lord, and
ftode* by him in wonders and fignes againft the terrible Kings.
Exod. 1.1.

17 She gaue the Saintes the rewards of their labours, and led
them for the a marueilous way: on the day time fhe was a
fhadow vnto

vnto

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vnto them, and a light of starres in the night.

Exod.14,22. 18 *She broght the thorow the red sea, and caryed
them through the great water,

19 But she drowned their enemies, and broght the out of the
botome of the depe.

20 So the righteous toke the spoiles of the vngodlie, * &
praised thine holy Name, o Lord, and magnified thy victorious
hand with one accorde.

21 For wisdom openeth the mouth of the dove, and maketh
the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners.
28 The great power and mercies of God.

2 She prospered their works in the hands of thine holy Prophets.

Exod.16,2. 3 *They went through the wilderness that was not
inhabited, and pitched their tents in places where there lay
no way.

Exod.17,20. 3 *They stood against their enemies, & were
adversaryed of their adversaries.

Num 20,21. 4 *When they were thirsty, they called upon thee,
and water was given them out of the hewn rock, and their thirst
was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by
the same were the Israelites helped in their need.

6 For in stead of a fountaine of running water, the enemies
were troubled at the corrupt blood, which was to rebuke the
commandment of the killing of the child, but thou gaufst
unto thine owne abundance of water unlooked for,

Exod.7,26. 7 Declaring by the thirst that was at that time *
how thou hadest punished thine aduersaries.

8 For when they were tryed and chastised with mercie, they
knewe how the vn- godlie were iudged and punished in wrath.

9 For these hast thou exhorred as a father, and proued them:
but thou hast condem- ned y other as a righteous King, whe
thou didest examine them

10 Whether they were absent or present, their punishment was
alike: for their grief was double with mourning, and the
remembrance of things past.

11 For when they perceived that through their torments good
came vnto them, they felt the Lord.

12 And seing the things that came to passe, at the last they
wondered at him, whome afore they had cast out, denied and
deri- ded: for they had another thirst then the iuste.

13 Because of the foolish deuiles of their wickedness
wherewith they were deceived, and worshiped serpents, that
had not the

vse of reason, & vile beastes, thou fendidst a multitude of
vnreasonable beastes vpon them for a vengeance, that they
might knowe, that wherewith a man sinneh, by the same also
shal he be punished.

14 *For vnto thine almightie hand, y made the worlde of
naught, it was not vnposti- ble to fend among them a multitude
of beares, or fierce lyons,

15 Or furious beasts newly created, and vn- knoweth, which
shulde breathe out blastes of fyre, and cast out smoke as a
tempest, or shoote horrible sparkes like lightnings out of their
eyes.

16 Which might not onely destroye them with hurting, but also
to kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with
one winde, being persecu-

ted by thy vengeance, and scattered abroa- de thorow the
power of thy Spirit: but thou hast ordered all things in
measure, nomber & weight.

18 For thou hast euer had great strength & might, and who can
withstand the power of thine krme!

19 For as the small thing that the balance weigheth, so is the
worlde before thee, & as a droppe of the morning dewe, that
falleth downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all
things, and makest as though thou fawest not the sinnes of
men, because they shulde amende.

21 For thou louest all the things that are, & hatesst none of them whome thou hast made: for thou woldest haue created nothing that thou hadest hated.

22 And how might anie thing endure, if it were not thy wil? or how colde anie thing be preferred, except it were called of thee?

23 But thou sparest all: for they are thine, o Lord, which art the louter of foules.

CHAP. XII.

2 The mercie of God toward sinners. 14 The works of God are vntreprenable. 19 God gouth leasure to repent.

1 For thine incorruptible spirit is in all things.

2 Therefore thou chastnest the measurably that go wrong, and warnest the by putting them in remembrance of the things whe- rein they haue offended, that leauing wickednes they may beleue in thee, o Lord.

3 *As for those olde inhabitats of the holy land, thou didest hate them.

4 For they committed abominable works, as sorceries and wicked sacrifices,

5 And slaying of their owne children with- out mercie, and eating of the bowels of mans flesh in banketing, where the raging Mmmm.iii.

Chap 12,24, rom.1,25.

Wisdome of Salomon.

Prifts shed abominable blood.

6 And the fathers were the chief murthe- ers of the scules, destitute of all helpe, whome thou woldest destroy by the hands of our fathers,

7 That the land which thou loust about all other, might be a mete dwelling for the children of God.

8 *Neuerthes, thou sparest them also, as men, and fended it the forerunners of thine holte, euen hornettes to destroye them by little and little,

9 Not that thou wast vnable to subdue the vngodlie vnto the righteous in batrel, or with cruel beastes, or with one rough wor- de to destroye them together.

10 But in punishing them by little and little, thou gauest the space to repent, knowing wel, that it was an vnrighteous, nacion. & wicked of nature, & that their thought col- de neuer be altered.

11 For it was a curfed fede from the begin- ning: yet haft thou not fpared them when they finned, becaufe thou feared any man.

12 For who dare fay, *What haft thou done? or who dare ftand againft thy iudgement? or who dare accufe thee for the nacions that perifh, whome thou haft made? or who dare ftand againft thee to reuenge the wicked men?

13 For there is none other God but thou, *that careft for all things, that fy maift de- clare how fy thy iudgement is not vneight.

14 There dare nether King nor tyrant in thy fight require accounes of them who- me thou haft punifhed.

15 For fo much: then as thou art righteous thy felf, thou ordreft all things righteoufly, *thinking it not agreeable to thy power to condemne him, that hafhe not deferued to be punifhed.

16 For thy power is the beginning of righ- teoufnes, and becaufe thou art Lord of all things, it caueth thee to fpare all things.

17 Whé men think thee not to be of a per- fice power, thou declarft thy power, and reproueft the boldenes of the wife.

18 But thou ruling the power, iudgeft with equitie, & gouerneft vs with great fauour: for thou maift fhew thy power when thou

wift.

19 By fuche workes now haft thou taught thy people, that a man fhulde be iuft and louing, and haft made thy children to be of a good hope: for thou giueft repentance to finners.

20 For if thou haft punifhed the enemies of thy children that had deferued death with fo great confideration, and requesting vn- tu them, giving them time & place that they might change from their wickednes,

21 With how great circumfpection wift thou punifh thine owne childré, vnto whole

fathers thou haft fworne and made cou- enants of good promifes?

22 So when thou doeft chaften vs, thou pu- nifheft our enemies a thoufid times more, to the intent that when we iudge, we fhul- de diligently confider thy goodnes, and when we are iudged, we fhulde hope for mercie.

23 Wherefore thou haft tormented the wic- ked that haue liued a diffolute life by their owne imaginations.

24 * For they went aftray verie farre in the Chap 11, 16. waies of errour, and eftemed the beafts, from 1, 25. which their enemies difpifed, for gods, be- ing abufed after the maner of childré, that haue none vnderftanding.

25 Therefore haſt thou ſent this puniſhmēt that they ſhulde be in derſſion as children without reaſon.

26 But they that wil not be reformed by thoſe ſcorneful rebukes, ſhal fele the wor- chie puniſhment of God.

27 For in thoſe things when they ſuffred, they diſdeined: but in theſe whome they counted godlie when they ſawe the felues puniſhed by them, they all acknowledged ſy true God whome afore they had denied to know: therefore came extreme damna- tion vpon them.

CHAP. XIII.

1 All things be waine, except the knowledge of God. 2
Idolaters and idoles are mocked.

3 Vreiy all men are vaine by nature, and are ignorant of God,
*and colde Rem. 1, 19: not knowe him that is, by the good things that are ſene, nether confider by the wor- kes the work maſter.

4 *But thei thought the fyre, or the winde or Dev. 4, 19. the ſwift aire, or the courſe of the ſtares, & 17, 20. or the raging water, or the lights of hea- uen to be gouernours of the worlde, and gods.

5 Thogh they had ſuche pleaſure in their beautie that they thought them gods, yet ſhulde they haue known, how much

mo- re excellent he is that made them: for the first autor of
beautie hafhe created these things.

6 Or if they marueiled at the power, and operation of them, yet
fhulde they haue perceiued thereby, how much he that made
these things, is mightier.

7 For by the greatnes of their beautie, and of the creatures, the
Creator being compa- red with them, may be confidered.

8 But yet the blame is leffe in these, that feke God and wolde
finde him, & yet per- aduenture do erte.

9 For * they go about by his workes to feke Rem. 1, 20. him,
and are perfuaded by the sight, becau- fe the things are
beautiful that are fene.

10 Howbeit they are not to be excufed.

11 For if they can knowe fo much, that they can

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Isa 44.10. vers 10.2.

can difcerne the worlde, why do they not rather finde out the
Lord thereof?

10 But miserable are they, and among the dead is their hope,
that call them gods which are the workes of mens hands,
golde, and siluer, and the thing that is inuened by arte, and
the similitude of beasts, or anie vaine stone that hathe bene
made by the hand of antiquitie.

11 *Or as when a carpenter cutteth downe a tre mete for the
worke, and pareth of all the barke thereof cunningly, and by
arte maketh a vessel profitable for the vfe of life.

12 And the things that are cut of from his worke, he bestoweth
to dresse his meat to fil him self,

13 And that which is left of these things, which is profitable
for nothing (for it is a crooked piece of wood and ful of
knobbes) he carueth it diligently at his leasure, and according
as he is expert in cunning, he giueth it a proportion, and
facioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and stisketh it oues with
red, and painteth it, and couereth euerie spotte that is in it.

15 And when he hathe made a convenient tabernacle for it, he
setteth it in a wall, and maketh it fast with yron,

16 Prouding so for it, lest it fall: for he knoweth ye it can not
helpe it self, because it is an image, wh hathe nede of helpe.

17 Then he prayeth for his goods, and for his mariage and for children: he is not ashamed to speake vnto it, that hath no life.

18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hathe no experience at all.

19 And for his journey, him that is not able to go, and for gaine, and worke, and succeffe of his affaires he requireth further aice of him, that hathe no maner of power.

CHAP. XIII.

1 The dateflation and abomination of images, 2 A curse of them, and of him that maketh them. 14 Whereof idolatry proceeded. 23 What evils come of idolatry.

1 A Gaine, another man purposing to saile, and intending to paste thorowe the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

2 For as for it, couetoufnes of money hathe founde it out, and the craftesman made it by cunning.

3 But thy prouidance, o father, gouerneth it: *for thou hast made away, euen in the sea, and a sure path among the waues,

4 Declaring thereby, that thou hast power to helpe in all things, yea, thogh a man wet to the sea without meanes.

5 Neuertheles thou woldeft not, that the workes of thy
wifdome shulde be vaine, and therefore do men commit their
liues to a smale piece of wood, and pass: ouer the stormie sea
in a shippe, and are faued.

6 *For in the olde time also whe the proude gyants perished,
the hope of the worlde went into a shippe which was gouerned
by thine hand, and so left sede of gencracion vnto the worlde.

7 For blessed is the tre whereby tightoufnes commeth.

8 But that is cursed that is made with hads, *bothe it, & he that
made it: he because he made it, and it being a corruptible
thing, because it was called god.

9 *For the vngodite, and his vngodlines are bothe like hated of
God: so truely the worke & he that made it, shalbe punished
together.

10 Therefore shal there be a visitation for the idoles of the
nations: for of the creatures of God they are become
abomination, * and stumbling blocks vnto the soules of men,
& a snare for the fete of the vnaase.

11 For the inuening of idoles was the beginning of
whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginnings, neither shal they
continue for euer.

13 The vaine glorie of men broght them into the worlde:
therefore shal they come shortly to an end.

14 When a father mounied grievously for his sonne that was
taken away suddenly, he made an image for him ye was once
dead, whome now he worshipeth as a god, & ordained to his
struants ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and
was kept as a law, and idoles were worshiped by the
commandement of tyrants.

16 As for those that were so farre of that men might not
worship them priestly, they did conterfet the visage that was
farre of, and made a gorgeous image of a King, whome they
wolde honour, that their might by all meanes flatter him that
was absent, as thogh he had bene present.

17 Againe the ambition of the craftesman thrust forward the
ignorant to increase the superstition.

18 For he peradventure willing to please a noble man, labored
with all his cunning to make the image of the best faction.

19 And so thorowe the beautie of the worke the multitude was
allured, and so toke him now for a god, which a little afore
was but honored as a man.

20 And this was the deceiving of mas life, when men, being in servitude, through calm man.iii.

Gen 8.4. & 7.10.

Psal 117.8. barnc.8.3 Psal.7.8.

Lore 10.8. babak.2.18.

Wifdome of Salomon.

lamitie and tyrannie afcribed vnto tiones and flockes the name,
which oght not to be communicate vnto anie.

21 Moreover, this was not ynough for them that they erred in
the knowledge of God: but where as they liuef in great warres
of ignorance, those fo great plagues called they peace.

22 For ether they flewe their owne childre in factifice, or vfed
secret ceremonies, or raging diffolutenes by strange rites,

23 And fo kept nether life nor mariage clea- ne: but ether one
flewe another by areafon, or els vexed him by adulterie.

24 So were all mixt together, blood and fl laughter, thefte &
deceit, corruption, vn- faithfulnes, tumultes, petiurie,

25 Disquieting of good men, vnthankeful- nes, defiling of
foules, changing of birth, difordre in mariage, adulterie &
vnclenes.

26 For the worshiping of idoles that oght not to be named, is
the beginning and the cause and the end of all euil.

27 For either they be mad when they be merie, or prophecie
lies, or liue vngodlie, or els lightly forweare them felues.

28 For in fo muchie as their truft is in the idoles, which haue
no life, thogh thei fwea- re falsely, yet they thinke to haue no
hurt.

29 Therefore for two causes fhall they iustly be punished,
because they haue an euill opinion of God, addicting them fel-
lows vnto idoles, and because they sweare vnujustly to deceiue,
and defpise holines.

30 For it is not the power of them by whom they sweare, but
the vengeance of them that finne, which punisheth alwayes
the offence of the vngodly.

CHAP. XV.

The wryce of the faithful, praising the mercie of God by
whose grace they ferue not idoles.

1 Blesse thou, o our God, art gracious and true, long suffering,
and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we knowe thy power:
but we sinne not, know- ing that we are counted thine.

3 For to knowe thee, is perfect righteousness, and to knowe thy
power is the roote of immortalitye.

4 For neither hath the wicked invention of men deceiued vs,
nor the vnprofitable labour of the painters, nor an image fpo-
ted with diuers colours.

5 Whose fight stirreth vp the desire of the ignorant: so that he
couereth the forme that hath no life, of a dead image.

6 They that loue fuche wicked things, are worthie to haue
fuche things to truſt to, and they that make them, and they that
de- fire them, and they that worſhip them.

7 The *potter alſo tempereth ſoft earth, & factioneth euerie
veffel with labour to our

vfe: but of the ſame clay he maketh bothe the veſſels, that
ferue to cleane vſes, and the contrarie likewiſe: but whereto
cue- rie veſſel ferue th, the potter is the iudge.

8 So by his wicked labour he maketh a vai- ne god of the ſame
clay: euen he, which a litle afore was made of earth him ſelf,
and within a litle while after goeth thither a- gaine whence he
was taken, when he ſhall make accounts for the lone of his life.

9 Notwithſtanding he careth not for the labour he taketh, nor
that his life is thor- te, but he ftrueth with the goldefmithes,
and filuerfmithes, and counterfaiceth the copieſfmithes, and
taketh it for an honour to make deceiualde things.

10 His heart is aſtes, and his hope is mo- re vile then earth, and
his life is leſſe wor- thie of honour then claye.

11 For he knoweth not his owne maker, that gaue him his
foule, that had power & brea- thed in him the breth of life.

12 But they counte our life to be but a pa- ftime, and our
conuerſation as a marker, where there is gaine: for they fay

we ought to be getting on euerie fide, thogh it be by euil meanes.

13 Now he that of earth maketh fraile vef- fels and images, knoweth him felf to of- fend aboue all other.

14 All the enemies of thy people, that hol- de them in fubicction, are moſte vnwife, & more miferable then the verie fooles.

15 For they iudge all the idoles of the na- cions to be gods, which nether haue eye fight to ſee, nor noſes to ſmel, nor eares to heare, nor fingers of hâds to grope, & their fete are flowe to go.

16 For man made them, and he that hathe but a borrowed ſpirit, facioned them: but no man can make a god like vnto him felf.

17 For feing he is but mortal him felf, it is but mortal that he maketh with vnrighteous hands: he him felf is better the thei whome he worſhippeth: for he liued, but they neuer liued.

18 Yea, they worſhipped beaſts alſo, which are their moſte enemies, & which are the worſe, if thei be copared vnto others, be- cauſe they haue none vnderſtanding.

19 Nether haue they anie beautie to be de- fired in reſpect of other beaſts: for they are deſtitute of Gods praife, and of his

bleffing.

CHAP. XVI.

The punifhment of idolaters. 20 The benefices done vnto the faithful.

1 Therefore by fuche things they are worthely punifhed &* tormented by the multitude of beaftes.

2 In fteade of the which punifhment thou haft bene fauorable to thy people, & to fa-

Deu 12,10. 1870.7,9. 6 13,4.

Rev. 9,20.

Apocrypha.

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Numb. 21, 6. 2. sur 10, 6.

The figure of the broken set pent.

Exod. 2, 24. & 10, 4 reuel 9, 7.

Deut 31, 39. 1. fam. 2, 6. sub. 13, 2.

Exod 9, 23.

tulie their appetite, hast prepared a meat of a strange taste,
euen quailles,

3 To the intent that thei that desired meat, by the things which
were shewed and sent among them, might turne away their
ne- cessarie desire, & that thei, which had suf- fred penurie for
a space, shulde also fele a newe taste.

4 For it was requisite, that they which vfcd tyrannie, shulde
fall into extreme pour- tie, and that to these onelie it shulde be
shewed, howtheir enemies were tormeted.

5 * For when the cruel fierceness of y beasts came vpon them,
and they were hurt with the stings of cruel serpent,

6 Thy wrath endured not perpetually, but they were troubled
for a little season, that they might be reformed, hauing a "signe
of saluacion, to remember the comman- dement of thy Law.

7 For he that turned toward it, was not hea- led by the thing
that he sawe, but by thee, & Sauour of all.

8 So in this thou shewedst our enemies, that it is thou, which
deliuerest from all euil.

9 *For the biting of greffhoppers and flyes killed them, and there
was no remedie fo- unde for their life: for they were worthie to
be punished by suche.

10 But the teeth of the venemous dragons colde not ouercome thy children: for thy mercie came to helpe them, & healed the.

11 For they were pricked, because thei shul- de remember thy wordes, and were spede- ly healed, lest they shulde fall into so depe forgetfulnes, that thei colde not be called backe by thy benefite.

12 For nether h:rb: nor plaster healed them, but thy worde, & Lord, which healeth all things.

13 For thou hast the power of life & death, *and leadeft downe vnto the gates of hel, and bringrft vp againe.

14 A man in dede by his wickednes may state another: but when the Spirit is gone forthe, it turneth not againe, nether can he call againe the foule that is taken away.

15 But it is not posibile to escape thine hand.

16 *For the vngodlie that wolde not knowe thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempeft, that they colde not auoide, & were consumed with fyre.

17 For it was a wonderous thing that fyre might do more then water, which quen- cheth all things: but the worlde is the ad- venger of the righteous.

18 For some time was the fyre so tame, that the b. aft, which were sent against the vn- godlie, burnt not: and that, because they

shulde se and knowe, that they were per se- cuted with the punishment of God.

19 And some time burnt the fyre in y mid- des of the water aboute the power of fy- re, that it might destroye the generacion of the vntoft land.

20 *In the stead whereof thou hast fed thine owne people with Angels fode, and sent them bread readie from heauen without their labour, which had abundance of all pleasures in it & was mete for all castes.

21 For thy sustinance declared thy swetnes vnto thy children, which serued to the ap- petite of him, that toke it, & was mete to that that euerie man wolde.

22 Moreouer the *snowe and yce abode the fyre & melted not, that thei might knowe, that the fyre burning in the bayle, & spar- kelings in the raine, destroyed the frute of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is ease to do good

vnto suche as put their trust in thee.

25 Therefore was it changed at the same time vnto all factions
to serue thy grace, which nourisheth all things, according to
the desire of them that had nede thereof,

26 That thy children whome thou loueft, & Lord, might
knowe, *that it is not the in- crease of stutes that fedeth men,
but that it is thy worde, which preferueth the that trust in thee.

27 For that which colde not be destroyed with the fyre, being
onely warmed a little with the sunne beames, melted,

28 That it might be known that we oght to preuente the sunne
rising to giue than- kes vnto thee, and to salute thee before the
daye spring.

29 For the hope of the vnthankful shal melt as the winter yce,
and flowe away as vnprofitable waters.

CHAP. XVII.

The judgements of God against the wicked.

1 For thy judgements are great, and can not be expressed:
therefore men do erre, that wil not be reformed.

2 For when the vnrighteous thoghe to have thine holie people
in subiECTION, thei were bounde with the bands of darkenes,

and long night, and being shut vp vnder the rose, did lie there to escape the euer- lasting providence.

3 And while they thoght to be hid in their darke sinnes, thei were scattered abroad in the darke courring of forgetfulnes, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the soundes that were about them, troubled them, and terrible Nanni.

Exod. 16, 14. numb 11, 7. Nfal 72, 23. sub. 6, 31.

Exod 9, 23.

Deut 2, 3 mat. 4, 4.

Wisdom of Salomon.

visions and forowful fights did appear.

5 No power of the fyre might give light, nether might the chre flames of the liar- res lighten the horrible night.

6 For there appeared vnto them onely a fudden fyre, verie dredful: fo that being afiaied of this vision, "which they colde not fe, they thogne the things, which they fawe, to be worfe.

That is, the mightne vife

Exod 7,12. & 4,7.

7 * And y illusions of the magical artes we- re bough downe,
and it was a mofte sha- mesful reproche for the boasting of
their knowledge.

8 For they that promifed to drite away fea- re and trouble from
the ficke, perfone, were ficke for feare, & wotthie to be
laughed at.

9 And thogh no feareful thing did feare them, yet were they
afraied at the beaftes which paffed by them, and at the hyfiing
of the feipents: fo that the dyed for feare, and faid they fawe
not the ayre, which by no meanes can be auoided.

10 For it is a feareful thing, when malice is condemned by her
owne teftimonie: and a cofcience that is touched, doeth euer
fore- caft cruel things.

11 For feare is nothing els, but a betraying of the fuccours,
which reafon offreth.

12 And the leffe that the hope is within, the more doeth he
efteme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and
that came out of the dungeon of hell, which is infupportable,
flept the fame flepe,

14 And fometimes were troubled with mo- ftuous visions, and
fometime they fow- ned, as thogh their owne foule fhulde be-
tray them: for a fudden feare not looked for, came vpon them.

15 And thus, whofocuer fel downe, he was kept and fhut in
prifon, but without chai- nes.

16 For whether he was an houf band man, or a fhepherd, or
one that was fet to worke alone, if he were taken, he muft
fuffer this necefsitie, that he colde not auoide:

17 (For with one chaine of darkenes were they all boide)
whether it were an hyfiing winde, or a fwete fong of the birds
among the thicke branches of the trees, or the ve- hemencie of
haftie running water,

18 Or a great noyce of the falling downe of ftones, or the
running of fkiping be- aftes, that colde not be fene, or the
noyce of cruel beaftes that roared, or the founde that anfwereth
again in the hollow mo- untaines: the feareful things made
them to fwone.

19 For all the worlde fhined with clere light, and no man was
hindred in his la- bour.

20 Onely vpon them there fel an heauie

night, an image of that darkenes that was to come vpon them:
yea, they were vnto them felues mo e grieuous then darkenes.

CHAP. XVIII.

3 The fyre piller that the Israelites had in Egypt. 8 The delimerance of the faithful. 10 The Lord fmote the E- gyptians 20 The fume of the people in the wilderness. 21 Aaron flode betwene the liuing and the dead with his confure.

1 D Vt thy Saits had a very great * light, Exod.10,23. whofe voyce becaufe they heard, and * in the Egypti- fawe not the figure of them, they thoght them bleffed, becaufe thei alfo had not fuf fred the like.

2 And becaufe they did not hurt the, which did hurt them afore, they thanked them, and afked pardon for their emmitie.

3 * Therefore thou gaueft them a burning Exod 13,21. piller of fyre to lead them in the vnknow- Exod 14,24 en way, & madeft the funne that it hurted pshl 71,14. not them in their honorable journey. & 101,19.

4 But they were worthe to be deprued of the light, and to be kept in darkenes, which had kept thy children fhut vp, by whome the vnccorrupt light of the Law fhulde be giuen to the worlde.

5 * Where as they thoght to flay the babes Exod.1,16. of the Saintes, by one childe that was caft out, and preferued to reproue them, thou haft taken away the multitude of their children and defroyed them all together in the mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good chere.

7 Thus thy * people receiued the health of Exod.14, 24. the righteous, but the enemies were def- troyed.

8 For as thou haft punifhed the enemies, fo haft thou glorified vs whome thou haft called.

9 For the righteous children of the good men offred fecretly, and made a law of righteousness by one consent, that y Saints fhulde receiue good and euil in like manner, and that the fathers fhulde firft fing praifes.

10 But a difagreeing price was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

11 For the * malfer and the feruant were Exod 12,27. punifhed with like punishment, & the common people fuffied alike with the King.

12 So they altogether had innumerable that dyed with one kinde of death: nether were the liuing fufficient to burye them: for in the twinkling of an eye the noblest offspring of them was deftroied.

13 So they that colde befeut nothing, because of the inchantments, confeffed this people to be the children of God,

in the deftruction of the firft borne

14 For

Or, Ex.6.

Apocrypha.

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Num. 16, 46

Exod. 28, 11.

14 For while all things were in quiet filèce, & the night was in the middes of her swift course,

15 Thine almightie worde leapt downe frô heauen out of thy royal throne, as a fierce man of warte in the middes of the làd that was destroyed,

16 And broght thine vnfained commande-ment as a Sharpe fworde, and fto de vp, and filled all things with death, & being come downe to the earth, it reached vnto the heauens.

17 Then the fight of the fearful dreames vexed them fuddenly, and fearefulnes came vpon them vnawares.

18 Thin laye there one here, another there haffe dead, & fhewed y caufe of his death.

19 For the vfions that vexed them, fhewed them thefe things afore: fo that they were not ignorant, wherefore they perfhed.

20 Now tentacion of death touched the righteous alfo, and among the multitude in the wilderness there was a plague, but the wrath endured not long.

21 For the blameleman made haffe, & defended them, and toke the weapons of his miniftracio, euen prayer, & the reconciliation by the perfume, & fet him felf againft the wrath, and fo broght the miferte to an end, declaring that he was thy feruant.

22 For he ouercame not the multitude with bodelie power, nor with force of weapós, but with the worde he fubdued him that punifhed, alledging the othes and couenât made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he ftoode in the middes, and cut of the wrath, and lparted it from comming to the liuing.

24 *For in the long garment was all the ornament, and in the foure rowes of the fto-nes was the glorie of the fathers grauen with thy maieftie in the diademe of his head.

25 Vnto thefe the deftroyer gaue place, and was afraid of them. for it was fufficient, that they had tafted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ivye of the
Hebrews. 12 The meat that was given as the desire of the
people. 17 All the elements ferne to the wil of God.

A S for the vngodlie, the wrath came vpon them without
mercie vnto the end: for he knewe what fhulde come vnto
them,

2 That they (when they had confented to let them go, and had
fent them out with diligence) wolde repente, and purfue them.

3 For while yet forow was before them, and they lamented by
the graues of the dead, thei deuifed another fooliftenes, fo y
they perfecuted the in their fleing, whome they

had caft out afore with prayer.

4 For the defhine, whereof they were worchie, broght them to
this end, and caufed them to forget the things that had come to
paffe, that they might accomplifh the punishment, which
remained by torments,

5 Bothe y thy people might trye a maruelous paffage, and that
theſe might finde a ftrange death.

6 For euerte creature in his kinde was facioned of newe, and
feued in their owne offices mioyned the, that thy children
might be kept without hurt.

7 For the cloude ouerfhadowed their tentes, and the dry earth appeared, where afore was water: fo that in the red Sea there was a way without impediment, and the great depe became a grene field.

8 Through the which all the people went that were defended with thine hand, feing thy wonderous marueles.

9 For they *neyed like horfes, and leaped like lambes, praifing thee, ô Lord, which hadft deliuered them.

10 For thei were yet mindeful of thofe thigs which were done in the land where they dwelt, how the groûde broght for the flies in fteade of cattel, & how the euer ferauled with the multitude of frogges in fteade of fifhes.

11 *But at the laft they fawe a new generation of brides, when thei were inifed with luft, and defired delicate meates.

12 *For the quailles came forthe of the fea vnto them for comfort, but punishments came vpon the finners not without fignes that were guen by great thunderings: for they fuffied worthely according to their wickednes, becaufe they fhewed a cruel hatred towarde ftrangers.

13 For the one forte wolde not receiue the whê thei were prefent, becaufe they knewe them not: the other forte broght the ftrangers into bondage y had done the good.

14 Befide all thefe things fome wolde not fuffer, that anie regarde fhulde be had of them: for thei handeled the ftrangers dif-pitefully.

15 Others that had receiued the with great banketing, and admitted them to be partakers of the fame lawes, did afflict thein with great labours.

16 Therefore thei were ftrike with blindenes, as in olde time certeine were at the dores of the*righteous, fo that euerie one being compaffed with darlines, foght the entrance of his dore.

17 Thus the elements agreed among them felues in this change, as when one tune is changed vpon an infrument of mufike, and the melodie ftill remaineth, which may eafely be perceiued by the fight of the

Nann. ii.

Ecclefiafticus.

things that are come to passe.

18 For the things of the earth were chaged into things of the water, & the thing that did swimme, went upon the ground. 19

The fyre had power in the water contra- tie vnto his owne vertue, & the water for- gate his owne kind to quench. 20

Again, if flames did not hurte the flesh

of the corruptible beasts that walked the- rein, neither melted they that which seemed to be yce, and was of a nature that wolde melt, and yet was an immortal meat.

21 For in all things, so Lord, thou hast magnified and glorified thy people, and hast not despoiled to afflict them in euery time and place.

THE WISDOM OF

Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was found in a certaine Greke copie.

THU Iesus was the sonne of Sirach, and Sirach father was also called Iesus, and he lived in the latter times, after the people had bene led away captive, and brought home againe, and almoste after all the Prophetes. Now his grandfather, as he himself wunfeth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graue

linten- ces of wife men, that had bene before him, but he him self also fpake manne ful of great know- ledge and wifdome. So thu firft Iefus dyed, and left thu which he had gathered, and Sirach af- terwarde left it to Iefus his fonne, who toke it and put it in order in a boke, and called it W I S - D O M E, intuling it bothe by his owne name, his fathers name, and his grandfathers: thinking by this tute of Wifdome to allure the reader to read this boke with mere great defire, and to confider it more diligently. Therefore this boke conteineth wife fayings, and darke sentences, and fimilitudes with certeine diuine hiftones which are notable and ancient, euen of men that were approued of God, and certeine prayers, and fongs of the autor him felf: moreover, what benefites the Lord had beftowed upon his people, and what plague he had heaped upon their enemies. Thus Iefus did im- tate Salomon, and was no leffe famous in wifdome and doctrine, who was therefore called a man of great knowledge, as he was in dede.

The prologue of the Wifdome of Iefus the fonne of Sirach.

W Here as manie, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue fol- lowed them, (for the which things Ifrael oght to be comended by the reafon of doctri ne and wifdome, whereby the readers oght not onely to become learned them felues, but alfo may be able by the diligent studie thereof to be profitable vnto fträgers bothe by fpeaking & writing) after that my grand father Iefus had

giuen him self to the rea- ding of the Law, and the Prophetes,
& other bokes of our fathers, and had gotten the- rein sufficient
iudgement, he purposed also to write some thing perceining to
learning and wifdome, to the intent that they which were
desirous to learn, & wolde giue them felues to these things,
might profite mu- che more in liuing according to the Law.
Wherefore, I exhorte you to receiue it lo- uingly, and to read it
with diligence, and to take it in good worthe, though we seme
to some in some things not able to atteine to the interpretation
of suche wordes as are hard to be expreffed: for the things that
are spoken in the Hebrewe tongue, haue ano- ther force in
them felues then whé they are tranflated into another togue,
and not one-

ly these things, but other things also, as the Law it self, & the
Prophetes, & other bokes haue no smale difference when they
are spo- ken in their owne lāguage. Therefore in the eight and
thirtieth yere, when I came into Egypt vnder King Euergetes,
and con- tinued there, I founds a copie ful of great learning,
and I thought it necessarie, to be- stowe my diligence, and
trauaile to inter- pret this boke. So for a certeine time with
great watching and studie I gaue my self to the finishing of this
boke, that it might be published, that they which remaine in
ban- shement, and are desirous to learn, might applie them
felues vnto good maners, and liue according to the Law.

CHAP. I.

1 Wifdome cometh of God. 11 A praise of the foure of God. 29
The meanet to come by wifdome.

11 wifdome cometh of 1. King 3.8. & 4.29.

the Lord, [and bathe be- ne euer with him] and is

with him for euer. Who can nobel the land of the sea, and the
drop- pes of the raine, and the

dayes of the worlde 2 [who can meafure] the height of heauen,
the bredth of the earth,

1. King 3.8. & 4.29.

That which is marked with thefe two mar- tes C 3 is red in the
Latin co- pies, & not in the Greke.

Apocrypha.

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Rom. 11. 14.

earth, and the depth?

3 Who can finde the wifdome [of God which hathe bene afore
all things?]

4 Wifdome hathe bene created before all things, and the vnderstanding of prudence from euerlafting.

5 [The worde of God moſte high is the fountaine of wifdome, and the euerlafting commandements are the entrance vnto her]

6 * Vnto whome hathe the roote of wifdome bene declared? or who hathe knowe her wife counfels?

7 [Vnto whome hathe the doctrine of wifdome bene difcouered & fhewed? and who hathe vnderftand the manifolde entrance vnto her?]

8 There is one wife, [euen the moſte high Creator of all things, the almightie, the King of power] and verie terrible, which fitteth vpon his throne.

9 He is the Lord, that hathe created her [thorow y holieGoſt:] he hathe fene her, nombred her, [and measured her.]

10 He hathe powred her out vpon all his workes, and vpon all left, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glorie, & gladnes, and reioycing, and a joyfull crowne.

12 The feare of the Lord maketh a mery heart, and giueth gladnes, and ioye and long life.

13 Whofo feareth the Lord, it fhall go wel with him at the laft, and he fhall finde fauour in the day of his death.

14 [The loue of God is honorable wifdome, and vnto whome it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof]

15 * The feare of the Lord is the beginning of wifdome, and was made with the faithful in the wobe: [the goeth with the chosen women, and is known with the righteous and faithful.

16 The feare of the Lord is an holie knowledge.

17 Holines fhall preferue, & iuftifie y heart, and giueh mirth and gladnes.

18 Who fo feareth the Lord, fhall prosper, & in the day of his end, he fhall be bleffed]

19 She hathe buylt her euerlafting fundacions with men, and is giuen to be with their fede.

20 To feare God is the fulnes of wifdome, and filleth men with her frutes.

21 She filleth their whole houfe wich [all] things defireable, and the garners with the things, that the bringeth forth, and bo- the twaine are giftes of God.

22 The feare of the Lord is the crowne of wifdome, & giueth peace & perfite health: he hathe fene her and nombred her.

23 * She raineth downe knowledge, and vnderftfiding of wifdome, and hathe broght vnto honour, them that poffeffed her.

24 The feare of the Lord is the roote of wifdome, and her branches are long life.

25 [In the treafures of wifdome is vnderftanding, and holie knowledge, but wifdome is abhorred of finners.]

26 The feare of the Lord driueth out finne: and when fhe is prefent, the driueth away anger.

27 For wicked angre can not be iuftified: for his rafines in his angre fhall be his deftruction.

28 A pacient man wil fuffer for a time, and then fhall he haue the rewarde of ioye.

29 He wil hide his wordes for a time, and manie mens lippes fhall fpeake of his wifdome.

30 In the treafures of wifdome are the fecrets of knowledge, but y finner abhorreth the worship of God.

31 If thou defire wifdome, kepe the comandements, and the Lord fhall giue her vnto thee, [and wil fill her treafures.].

32 For the feare of the Lord is wifdome and difcipline: he
hathe pleafure in faith and mekenes.

33 Be not difobedient to the feare of the Lord, and come not
vnto him with a double heart.

34 Be not an hypocrite that men fhulde fpeake of thee, but take
hede what thou fpeakest.

35 Exalte not thy felf, left thou fall & bring thy foule to
difhonour, and fo God difcouer thy fecretes, & caft thee downe
in the middes of the cogregacion, becaufe thou woldeft not
receiue the true feare of God, and thine heart is ful of difceite.

CHAP. II.

1 He exhorreth the feruants of God to righteousness, love,
vnderftanding, and pacience, 12 To truff in the Lord. 13 A
turffo vpon them that are faince hearted and impatient.

1 My fonne, if thou wilt come into the feruice of God, [ftand
faft in righteousness and feare, and] prepare thy foule to
tentacion.

2 Settle thine heart, and be patient: [bow downe thine eare,
and receiue the wordes of vnderftanding] and fhrinke not
awaie, whe thou are affailed, [but waite vpo God patiently.]

3 Ioyne thy felf vnto him, and departe not away, that thou
maift be increafed at thy laft end.

4 Whatfoeuer cometh vnto thee, receiue it paciently, and be
patient in the change of thine affliction.

5 * For as golde [& filuer are] tryed in the Wifdo. 3.6, fyre,
euen fo are men acceptable in the pron 17.3. fornace of
aduersitie.

Nnan. iii.

Pfal. 111. 10. pron 0.10. ob. 21. 18.

Ecclesiasticus.

Psal. 31, 25.

Or. double.

2. King 18, 21.

Ioh. 24, 24.

6 Beleue in God and he wil helpe thee: order thy waye a right,
& trust in him: [holde fast his feare, and grove olde the reim]

7 Ye that feare the Lord, waite for his mer ce: sminke not
awaye from him that ye tall not.

8 Ye that feare the Lord, beleue him and you rewarde shal not
faile.

9 O ye that feare the Lord, trust in good things, & in the euer lasting joy & mercie.

10 [Ye that feare y Lord, loue him, & your hearts shalbe lightened.]

11 Consider the olde generacions [of men, ye children,] and marke them wel: "was there euer anie confounded, that put his trust in the Lord? or who harhe continued in his feare, and was forsaken? or whome did he euer dispife, that called vpon him?

12 For God is gracious and merciful, and forgueth sinnes and faueth in the time of trouble, [& is a defender for all the that feke him in the trueth.]

13 Wo vnto them, that haue a Teareful heart, [and to the wicked Jippes] and to the faint hands, and to the sinner that goeth two * maner of wayes.

14 Wo vnto him that is faint hearted, for he beleueh not: therefore shal he not be defended.

15 Wo vnto you that haue lost pacience, [& haue forsaken the right wayes, and are turned backe into frowarde wayes:] for what wil ye do when the Lord shal vift you?

16 They that feare the Lord, wil not disobey his worde: and they that * loue him, wil kepe his wayes.

17 They that feare the Lord, wil feke out the things that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Law.

18 They that feare the Lord, wil prepare their hearts, and humble their foules in his sight.

19 [Thei that feare the Lord, kepe his commandements, and wil be pacient til he se them,

20 Saying, If we do not repent] we shal fall into the hads of the Lord, and not into the hands of men.

21 Yet as his greatnes is, so is his mercie.

CHAP. III.

2 To our father and mother eght we to give double honor to Of the blessing and curse of the father and mother. 22 No man eght euer curiously to fearche out the secrets of God.

1 [He children of wisdom are the Church of the righteous, & their offspring is obedience and loue.]

2 Heare your fathers judgement, & childre, and do thereafter, that ye may be safe.

3 For the Lord wil haue the father hono-

red of he children, and harhe consumed the autoritie of the mother ouer the children.

4 Who so honoreth his father, his sinnes shalbe forguen him, [and he shal abstine from them, & shal haue his daily desires.]

5 And he that honoreth his mother, is like one that gathereth treasure.

6 Who so honoreth his father, shal haue soye of his owne children, & when he maketh his prayer, he shalbe heasd.

7 He that honoreth his father, shal haue a long life, and he that is obedient vnto the Lord, shal comfort his mother.

8 He that feareth the Lord, honoreth his parents, and doeth seruice vnto his parets, as vnto lords.

9 *Honour thy father and mother in dede and in worde [& in all pacice,] that thou maist haue Gods blessing, [& that his blessing may abide with thee in the end.]

10 For y blessing of the father establisheth the houses of the children, & the mothers curse rotteth out the fundacions.

11 Resoyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seing that mas glorie cometh by his fathers honour, & the reproche of y mother is dishonour to the children,

13 My sonne, helpe thy father in his age, and greue him not as long as he liueh.

14 And if his vnderstanding faile, haue pacience with him, & despise him not when thou art in thy ful strength.

15 For the good intreatie of thy father shal not be forgorte, but it shalbe a forteres for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shalbe founded for thee in righteousness.]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shal melt away as they ye in the faire wether.

17 He that forsaketh his father, shal come to shame, and he that angreth his mother, is cursed of God.

18 My sonne, performe thy doings with mekenes, so shalt thou be beloued of them that are approued.

19 The * greater thou art, the more humble thy self [in all things,] & thou shalt finde fauour before the Lord.

20 Many are excellent & of renoume: but the secrets are reueiled vnto the mcke.

21 For the power of the Lord is great, & he is honored of the lowlie.

22 *Scke not out the things that are to hard for thee, nether
fearche the things rashly which are to mightie for thee.

23 [But] what [God] harhe commanded thee, thinke vpon that
with reuenence, [and be not curious in many of his works:] for
it is not

Exod 20, 20. dont 5, 16. mat 15, 4. aples 6, 2. *In, the blessing
of men.

Philip. 2, 3.

Prou 25, 29. rem. 12, 3.

Apocrypha.

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is not nedeful for thee to fewith thine eyes the things that are
secret.

24 Be not curious in superfluous things: for many things are
shewed vnto thee above the capacitie of men.

25 The medling with suche hathe beguiled many, and an euil
opinion hathe deceiued their iudgement.

26 Thou canst not se without eyes: prosesse not the knowledge
therefore that thou has not.

27 A stubberne heart shal fare euil at the last: and he that
loueth danger, shal perish thei ein.

28 An heart that goeth two waias, shal not prosper: and he that
is frowarde of heart, shal stumble therein.

29 An obstinate heart shalbe lade with so- rowes: and the
wicked man shal heape sin- ne vpon sinne.

30 The persuation of the proude is without remedie, & his
steppes shalbe plucked vp: for the plant of sinne hathe taken
roote in him, [and he shal not be esteemed.]

31 The heart of him that hathe vnderstan- ding, shal perceiue
secret things, and an at- tentiue care is the desire of a wise
man.

32 [An heart that is wise & vnderstanding, wil abstine from
sinne, and shal prosper in the works of righteousness.]

33 Water quencheth burning fyre, *and al- mes taketh away
sinnes.

34 And he that rewardeth good dedes, wil remeber it
afterward, & in the time of the fall, he shal finde a staye.

CHAP. III.

1 Almos must be done with gentleness. 12 The studie of
wisdome and her frute. 20 An exhortation to eschewe euil, and
to do good.

1 My sonne, defraude not the poore of his liuing, and make not
the nedie eyes to waite long.

2 Make not an hungrie foule forowful, ne- ther vexe a man in
his necesitie.

3 Trouble not the heart that is griued, & differre not the gift of
the nedie.

4 Refuse not the prayer of one that is in trouble: turne not
away thy face from the poore.

5 Turne not thine eyes a side [in angre] from the poore, and
giue him none occa- sion to speake euil of thee.

6 For if he curse thee in the bitternes of his foule, his prayer
shalbe heard of him that made him.

7 Be courteous vnto the copanie [of poore, and humble thy
foule vnto the Elder,] and bowe downe thine head to a man of
wor- ship.

8 Let it not greue thee to bowe downe thi- ne care vnto the
poore, [but pay thy det- ce,] and giue him a friendlie answer.

9 ¶ Deliuer him that suffieth wrong, from

the hand of the oppressour, & be not faint hearted when thou iudget.

10 Be as a father vnto the fatherles, and as an housband vnto their mother: so shalt thou be as the sonne of the moste High; and he shal loue thee more then thy mother doeth.

11 Wisdome exalteth her children, and receiueth them that seke her, [& wil go before them in the way of righteousness.]

12 He that loueth her, loueth life, and they that seke life in the morning, shal haue great ioye.

13 He that kepeth her, shal inherit glorie: for vnto whome she entreth, him the Lord wil bless.

14 They that honour her, shalbe the seruants of the holie one, and them that loue her, the Lord doeth loue.

15 Who so giueh care vnto her, shal iudge the nacions, and he that goeth vnto her, shal dwell safely.

16 He that is faithful vnto her, shal haue her in possession, and his generacion shal possesse her.

17 For first she wil walke with him by crooked waies, and bring him vnto feare, and drede, and torment him with her disciplin vntil she haue tryed his foule, and haue proued him by her iudgements.

18 Then wil she returne the straight way vnto him, and comfort him, and shew him her secrets, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousness.]

19 But if he go wrong, she wil forsake him, and giue him ouer into the hands of his destruction.

20 [¶ My sonne,] *Make much of time, and eschewe the thing that is euil,

21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no persone against thine owne conscience, that thou be not confounded to thine owne decaye, [and forbear not thy neighbour in his faute.]

23 And kepe not backe counsel when it may do good, nether hide thy wisdom when it may be famous.

24 For by the talke is wisdom knownen, and learning by the wordes of the tongue, [& counsel, wisdom and learning by the talking of the wise, & stedfastnes in the works of righteousness.]

25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to consesse thy sinnes, & resist not the course of the trier.

27 Submit not thy self vnto a foolish man, nether accept the persone of the mightie. Nonn. iii.

Or, is defraude him

Dan. 4.24.

Rom. 12.40

Ecclesiasticus.

38 Strine for the trueth vnto death, [and defend justice for thy life,] and the Lord God shal fight for thee [against thine enemies.] 39 Be not haiste in thy tongue, nether slacke and negligent in thy works. 30 Be not as a lion in thine owne house, nether bear thy feruixs for thy fantane, [not oppress the them that are under thee.] 31 Let not thine hand be stretched out to receive, and shut when thou shuldest giue.

CHAP. V.

2 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred. 1 Truft not vnto thy riches, and say not, I haue ynough for my life: [for it shal not helpe in y time of vengeance and indignation.] 2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart: 3 Nether say y, [Howhaue I had strength] or who wil bring me under for my works for God the aduenger wil reusing the wrong done by thee. 4 And say not, I haue finned, and what e- uil hathe come vnto me: for the Almighty is a pacient rewarder, but he wil not leaue thee vnpunished. 5 Because thy sinne is forgiven, be not without fear, to heape sinne vpon sinne. 6 And say not, The mercie of God is great: he wil forgive my manifolde sinnes: for mercie & wrath come from him, & his indignation cometh downe vpon sinners. 7 Make no taryng to turne vnto the Lord, and put not of from day to day: for suddenly shal the wrath of

the Lord breakne for the, & in thy fccuritie thou shalt be destroyed, and thou shalt perish in time of vengeance. 8 Truft not in wicked riches: for they shal not helpe thee in the day of punishment [and vengeance.] 9 Be not caryed about with euerie winde, and go not into euerie way: for so doeth the sinner that hashe a double tongue. 10 Stand fast in thy fure vnderstanding [& in the way and knowledge of the Lord] & haue but one maner of worde, [& followe the worde of peace and righteousness. 11 Be humble to heare the worde of God, that thou maist vnderstand it, and make a true answer with wisdom. 12 Be swift to heare good things, and let thy life be pure, & giue a pacient answer. 13 If thou hast vnderstanding, answer thy neighbour: if not, laye thine hand vpo thy mouth, [left thou be trapped in an vndifcrete worde, and so be blamed.]

14 Honour and shame is in the talke, & the tongue of a man causteth him to fall. 15 Be not counted a talc bearer, & lie not in waite with thy tongue: for shame [and repentance] followe the thief, and an euil condemnation is ouer him that is double togued: [but he that is a backebiter, shalbe hated, enured and confounded.] 16 Do not rashly, nether in small things nor in great.

CHAP. VI.

2 It is the propertie of a sinner to be euil tongued. 6 Of
friendship. 33 Desire to be taught. 1 Be not of a friend [thy
neighbours] enemie: for fuche shal haue an euil name, shame
and reproche, and he shal be in infamie as the wicked that
hashe a double tongue. 2 Be not proude in the deuice of thine
owne minde, left thy foule rent thee as a bull, 3 And eat vp thy
leaues, and deftroie thy frute, and so thou be lefte as a drye
tree [in the wilderness.] 4 For a wicked foule deftroieth him
that hathe it, and maketh him to be laughed to scorne of his
enemies, [and bringeth him to the porcion of the vngodlie.] 5 A
fwete talke multiplieth the friends [& pacifieth them that be at
variance,] and a fwete togue increafeth muche good talke. 6
Holde friendship with manie, neuertheles haue but one
counfeler of a thousand. 7 If thou gettest a frier, proue him
first, & be not haiste to credit him. 8 For some man is a friend
for his owne occasion, and wil not abide in the day of thy
trouble. 9 And there is some friend that turneth to enimitie, and
taketh parte against thee, & in contention he wil declare thy
shame. 10 Againe some friend is but a companion at the table,
and in the day of thine affliction he continueth not. 11 But in
thy prosperitie he wil be as thou thy self, and wil vse libertie
ouer thy seruants. 12 If thou be broght low, he wil be against
thee, and wil hide him self from thy face. 13 Depart from
thine enemies, and beware of thy friends. 14 A faithful friend
is a strong defence, and he that findeth fuche one, findeth a
treasure. 15 A faithful friend oght not to be changed for any

thing, and the weight [of golds & filuer] is not to be compared to the goodnes [of his faith.] 16 A faithful friend is the medicine of life [and immortalitie,] & the that feare the Lord, shal finde him. 17 Who so farth the Lord, shal direct his friendship a right, and as his owne self, so shal his friend be.

18 ¶ My

Apocrypha.

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18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wifdome [which shall indure] til thine olde age.

19 Go to her as one that ploweth, and soweth, and waite for her good fruits: for thou shalt haue but little labour in her worke: but y shalt eat of her frutes right fone.

20 How exceeding shalpe is she to the vn-leaint: she that is without iudgement, wil not iemaine with her.

21 Vnto suche one she is as a fine touche-stone, and he casteth her from him without delay.

22 For they haue the name of wifdome, but there be but fewe that haue the knowledge of her.

23 [For with them that knowe her, she abi-deth vnto the
appearing of God.]

24 Giue eate, my sonne: receiue my docti-ne, and refuse not
my counfel,

25 And put thy fete into her linkes, and thy necke into her
chaine.

26 Bowe downe thy shulder vnto her, and beare her, and be not
wearle of her bands.

27 Come vnto her with thy whole heart, & kepe her wales with
all thy power.

28 Seke after her, and searche her, & she shal be shewed thee:
and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe
turned to thy ioye.

30 Then shal her fetters be a strong defen-ce for thee, [and a
sure fundacion] & her chaines a glorious raiment.

31 For there is a golden ornament in her, & her bands are the
laces of purple colour.

32 Thou shalt put her on as a robe of ho-nour, & shalt put her
vpon thee, as a crow-ne of ioye.

33 My fonne, if thou wilt, thou fhalt be ta-ught, and if thou wilt applie thy minde, thou fhalt be wittie.

34 If thou loue to hear: thou fhalt receiue [doctrine,] and if thou delite in hearing, thou fhalt be wife.

35 Stand with the multitude of the Elders, which are wife, and ioyne with him that is wife.

Chap 1.9.

36 *Defire to heare all godlie talke, and let not the graue sentences of knowledge e-fcape thee.

37 And if thou feeft a man of vnder ftan-ding, get thee fone vnto him, and let thy foote weare the fteppes of his dores.

38 Let thy minde be vpon the ordinances of the Lord, and be continually occu-pied in his comandements: fo fhall he ftablish thine heart, and giue the wifdome at thine owne defire.

CHAP. VII.

2 We must forfake euil, and yet not iuft: fhe our filues. 23 The behaviour of the wife towards his wife, his friend, his children, his ferments, his father and mother.

1 DOne euil: fo fhall no harme come vnto thee.

2 Depart from the thing that is wicked, and finne fhall turne away from thee.

3 My sonne, fowe not vpon the forowes of vnright: oufnes, lest that thou reape them feuen foide.

4 Aske not of the Lord preeminence, ne-ther of the King the feate of honour.

5 *Iustifie not thy self before the Lord: [for he knoweth thine heart,] & boast not thy wifdome in the pefence of the King.

6 Seke not to be made a iudge, lest thou be not able to take away iniquitie, and lest thou, fearing the perfone of the mightie, fhuldest commit an offence againft thine vprightnes.

7 Offend not againft the multitude of a citie, and cast not thy self amog the peo-ple.

8 *Binde not two finnes together: for in o-ne finne shalt thou not be vnpunifed.

9 Say not, God wil loke vpon the multitu-de of mine oblacians, and when I offer to the molte high God, he wil accept it.

10 Be not faint heaired, when thou makeft thy praier, nether flacke in giuing of al-mes.

11 Laugh no ma to fcorne in the heauines of his foule: for [God which feeth all things] is he *that can bring downe, & fet vp againe.

12 Sow not a lie againſt thy brother, nether do the ſame againſt thy friend.

13 Vſe not to make anie maner of lie: for the cuſtome thereof is not good.

14 Make not manie woides when thou art among the Elders, nether repeate a thing in thy prayer.

15 Hate not laborious worke, nether the houſbandrie, which the moſte High ha-the created.

16 Nombe: not thy ſelf in the multitude of the wicked, but remember that venge-ance wil not ſlacke.

17 Humble thy minde greatly: for the vengeance of the wicked is fyro and wor-mes.

18 Giue not ouer thy friend for anie good, not thy true brother for y golde of Ophir.

19 Depart not from a wife and good wo-ma, [that is fallen vnto thee for thy por-ciſ in the feare of the Lord:] for her grace is aboue golde.

20 ¶*Where as thy ſeruāt wolketh truely, intreate him not euil, nor y hireling that beſtoweth him ſelf wholie for thee.

21 Let thy ſoule loue a good ſeruant, and defraude him not of libertie, [nether lea-ue him a poore man.]

22 *If thou haue cattel, loke wel to them, and if thei be for thy profite, kepe them with thee.

Oooo.i.

Ecclesiasticus.

23 If thou haue sonnes, instruct them, and holde their necke from their youth.

24 If thou haue daughters, kepe their bodie, and fhewe not thy face thereful towards them.

25 Marie thy daughter, & so fhalt thou performe a weightee marter: but giue her to a man of vnderftanding.

26 If thou haue a wife after thy minde, forlake her not, but commit not thy felf to the hateful.

Chap 3,9. Iob 4,5.

27 *Honour thy father fro thy whole heart, & forget not the forowes of thy mother.

28 Remember that thou waft borne of the, and how canft thou recompense them the things that they haue done for thee.

29 ¶Fear: the Lord with all thy foule, and honor his minifters.

30 Loue him that made thee, with all thy strength, and forsake
not his seruants.

31 Feare the Lord with all thy soule, and honor the Priests,
*and giue them their portion, as it is commanded thee, the first
frutes, [and purifications] and sacrifices for sinne, & the offerings
of the shoulders, and the sacrifices of sanctification, and the
first frutes of the holie things.

32 Stretched thine hand vnto the poore that thy *blessing, [and
reconciliation] may be accomplished.

33 Liberatoria pleaseth all men liuing, and *from the dead i
ferueth it not.

34 *Let not them that wepe, be without [comfort:] but mourne w
like as mourne.

35 *Be not slowe to visit the sicke: for that shall make thee to be
beloued.

36 Whatsoeuer thou takest in hand, remember the end, & thou
shalt neuer do amisse.

CHAP. VIII.

We must take hede with whome we haue to do.

1 S True not with a mightie man, lest thou fall into his hands.

Mat 2,25.

Chap. 31,6.

2 *Make not variance with a riche ma, left he on fother fide
weigh downe thy weight:

*for golde [and filuer] hache deftroied manie & hache
fubuerted fy hearts of Kigs.

3 Striue not with a man that is ful of wordes, and laie no
ftickes vpon his fyre.

4 Playe not with a man that is vntaught, left thy kinred be
difhonored.

Galat 6,1.

5 *Despise not a man that turneth him self away from sinne, nor
cast him not in the teeth with all, but reméber that we are all
worthie blame.

Levi 19,32.

6 *Difhonour not a man in his olde age: for they were as we
which are not olde.

7 Be not glad of the death of thine enemie, but remember that
we muft dye all, [and fo enter into joy.]

Chap. 6,35.

8 *Despise not the exhortacion of the [Elders] fy be wise, but
acquaine thy self with their wise sentences: for of the thou shalt
learne wisdom, [and the doctrine of vn-

derstanding,] and how to serue great men [without complaint.]

9 Go not from the doctrine of the Elders: for they haue learned
it of their fathers, & of them thou shalt learne vnderstanding,
and to make answer in the time of need.

10 Kindle not the coles of sinners, [when thou rebukest them,]
lest thou be burnt in the fyre flames [of their sinnes.]

11 Rise not vp against him that doeth wrong, fy he lay not waite
as a spy for thy mouth.

12 *Lend not vnto him that is mightier then thy self: for if thou
lendest him, cost it but little.

13 Be not suretye aboue thy power: for if thou be suretye, thinke
to paie it.

14 Go not to law with fy iudge: for they wil giue sentence
according to his owne honour.

15 *Tiauaile not by the way with him that is rash, lest he do
thee iniurie: for he followeth his owne wilfulness, & so shalt
thou perish thorow his folie.

16 *Striue not with him that is angrie, & go not with him
into the wildernes: for blood is as nothing in his fight, and
where there is no helpe, he wil ouerthrowe thee.

17 Take no counfel at a fooie: for he can not kepe a thing clofe.

18 Do no fecret thing before a stranger: for thou canst not tell
what he goeth about.

19 Open not thine heart vnto euerie man, lest he be vnhankeful
to thee, [and put thee to reprove.]

CHAP. IX.

Of ieloufe 22 An olde friend is to be preferred before a newe.

23 Righteous men should be hidden to thy table.

1 E not ielous ouer thy wife of thy bofome, nether teache her
by thy meanes an euil leffon.

2 Giue not thy life vnto a woman, lest she ouercome thy
ftrength, [and fo thou be confounded.]

3 Mete not an harlot, lest thou fall into her fnares.

4 Vfe not the companie of a woman that is a finge, [& a
dancer, nether heare her,] lest thou be taken by her craftines.

5 Gaze not on a *maide, that thou fall not by that that is
precious in her.

6 *Caft not thy minde vpon harlots [in a nie maner of thing,]
left thou deftroie [bothe thy felf and] thine heritage.

7 Go not about gazig in the ftreates of the citie, nether wander
thou in the fecret placest hereof.

8 *Turn: awaye thine eye from a beautiful woman, and ioke not
vpon oth: is beautie: for manie haue perilhed by the beautie of
women: for thorow it loue is kindled as a fyre.*

9 [Euerie woman that is an harlot, fhallbe troddenvnder fote as
dógue, of euerie one that goeth by the waye.

10 Manie

Apocrypha.

428 9/1224

Iudg 9.3. 2. fam. 13.12.

Chap 7.6.

10r, the work- man is praised according to the words.

1 King 12.1.

Lew. 19.17.

10 Many wondering at y beautie of a stran- ge womā, haue
bene caft out: for her wor- des burne as a fyre.]

11 Sit not at all with another mā: wife, [ne- ther lie with her vpon the bed,] nor banket with her, lest thine heart incline vnto her, and so through thy desire fall into destituc- tion.

12 ¶Forlake not an olde friend: for the new shal not be like him: a newe friend is as newe wine: when it is olde, thou shalt drin- ke it with pleasure.

13 *Desire not y honour: [& riches] of a fin- ner: for y knowest not what shal be his end.

14 Delite not in the thing that the vngod- lie haue pleasure in, but remember that they shal not be founde iust vnto their graue.

15 Kepe thee frō the man that hath power to slaye: so shalt thou not doute the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remem- ber that thou goest in the middes of sna- res, and that thou walkest vpon the towres of the citie.

16 Trye thy neighbour as nere as thou canst, *and after counsell of the wife.

17 Let thy talke be with the wife, & all thy cōmunicatio in the Law of y moste High.

18 Let iust men eat and drinke with thee, and let thy reioycing be in the feare of the Lord.

19 In the hands of the craftsmen ſhal the workes be commended, and the wife prince of the people by his worde, [& the worde by the wiſdome of the Elders.]

20 A man full of wordes is dangerous in his citie, and he that is raſh in his talking, ſhalbe hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and enterruſhes are to be abhorred. 12 Labour is praifed.

1 A Wife iudge wil inſtruct his people with diſcretion: the gouernance of a prudent man is wel ordered.

2 As the iudge of the people is him ſelf, ſo are his officers, and what maner of man the ruler of the citie is, ſuche are all they that dwell therein.

3 *An vnwife King deſtroieth his people, but where they that be in autoritie, are men of vnderſtanding, there the citie profperieth.

4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he wil ſet vp a profitable ruler ouer it.

5 In the hand of God is the proſperitie of man, and vpon the ſcribes wil he laye his honour.

6 *Be not angrie for any wrong, with thy neighbour, and do nothing by inuizious praefities.

7 Pride is hateful before God and man, & by bothe doethone commit iniquitie.

8 *Becaufe of vnrighteous dealing and wrongs and riches gotten by deceit, the kingdome is tranſlated from one people to another.

9 There is nothing worſe then a couetous man: [why art thou proude, fo earth and afhes? there is not a more wicked thing, then to loue money:] for ſuche one wolde euen ſel his ſoule, & for his life euerie one is compelled to pul out his owne bowels.

10 [All tyrannie is of ſmale indurance, and the diſeaſe that is hard to heale, is grie- uous to the phyſicion.]

11 The phyſicio cutteth of y fore diſeaſe, & he that is to day a King, to morow is dead.

12 Why is earth & afhes proude, feing that when a man dyeth, he is the heire of ſer- pents, beaſtes and wormes?

13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.

14 For pride is the original of finne, and he that harhe it, ſhal powrt out abominacion, til at laſt he be ouerthrowen: therefore

the Lord bringeth the perfuafious [of the wic- ked] to difhonour, and deftroieth them in the end.

15 The Lord hathe caft downe the thrones of the [proude] princes, & fet vp the mcke in their fteade.

16 The Lord plucketh vp the rootes of the [proude] nations, and planteth the lowlie with glorie among them.

17 The Lord ouerthroweth the lands of the heathen, and deftroieth the vnto y funda- ions of y earth: he caufeth the to wither away, & deftroieth them, and maketh their memorial to ceafe out of the earth.

18 [God deftroieth the memorial of the proude, & leaueth the remembrance of the humble.]

19 Pride was not created in me, nether wrath in the generacion of women.

20 There is a fede of mā, which is an hono- rable fede: the honorable fede are they y feare y Lord: there is a fede of mā, which is without honour: y fede without honour, are they that trafgreffe the cōmandemēts of the Lord: it is a fede that remaineth y feareth the Lord, & a faire plant, that loue him: but they are a fede without honour, that delpife the Law, & a deceiveable fede that breake the commandements.

21 He y is the chiefamōg brethrē, is honora- ble: fo are they y
feare y Lord in his fight.

22 The feare of the Lord caufeth that the kingdome faileth not,
but the kingdome is loft by crueltie and pride.

23 The feare of the Lord is y glorie afwel of the riche & the
noble, as of the poore.

24 It is not mete to despife the poore man Oooo. ii.

Ecclesiasticus.

that hathè vnderstanding, nether is it con- cement to magnifie
the riche that is a wic- ked man.

25 The great man and the iudge & the man of autoritie, are
honorable, yet is there none of them greater, then he that
feareth the Lord.

Prou. 17,2. 26 *Vnto the seruant that is wife, shal they that are
free, do seruice:* he y hathe know- ledge, wil not grudge whè
he is reformed, [& the ignorant shal not come to honor.]

27 Scke not excuses when thou shuldest do thy worke, nether
be ashamed thereof through pride in the time of aduersitie.

Prou. 12,3. 28 *Better is he that laboreth & hathe plen-
teousness of all things, then he that is gor- geous, and wanteth
bread.

29 My sonne, get thy self praise by mekenes, and esteme thy
self as thou deseruest.

30 Who wil counte him iust that sinseth a- gainst him self for
honour him, that disho- noreth his owne soule?

31 The poore is honored for his knowled- ge [and his feate,]
but the riche is had in reputation because of his goods.

32 He that is honorable in pouertie, how much more shal he
be when he is riche? & he that is vn honest beigh riche, how
much more wil he be so when he is in pouertie?

CHAP. XI.

1 The praise of humilitie. 2 After the outward appea- rance
oght we not to iudge. 7 Of rash judgement. 14 All things come
of God. 29 All men are not to be brought unto thine house.

Gen. 41,40. 1 W Isdome *lifteh vp y head of him that is lowe,
and maketh him to sit among great men.

2 Commend not a man for his beautie, ne- ther despise a man
in his vtter appearance.

3 The bee is but smal among the soules, yet doeth her frute
passe in sweetenes.

All. 12,2. 4 Be not proude of clothing & raimet, * & exalte not
thy self in the day of honour: for the workes of the Lord are
wonderful, [and glorious,] secret, [and vnknown] are his
workes among men.

5 Many tyrats haue sit downe vpon y earth, * & the vnlikelie
hathe worne the crowne.

1 Sam 15,28. 6 Many mightie men haue bene brought to
dishonour, & the honorable haue bene de- liuered into other
mens hands.

Deu. 13,14. 7 *Blame [no ma] before thou haue inqui red the
matter: vnderstand first, and then reforme [righteously.]

Pro. 18,13. 8 *Giue no sentence, before thou hast heard the cause, nether interrupt men in the mid- des of their tales.

9 Striue not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

10 My sonne, medle not with many matters: *for if thou gaine muche, thou shalt not be blameles, and if thou follow after it, yet

shalt thou not atteine it, nether shalt thou escape, though thou flee from it.

11 *There is some man that laboreth and Pro. 10,3. taketh peine, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slouthful, & *hathe nede of helpe: for he wateth strength, 16.42.10. and hathe great pouertie, yet the eye of the Lord loketh vpo him to good, and set- teth him vp from his lowe estate,

13 And he lifteth vp his head: so that manie men marueil at him, [& giue honour vn- to God.]

14 *Prosperitie & aduersitie, life & death, 16.14.12. pouertie and riches come of the Lord. exg. 25,4.

15 Wisdome & knowledge, and vnderstan- ding of the Lawe are of the Lord: loue & good workes come of him.

16 Errour and darckenes are appointed for sinners, and they that exalte them selues in euil, waxe olde in euil.

17 The gift of the Lord remaineth for the godlie, & his good wil giueth prosperitie for euer.

18 *Some man is riche by his care and nigardship, & this is y porcion of his wages,

19 In that he saith, *I haue gotten rest, and Luk. 10,19. now wil I eat continually of my goods, yet he considereth not, y the time draweth nere, that he must leaue all these things vn to other men, and dye him self.

20 Stand thou in thy state, and exercise thy self therein, and remaine in thy worke vn- to thine age.

21 Marueil not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord suddenly to make a poore man riche.

22 The blessing of the Lord is in the wages of the godlie, and he maketh his prosperitie sone to storish.

23 *Say not, What profite and pleasure shal I haue? and what good things shal I haue hereafter?

24 Againe say not, I haue ynough, & possesse many things, * & what euil can come to me hereafter? Chap. 18, 21.

25 In thy good state remèber aduersitie, & in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to rewarde a man accor- ding to his wates.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans end, his workes are discovered.

28 Iudge none blessed before his death: for a man shal be known by his children.

29 Bring not euerie man into thine house: for the disceitful haue many trames, [and are like stomackes that belche st nkingly.]

30 As a partriche is take vnder a basket, [& the hinde is taken in the share,] so is the heart of the proude man, which like a spie watcheth

Apocrypha.

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watcheth for thy fall.

31 For he lieth in waite & turneth good vnto euil, and in things worthie praise he wil finde some faute.

32 Of one little sparke is made a great fyre, [& of one
disceitful man is blood increased:] for a sinful man laieth waite
for blood.

33 Beware of a wicked man: for he imagineth wicked things to
bring thee into a perpetual shame.

34 Lodge a stinger, and he wil destroye thee with vnquietnes, &
drive thee from thine owne. CHAP. XII.

2 Vnto whome we ought to do good. 10 Enemies ought not to be
trusted.

1 When thou wilt do good, knowe to whome thou doest it, so
shalt thou be thanked for thy benefites.

2 Do good vnto the righteous, & thou shalt finde [great]
rewards, though not of him, yet of the moste High.

3 He cannot haue good that continueth in euil, and giueth no
almes: [for the moste High hateth the sinners, and hathe
mercie vpon them that repent.]

4 Giue vnto suche as feare God, and receiue not a sinner.

5 Do wel vnto him that is lowly, but giue not to y vngodly:
holde backe thy bread, and giue it not vnto him, lest he
ouercome thee thereby: els thou shalt receiue twice as muche
euil for all the good that thou doest vnto him.

6 For the moste High hateth the wicked, & wil repay
vengeance vnto the vngodlie, & kepeth them against the day of
horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend can not be knowen in prosperitie, nether can an
enemie be vnknownen in aduersitie.

9 When a man is in wealth, it grieueh his enemies, but in
heauines & trouble a mans very friend wil departe from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so
doeth his wickednes.

11 And thogh he make muche crouching & kneeling, yet
aduse thy self, & beware of him, & thou shalt be to him, as he
that wipeth a glasse, and thou shalt knowe that all his rust
hathe not bene wel wiped away.

12 Set him not by thee, lest he destroy thee, & stand in thy
place.

13 Nether set him at thy right hand, lest he sike thy rounge, &
thou at the last reméber my wordes, & be pricked with my
sayings.

14 Binde not two sinnes together: for thee shal not one be
vnpunished.

15 Who wil haue pitie of y charmer, that is stinged of the
serpentor of all suche as come nere the brastes: so is it whim
that kepeth companie with a wicked man, & wrap

peth him self in his sinnes.

16 For a season wil he bide with thee: but if thou stomble, he
tar yeth not.

17 "An enemie is swete in his lippes: he can make manie good
wordes, and speake manie good things: yea, he can weepe
with his eyes, but in his heart he imagineth how to throwe thee
into the pit: and if he may finde opportunitie, he wil not be
satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there
first, and thogh he pretéd to helpe thee, yet shal he vndermine
thee: he wil shake his head, and elappe his hâds, and wil make
manie wordes, and disguise his countenance.

CHAP. XIII.

1 The companies of the proudest & of the riches are to be
eschewed. 12 The issue of God. 17 Lak. is companie with their
like.

1 He that toucheth pitch, shalbe defiled with it: and he that is
familiar with the proudest, shal be like vnto him.

2 Burthen not thy self about thy power, whiles thou liuest, and companie not with one that is mightier, and richer then thy self: for how agre the kettel and the earthen pot together: for if the one be smitten against the other, it shalbe broke.

3 The riche dealeth vnrighteously, and threatneth with all: but the poore being oppressed must intreat: if the riche haue done wrong, he must yet be intreated: but if the poore haue done it, he shal straight waise be threatened.

4 If thou be for his profite, he vseth thee: but if y haue nothing, he wil forsake thee.

5 If thou haue anie thing, he wil liue with thee: yea, he wil make thee a bare man, and wil not care for it.

6 If he haue nede of thee, he wil defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, & say, What wantest thou?

7 Thus wil he shame thee in his meat, vntil he haue supt thee cleane vp twise or thrifse, and at the last he wil laugh thee to scorne: afterwarde, when he seeth thee, he wil forsake thee, and shake his head at thee.

8 [Submit thy self vnto God, & waite vpo his hand.]

9 Beware that y be not disceiued in thine owne conceit & broght downe by thy sim plenes: [be not to huble in thy

wisdom.]

10 If thou be called of a mightie man, absent thy self: so shal he call thee the more oft.

11 Phrase not thou vnto him, that thou be not shut out, but go not thou farre of, lest he forget thee.

12 Withdrawne not thy self fro his speache, but beleue not his manie wordes: for with muche communicatio wil he tempt thee, Oooo.iii.

Deu.7.6.

Ecclesiasticus.

and laughingly wil he grope thee.

He is unmerciful, & kepteth not promes: he wil not spare to do thee hurt, and to put thee in prison. Beware, & take good hede: for thou wal-kest in peril of thine ouerthrowing: when thou hearest this, awake in thy slepe. Loue the Lord all thy life, and call upon him for thy saluacion. Euerie beast loueth his like, and euerie man loueth his neighbour. All flesh wil reforte to their like, & euerie man wil kepe companie with fuche as he is him self. How can the wolfe agre with the lamb? nomore ca the vngodlie with y righteous. What felowthip hathe "hyena with a dogge? and what peace is betwene the riche and the poore? As the wilde affe is the liom praye in the wilderness,

fo-are poore men the meat of the riche. As the proude hate humilitie, fo do the riche abhorre the poore. If a riche ma fall, his frieds fet him vp a-gaine: but whe the poore falleth, his frieds driue him away. If a riche man offend, he hathe many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & thogh he speake wisely, yet can it haue no place. Whe the riche man speaketh, euerie ma holdeth his tongue: and loke what he fath, they praife it vnto the cloudes: but if the poore ma speake, they fay, What felow is this? and if he do amiffe, they wil deftroie him. Riches are good vnto him that hathe no finne [in his confcience,] and pouertie is euil in the mouth of the vngodlie. The heart of a man chageth his countenance, whether it be in good or euil. A chearful countenance is a token of a good hear: for it is an hard thig to knowe the fecreta of the thoght.

CHAP. XIII.

The offence of the tongue, 17 Man is but a value thing. 21 Happe is he that cinnuneth an wildome. Bleffed is the man*that hathe not fallen by [the worde of] his mouth, & is not tormented with the forow of finne. Bleffed is he that is not condemned in his confcience, and is not fallen from his hope in the Lord. Riches are comelie for a nigarde, and what shulde an enuious man do with money? He that gathereth together from his owne foule, heapeth together for others, that wil

make good cheare with his goods. He that is wicked vnto him self, to whome wil he be good: for fuche one can haue no pleasure of his goods.

There is nothing worfe, then when one enuieth him self: and this is a rewarde of his wickednes. And if he do anie good, he doeth it, not knowing thereof, and against his wil, and at the last he declareth his wickednes. The enuious man hathe a wicked loke: he turneth away his face, and displiseth men. A couetous mans eye hathe neuer ynough of a porcio, and his wicked malice withereth his owne foule.

10 A*wicked eye enuieth the bread, & there is fcarcenes vpon his table.

My fonne, do good to thy self of that thou hast, and giue the Lord his due offrings. Reméber that death tarieth not, & that the couenant of the graue is not shewed vnto thee.

13 *Do good vnto thy friéd before thou dye, & according to thine habilitie stretch out thine hand, and giue him.

14 Defraude not thy self of the good day, and let not the porcion of the good desires ouerpaffe thee.

15 Shalt thou not leaue thy trauails vnto another, and thy labours for the deuding of the heritage?

16 Giue and take and sanctifie thy foule: [worke thou righteousness before thy death:] for in the hell there is no meat to finde.

17 ¶*All flesh waxeth olde, as a garment, & this is the condition of all times, Thou shalt dye the death.

18 As the grene leaues on a thicke tree, some fall, and some growe, fo is the generation of flesh and blood: one cometh to an end, and another is borne.

19 All corruptible things shal faile, and the worker thereof shal go withal.

20 [Euerie excellét worke shalbe iustified, and he that worketh it, shal haue honour thereby.]

21 *Bleffed is the man that doeth meditate honest things by wildome, [& exercifeth him self in iustice,] and he that reaofoneth of holic things by his vnderstanding.

22 Which cofidereth in his heast her wayes, and vnderstandeth her fecrets.

23 Go thou after her as one that feketh her out, and lie in waite in her wayes.

24 He shal loke in at her windowes, & hearken at her dores.

25 He shal abide beside her houfe, and fasten a stake in her walles: he shal pitche his tent besides her.

26 And he shal remaine in the lodging of good men, & shal fet his childré vnder her couering, and shal dwell vnder her branches.

27 By

Which is a wilde beatt counterfaute, the voyes of men, and fo en-tifeth the out of their housis and deuoureth them.

Chap 19.7. Iam. 3.2.

Chap. 4.2. tob. 4.7. lwk. 14.13.

Isa. 40.6. 1 pet. 1.24. sam. 2.10.

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17 By her he shalbe couered from the heat, and in her glorie shal he dwell.

CHAP. XV.

1 The goodnet that followeth him which feareth God. 2 God recollect and calleth of the finner. 21 God is not the author of

evil.

1 HE that feareth the Lord, wil do good: and he that hathe the knowledge of the Law, wil kepe it fure.

2 As an [honorable] mother ſhal ſhe mete him, and ſhe, as his wife married of a virgi- ne, wil receiue him.

3 With the bread [of life] and vnderſtan- ding ſhal ſhe fede him, & giue him the wa- ter of [wholſome] wiſdome to drinke.

4 He ſhal affure him ſelf in her, and ſhal not be moued, and ſhal holde him ſelf faſt by her, and ſhal not be confounded.

5 She ſhal exalt him aboue his neighbou- res, and in the middes of the congregació ſhal ſhe open his mouth: [with the ſpi- rit of wiſdome, and vnderſtanding ſhal ſhe fil him, and clothe him with the garment of glorie.]

6 She ſhal cauſe him to inherit ioye, & the crowne of gladnes, & an euerlaſting name.

7 But foolith men wil not take holde vpo- her: [but ſuche as haue vnderſtanding, wil mete her:] the finners ſhal not ſe her.

8 For ſhe is farre fró pride [and diſceite,] & men that lie, cā not remember her: [but m.n of trueh ſhal haunt her, & ſhal prof- per euen vnto the beholding of God.]

9 Praife is not femelie in the mouth of the finner: for that is not
fent of the Lord.

10 But if praife come of wifdome, [and be pléteous in afaithful
mouth] the the Lord wil profper it.

11 Say not thou, It is through the Lord that I turne backe: for
thou oghteft not to do the things that he hatch.

12 Say not thou, He hathe caufed me to er- re: for he hathe no
nede of the finful man.

13 The Lord hatch all abom'nacion [of eirour:] and they that
feare God, wil lo- ue it.

14 *He made man from the beginning, and left him in the hand
of his counfel, [and guue him his commandements and pre-
cepts.]

15 If thou wilt, thou fhalt obferue the com- mandements, and
teftifie thy good wil.

16 He hathe fet water and fyre befor thee: stretche out thine
hand vnto which thou wilt.

17 *Before man is life and death, [good & euil:] what him
liketh, fhallbe giuen him.

18 For the wifdome of the Lord is great, & he is mightie in
power, and beholdeth all things [continually.]

19 *And the eyes [of the Lord] are vpon them that feare him,
and he knoweth all the workes of man.

20 He hathe commanded no man to do vn- godlie, nether hathe
he giuen anie man licéce to finne: [for he defireth not a mul-
titude of infidels, & vnprofitable childré.]

CHAP. XVI.

1 Of vnhappy, and wicked children. 17 No man can hide him
felf from God. 24 An exhortation to the re- ceiving of
infrudition.

1 D Efire not the multitude of vnprofi- table children, nether
defite in vn- godlie childré: though thei be manie, reioy ce not
in the, except the feare of the Lord be with them.

2 Truft not thou to their life, nether reft vpon their multitude.

3 For one that is iufte, is better then a thou- fand fuche, and
better it is to dye without children, then to leaue behunde him
vn- godlie children.

4 For by one that hathe vnderftáding, fhál the citre be
inhabited: but the ftocke of the wicked fhál be wafted
incontinently.

5 Manie fuche things haue I fene with mi- ne eyes, and minee
are hathe heard greater things then thefe.

6 *In the congregaci6 of the vngodlie fhall Chap. 21, 22. a fyre be kindeled, and among vnfaithful people fhall the wrath be fet on fyre.

7 *He fpared not the olde gyanfs, fi were Gen. 6, 4. rebellious, truſting to their owne ſtr6gth,

8 *Nether fpared he where as Lot dwelt, Gen. 19, 21. thoſe whome he abhorred for their pride.

9 He had no pitie vpon the people that were deſtroyed, & puffed vp in their fins.

10 *And ſo he preferued the fix hundredh Nom 14, 15. thouſand ſotemen, that were gathered in & 26, 46. the hardnes of their heart, in afflict ng the & pitying them, in ſmiting them & hea- ling the, with mercie, & with chaſtifem6t:

11 Therefore if there be one ſtiffe necked among the people, it is matuel: if he ſcape vnpuñſhed: for mercie and wrath are with him: he is mightie to forgiue, & to powre out diſpleaſure.

12 *As his mercie is great, ſo is his puniſh- Chap. 5, 10. ment alſo: he iudgeth a man according to his workes.

13 The vngodlie fhall not eſcape with his ſpoile, and the pacience of the godlie fhall not be delayed.

14 He wil giue place to all good dedes, & euerie one fhall finde according to his wor- kes, [and after the vnderſtanding of his

pilgrimage.]

15 The Lord hardened Pharmo, that he shul- de not knowe him, and that his workes shuide be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: he hathe sepware his light from the dark- ness with an adamant.

17 Say not thou, I wil hide my self from the Lord: for who wil thike vpo me ftó aboue? Oooo.iii.

Ecclesiafticus.

2 Pet.3,10.

I fhall not be known in so great an heape of people: for what is my foule among fuche an infinite number of creatures?

18 Beholde, the heauen, and the *heauen of heauens, which are for God, the depth, and the earth, and all that therein is, fhall be moued when he fhall vifite.

19 All the worlde which is created and made by his wil, the mountaines also, and the fundacions of the earth fhall ftrake for feare, when the Lord loketh vpon them.

20 Theft things doeth no heart vnderftand worthely, [but he vnderftandeth euery heart.]

21 And who vnderftandeth his wayes? and the ftorme that no man can fee? for the moft part of his workes are hid.

22 Who can declare y his workes of his righteous? or who can abide them? for his ordinance is farre of, and the trying out of all things faileth.

23 He that is humble of heart, wil confider thefe things: but an vnwife and erronious man catcheth his minde vpon foolifh things.

24 My fonne, hearken vnto me, and learne knowledge, and make my wordes with thine heart.

25 I wil declare thee weightie doctrine, & I wil instruct thee exactly in knowledge.

26 The Lord hathe fet his workes in good order fro the beginning, & parte of them hathe he fundred from the other when he firft made them.

27 He hathe garnifhed his workes for euer, and their beginnings fo long as they fhall indure, they are not hungrie nor wearied in their labours, nor ceafe from their offices.

28 None of them hindreth another, nether was anie of them difobedient vnto his wordes.

29 After this the Lord looked vpon the earth and filled it with his goods things.

30 With all maner of liuing beafts hathe he couered the face thereof, and they returne into it againe.

CHAP. XVII.

Gen.1,27. & 1,2. wsf.2,23. & 9,6. & cor 11,7. col.3,10.

1 The creation of man, and the goodness that God hathe done vnto him. 20 Of almes, 26 And repentance.

1 The*Lord hathe created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dayes & cer teine times, and gaue him power of the things, that are vpon earth.

3 He clothed them with ftrength, as they had nede, and made them according to his image.

4 He made all fleft to feare him, fo that he had the dominion ouer the beafts, and foules.

5 [*He created out of him an helper like vnto him felf,] and gaue them difcrecion and tongue, and eyes, eares, and an heart to vnderftand, and fixtly he gaue them a fpirit, and feuently he gaue them fpeache to declare his workes.

6 And he filled them with knowledge of vnderftanding, and fhewed them good and euil.

7 He fet his eye vpon their hearts, declaring vnto them his noble workes,

8 And gaue the occafion to reioyce perpetually in his miracles, that they fhulde prudently declare his workes, & that the elect fhulde praife his holie Name together.

9 Befide this, he gaue them knowledge, and gaue the the Law of life for an heritage, that thei might now knowe that thei were mortal.

10 He made an euerlafting couenant with them, and fhewed them his iudgements.

11 Their eyes fawe the maieftie of his glorie, and their eares heard his glorious voyce.

12 And he faid vnto them, Beware of all vn-righteous things.
*He gaue euerie man al-fo a comandement concerning his neighbour. Exod 20,21. & 22,23.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euerie man fro his youth is giue to euil, and their ftonie hearts can not become fleft.

15 He appointed a ruler vpo euerie people, when he deuided the nacions of the whole earth.

16 *And he did chufe Ifrael, as a peculiar people to him felf, whome he nourifheth with difcipline as his firft borne, and giueth him mofte louing light, and doeth not forfake him. Deu 4,29 & 10,15.

17 All their workes are as the funne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighteousfnes is hid fro him, but all their finnes are before y Lord.

19 And as he is merciful, and knoweth his worke, he doeth not leaue them nor forfake them, but fpareth them.

20 *The almes of a man, is as a thing fcaled vp before him, and he kepeth the good dedes of man as the apple of the eye, and giueth repentance to their fonnes, and daughters.

Chap.19,16.

21 *At the laft fhall he arife, & rewarde the, and fhall repay their rewarde vpon their heads. Mat.2,3,4.

22 *But vnto them that wil repēt, he giueth them grace to returne, and exhorteth fuche as faile, with pacience, [and fendeth them the portion of the veritie.] All 3,13.

23 *Returne the vnto the Lord, and forfake thy finnes: make thy prayer before his face and take away the offence. Ierem 3,12.

24 Turne againe vnto y moft High: for he wil bring thee from darkenes to wholfonie light:

Gen.2,22.

Apocrypha.

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Psal 6.6. Isa 26.8.

Gen. 2.1.

Psal. 19.10.

light: to fake thine unrighteouses, and hate greatly all
abomination.

25 [Knowe the righteousness & iudgement of God: stand in
the portion that is set for the for thee, and in the prayer of the
most high God, & go in the partes of the holic world with
suche as be liuing and confesse God.]

26 Who can praise the most High in the hell, as do all they that
liue and confesse him?

27 [Abide not thou in the error of the vngodlie, but praise Lord
before death]

28 Thankefulles peristeth from the dead, as though he were
not: but the liuing, and he that is sounde of heart, praiseth the
Lord, [and reioyceth in his mercie.]

29 How great is the louing kindnes of the Lord our God, and
his compassion vnto suche as turne vnto him in holines!

30 For all things can not be in men, becau- se the sonne of
man is not immortal, [and they take pleasure in the vanity of
wic- lednes.]

31 What is more cleare then the sunne yet shalt faile.

32 So flesh and blood that thinketh euil, [shalbereproued.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

2 The marvelous workes of God. 6.7 The miserie & wretchednes of man. 8 Against God right we not to com- plaine. 21 The performing of Vernes.

1 H'ily liueth for euer, made all things together: Lord who onelie is iust, and there is none other but he, [and he remaineth a victorious King for euer.]

2 He ordereth the worlde with the power of his hand, and all things obey his wil: for he goueineth all things by his power, and deuideth the holic things from the prophane.

3 To whome hathe he giuon power to ex- press his workes: who wil sike out the grounde of his noble actes?

4 Who shal declare the power of his gre- aines: or who wil take vpo him to teli out his mercie?

5 As for the wondereus workes of Lord, there may nothing be taken from them, nether can anie thing be put vnto them, nether may the grounde of them be fo- unde out.

6 But when a man hathe done his best, he must beginne againe, and when he thinketh to come to an end, he must go againe to his labour.

7 What is man: whereto serueth he: what good or euil can he do?

8 If the number of a mans daies be an hundred yere, it is much: and no man hathe certeine knowledge of his death.

9 As droppes of raine are vnto the sea, and as a grauel stone is in comparison of the sand, so are a thousand yeres to the dayes euerlasting.

10 Therefore is [God] patient with them, and powreth out his mercie vpon them.

11 He sawe & perceiued, that [the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousness.]

12 The mercie that a man hathe, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chasteneth, and nurtuteth, & reacheth, & bringeth backe, as a shepherd his flocke.

13 He hathe mercie of them that receiue discipline, and that diligently sike after his iudgements.

14 My sunne, when thou doest good, re- proue not: and what souer thou giuest, vse no discomfortable wordes.

15 Shal not the dewe aswage the heat? so is a worde better then a gift.

16 Lo, is not a worde better then a good gift? but a gracious man giueth them boche.

17 A foole wil reproche churlishly, and a gift of the enuiou putreth out the eyes.

18 [Get thee righteousness before thou co- me to iudgement:] learne before thou spea- ke, and vse physike or euer thou be sicke.

19 "Examine thy self, before ye be iudged, 1.Cor. 11.26. & in the day of the visitation thou shalt sinde mercie.

20 Humble thy self before thou be sicke, & whiles thou maiest yet sinne, shewe thy conue: sion.

21 Let nothing let thee to pay thy vowe in time, and differre not vnto death to be re- formed: [for the rewarde of God endureth for euer.]

22 Before thou praieist, prepare thy self, and be not as one that tempteth the Lord.

23 Thinke vpon the wrath, that shalbe at Chap. 7.18. the end,
and the houre of vegeance, when he shal turne away his face.

24 "When thou hast ynough, reméber the Chap 11.17. time of
hunger: and when thou art itche, thinke vpon pouertie and
nede.

25 From the morning vniil the euening the time is changed,
and all suche things are sone done before the Lord.

26 A wise man feareth in all things, and in the daies of
transgression he kepeth him self from sinne: but the foole
doeth not obserue the time.

27 Euerie wise man knoweth wisdom, & knowledge, and
praiseth him that sindeth her.

28 They that haue vnderstanding, deale wisely in wordes:
[they vnderstand the trueth and righteousness,] and powre out
Pppp. i.

Ecclesiasticus.

with mode ftie graue fenfeces for mafs life.

29 The chief autoritie of speaking is of the Lord alone: for a
mortal man hath; but a dead heart.

Rim 6,6 & 30 ¶*Followe not thy luftes, but turne thee from
thine owne appetites.

31 For if thou giueft thy foule her defites, it fhall make thine
enemies that unite thee, to laugh thee to fcorne.

32 Take not thy pleafure in great volup-teoufnes, and in fangle
not thy felf with fuche companie.

33 Become not a begger by making bankets of that that thou
haft borrowed, and fo leave nothing in thy purfe: els y fhuldeft
fclandeioufly lie in waite for thine owne life. CHAP. XIX.

a Wine & whoredome bring men to pourrie. 6 In thy mode ftio
fe difcretion 22 The difference of the wifdome of God and man
27 Whereby thou maift know what is in man.

1 A Laboring man that is giuen to drū-kennes, fhall not be
riche: & he that comneth fmale things, fhall fall by little and
little.

Gen 19,23. 1 kpg.11,1. 2 *Wine and women leade wife men
out of the way, [and put men of vnderftanding to reprofe.]

3 And he that companieth adulterers, fhall become impudent:
rottennes and wormes fhall haue him to heritage, and he that is
to bolde, fha be taken away, and be made a publicke example.

Info 22,24. 4 *He that is haftie to giue credit, is light minded,
and he that creeth, finneth againft his owne foule.

5 Whofo reioyceth in wickednes, ſhal be puniſhed: [he that haſteth to be reformed, his life ſhalbe ſhortened, and he that abhorrech babling of wordes, quencheth wickednes:] but he that reſiſteth pleaſures, crowneth his owne foule.

6 He that refraineth his tongue, may liue with a trouble ſome man, and he that ha-reth babling, ſhal haue leſſe euil.

7 Rebearſe not to an other, that which is tolde vnto thee: fo y ſhalt not be hundred.

8 Declare not other mens maners, nether to friend nor foe: and if the ſinne apper-teine not vnto thee, reueile it not.

9 For he wil hearken vnto thee, and maike thee, and when he findeth opportunitie, he wil hate thee.

Chap.22,18. & 27,17. 10 *If thou haſt heard a worde [againſt thy neighbour,] let it dye with thee, & be ſu-re, it wil not burſt thee.

11 A foole trauaileth when he haſhe heard a thing, as a woman that is about to bring for the a childe.

12 As an arrowe that ſticketh in ones thigh, ſo is a worde in a fooles heart.

Levi 19,17. mat 18,23. 13 *Reproue a friend left he do euil, and if he haue done it, that he do it no more.

14 Reproue a friend that he may kepe his tongue: and if he haue spoken, that he say it no more.

15 Tell thy friend his faute: for oft times a slander is raised, and giue no credence to euerie worde.

16 A man falleth with his tongue, but not with his wil: *and who is he, that hath not offended in his tongue? Lam 3,4

17 Reproue thy neighbour before thou threaten him, & being without anger, giue place vnto the Law of the moste High.

18 The feare of the Lord is the first degre to be receiued of him, and wisdom obte-meth his loue.

19 The knowledge of the commandemēt of the Lord is the doctrine of life, & they that obey him, shall receiue the fruite of immortallitie.

20 The feare of the Lord is all wisdom, and the performing of the Law is perfect wisdom, & the knowledge of his almighty power.

21 If a seruant say vnto his maſter, I wil not do as it pleaſeth thee, though afterward he do it, he ſhall diſpleaſe him that nouriſheth him.

22 The knowledge of wickednes is not wisdom, neither is there prudence where as the counſel of finners is: but it is euen execrable malice: and the fool is void of wisdom.

23 He that hafhe fmile vnderftanding, and feareth God, is better then one that hafhe muche wifdome, & tranfgreffeth the Law of the moſte High.

24 There is a certeine ſubtiltie that is fine, but it is vniighteous: & there is that wraf-teth the open and manifeſt Law: yet the-re is that is wife and iudgeth righteouſly.

25 There is ſome that being about wicked purpoſes, do bowe downe them felues, and are ſad, whole inward partes burne alto-gether with deceit: he loketh downe with his face, and faineth him ſelf deafen; yet be-fore thou perceiue, he wil be vpon thee to hurt thee.

26 And thogh he be ſo weake that he can do thee no arme, yet when he may finde opportunitie, he wil do euil.

27 ¶ A man may be known by his loke, and one that hafhe vnderftanding, may be per-ceiued by the marking of his countenance.

28 *A mans garment, and his exceſſiue Laughter, and going declare what perſone he is. CHAP. XX. Chap.21,23.

Of correction & repentance. 4 To ſpeake & kys ſilence in time. 17 The fall of the wicked 23 Of lying 24 The thief & the murderer. 15 Giftreblende the eyes of the wife.

1 There is some iebuke that is not co-melict: againe, some man
holdeth his tongue, and he is wife.

2 It is much better to reprove, then to beare

Apocrypha.

Chap 30,22.

beare euil wil: and he that acknowledgeth his faute, shalbe preferued from hurt.

3 As*whē a gelded mā thorowe luft wolde defile a maide, so is he that vfeth violence in iudgement.

4 How good a thing is it, when thou art reproued, to shewe repentance! for so shalt thou escape wilful sinne.

5 Some man kepeth silence, and is founde wife, and some by muche babling beco- meth hateful.

6 Some man holdeth his tongue, because he hathe not to answer: and some kepeth silence, waiting a convenient time.

Chap 32,6.

7 *A wife man wil holde his tongue til he se opportunitie: but a trister & a foole wil regarde no time.

8 He that vfeth manie wordes, shalbe ab- horred, and he that taketh autoritie to him self, shalbe hated.

9 Some man hathe oft times prosperitie in wicked things, and some time a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose re- warde is double.

11 Some man humbleth him self for glo- ries sake, and some by humblenes liffeth vp the head.

12 Some man byeth muche for a little price: for the which he payeth seuen times more.

Chap.4,5.

13 * A wife man with his wordes maketh him self to be loued, but the mery tales of fooles shalbe powred out.

14 The gift receiued of a foole, shal do thee no good, nether yet of the enuiou for his importunitie: for he loketh to receiue manie things for one: he giveth little, & he vpbraideth muche: he openeth his mou- the like a towne crier: to day he lendeth, to morowe afketh he againe, and suche one is to be hated of God and man.

15 The foole faith, I haue no friend: I haue no thanke for all my good deeds: and they that eat my bread, speake euil of me.

16 How oft, and of how manie shal he be laughed to scorne: for he comprehen- deth not by right iudgement that which he hath: & it is all one as thogh he had it not.

17 The fall on a pauement is verie sudden: so shal & fall of the wicked come hastily.

18 A man without grace is as a foolish tall which is oft tolde by the mouthe of the ignorant.

19 A wife sentence lofeth grace when it co- meth out of a
foole: mouthe: for he spea- keth not in due season.

20 Some man finneth not because of pouer- tie, and yet is not
griued when he is alone.

21 Some man there is that destroyeth his owne foule, because
he is ashamed, and for the regarde of persones lofeth it.

22 Some man promiseth vnto his friend for shame, and getteth
an enemie of him for naught.

23 *A lie is a wicked shame in a ma: yet is it Chap 25,4. oft in
the mouth of the vnwife.

24 A thief is better, then a man that is ac- customed to lye: but
they bothe shal haue destiuiction to heritage.

25 The condicions of liers are vn timerly, and their shame is
euer with them.

26 A wife man shal bring him self to honor with his wordes,
and he that hathe vn- derstanding, shal please great men.

27 *He that tilleth his land, shal increas: From.12,26. his
heape: [he that worketh righteousness, shalbe exalted,] and he
that pleaseth great me, shal haue pardo of his iniquitie.

28 *Rewardes and giftes blinde the eyes of the wife, and make
them dome, that they can not reproue fautes.

29 Wifdome that is hid, and treasure that is horded vp, what profite is in the bothe?

30 Better is he that kepeth his ignorance secret, then a man that hideth his wif- dome.

31 The necessarie pacience of him, that fol loweth the Lord, is better then he that go- uerneeth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 2 The prayer of the afflicted. 6 To hate to be reproofed. 17 The mouthe of the wife man 26 The sbright of the foole.

MY sonne, hast thou finned: do so no more, but pray for the fore sinnes [that they may be forgiven thee.] Chap 5,9. psol 41,5. luk.15,25.

2 Flee from sinne, as from a serpent: for if thou comest to nere it, it wil bite thee: the teeth thereof are as the teeth of a lyon, to slaye the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Stiife & imuries wafer riches: so the hou- se of the proude shalbe desolate.

5 *The prayer of the poore going out of the mouth, cometh vnto the cares of the Lord, and justice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord, conuerteth in heart.

7 An eloquent talker is known afarre oft but he that is wise, perceiueeth when he falleth.

8 Who so buyldeth his house with other mens money, is like one that gathereth stones to make his graue.

9 *The congregation of the wicked is like towne wrapped together: their end is a shame of fyre to destroy them.

10 The waye of sinners is made plaine with stones, but at the end thereof is hel, [darkenes and paines.]

11 He that kepeth the Law of the Lord, subleth his owne affections thereby: and Pppp.11.

Pppp.11.

Ecclesiasticus.

the increase of wisdom is the end of the fear of God.

12 He that is not wise, wil not suffer him self to be taught: but there is some wit that increaseth bitterness.

13 The knowledge of the wise shall abound like water that
unneith over, and his coun- sel is like a pure fountain of life.

Chap 13,1. 14 * The inner partes of a foole are like a broken
vessel: he can keep no knowledge whiles he liueth.

15 When a man of understanding beareth a wise word, he wil
comend it, and increase it: but if an ignorant man he are it, he
wil dislowe it, and cast it behind his back.

16 The talking of a foole is like a burden in the way, but there
is comedies in the tal- ke of a wise man.

17 Their inquire at the mouth of the wise man in the
congregation, and they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wis- dome vnto a
foole, and the knowledge of the vnwise is as words without
order.

19 Doctrine vnto fooles is as fetters on the fete, and like
manicles vpo theright had.

Chap. 19,27. 20 * A foole lifeth vp his voyce with laughter, but
a wise ma doeth scarce smile secretly.

21 Learning is vnto a wise man a jewel of golde, and like a
bracelet vpon his right arme.

22 A foolish mans fole is fone in [his neighbours] house: but a man of expe- rience is ashamed to loke in.

23 A foole wil pepe in at the dore into the house: but he that is wel nurtured, wil stand without.

24 It is the point of a foolish ma to hearké at the dore: for he that is wise, wil be grie- ued with fuche dishonour.

25 The lippet of talkers wil be telling fuche things as pertaine not vnto the, but y wor- des of fuche as haue vnder standing, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodlie curfeth Satan, he curfeth his owne foule.

Chap 28,19. 28 * A backebiter defileh his owne foule, & is hated wherefoeuer he is: [but he that ke- peth his tongue, and is discrete, shal come to honour.]

CHAP. XXII.

1 Of the fuggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

1 A Slothful man is like a filthie stone, which euerie man mocketh at for his shame.

2 A slothful man is to be compared to the dongue of oxé, & euerie one that taketh it vp, wil shake it out of his hand.

3 An euil nurtured fonne is the dishonour of the father: & the daughter is leaft to be eftemed.

4 A wise daughter is an heritage vnto her houlband: but the that liueth dishonestly, is her fathers heauines.

5 She that is bolde, dishonoreth bothe her father and her houlband; [and is not infe- rior to the ungodlie,] but they bothe shal dispute her.

6 A tale out of time is as muficke in mour- ning: but wisdom knoweth the feafons of correction and doctrine.

7 Who fo teacheth a foole, is as one that gleweth a potcherde together, and as he that waketh one that slepeth, from a foun- de flepe.

8 If children liue honestly, & haue where- with, they shal put away the shame of their parents.

9 But if children be proude, with hautines and foolishnes they defile the nobilitie of their kinred.

10 Who fo telleth a foole of wisdom, is as a man, which speaketh to one y is a flepe: whé he hathe tolde his tale, he faith, What is the matter?

11 * Wepe for the dead, for he hache loft the Chap. 31,16. light: fo wepe for the foole, for he wanteth vnderstanding: make smale weping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Scue dayes do men mourne for him that is dead: but the lamentation for the foole, & ungodlie [shulde endure] all the dayes of their life.

13 Talke not much with a foole, & go not to him that hathe no vnderstanding: * be- Chap. 12,12. ware of him, left it turne thee to paine, and left thou be defiled when he shaketh him self. Depart from him, & thou shalt finder rest, and shalt not receiue forowe by his foolishnes.

14 What is heauier then lead: and what o- ther name shulde a foole haue?

15 * Sad and salt, and a lumpe of vron is ea- Prop. 27,1. fier to beare, then an vnwise, [foolish and ungodlie man.]

16 As a frame of wood ioyned together in a buylding can not be lofed with sha- king, fo the heart that is stablified by ad- uised counsel, shal feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plaistering on a plaine wall.

18 As reedes that are set vp on hie, can not abide the winde, fo the fearful heart with foolish imagination can indure no feare.

19 He that hurteth the eye, bringeth for the teares, & he that hurteth y heart, bringeth for the affection.

20 Who fo casteth a stone at y birdes, traie them away: & he that vpbraideth his friend, breaketh friendship.

21 Thogh

Apocrypha.

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21 Thogh thou drewest a sworde at thy friend, yet dispare not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, seare not: for there may be a reconciliation, so that vphaiding or pride or disclosing of secrets or a traitorous woode do not let: for by these things euerie friend wil departe.

23 Be faithful vnto thy friend in his pouertie, that thou maist reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou maist be heire with him in his heritage:

for pouertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour, and smoke of the chimney goeth before the fyre, so euil wordes, [rebukes & threatenings] go before bloodshedding.

25 I wil not be ashamed to defende a fried: nether wil I hide my self from him, thogh he shulde do me harme: whosoeuer heareth it, shal beware of him.

26 Who shal set a watch before my mouth, and a feile of wisdom vpon my lippes, that I fall not suddenly by them, and that my tongue destroye me not?

CHAP. XXIII.

1 A prayer of the author. 13 Of other blasphemie, and wormse communication 16 Of thro kyndes of sinnes. 23 Manse sinnes proceda of adulterae. 27 Of the fea-re of God.

1 O Lord, father & gouernour of all my whole life, leaue me not to their couse, and let me not fall by them.

2 Who wil correct my thoght, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, nether let [their] fautes passe?

3 Leet mine ignorances increase, and my sinnes abounds to my destruction, and lest I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is farre from thy mercie.

4 O Lord, father & God of my life, [leau me not in their imaginacion] nether giue me a proude looke, but turne away from thy seruants a stoute minde.

5 Take from me vaine hope, and concupiscence, and returne him in obedience, that desireth continually to serue thee.

6 Let not y griedines of the bellie, not lust of the flesh holde me, and giue not me thy seruant ouer into an impudent minde.

7 Heare, dye children, the instruction of a mouth that shal speake truceth: who so kepeeth it, shal not perishe thorow his lippes, [nor be hurte by wicked workes.]

8 The sinnes shalbe taken by his owne lippes: for the euil speaker and the proude do offende by them.

9 *Accustome not thy mouth to swearing: [for in it there are many falles,] nether ta chep. 27.15. ke vp for a custome the naming of the Holy one: [for thou shalt not be vnpunished for suche things.]

10 For as a seruant which is oft punished, can not be without some skarre, so he that sweareth and nameeth God continually, shal not be fauteles.

11 A man that vseth muche swearing, shalbe filled with wickednes, and the plague shal neuer go from his house: when he shal offend, his faute shalbe vpo him, and if he knowlege not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe ful of plagues.

12 There is a worde which is clothed with death: God gi ante that it be not founde in the heritage of Jacob: but they that feare God, eschewe all suche, & are not wrapped in sinne.

13 Vse not thy mouth to ignorant rashines: for therein is the occasion of sinne.

14 ¶ Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their fight, and so through thy custom become a foole, and wish that thou hadest not bene borne, and curse the day of thy natuutie.

15 *The man that is accustomed to opprobrious wordes, wil neuer be reformed all the dates of his life.

16 There are two sortes [of me] that aboude in sinne, and the third bringeth wrath [and destruction:] a minde hota as fyre, that can not be quenched til it be consumed: an adulterous man that giueh his bodie no rest, til he haue kindled a fyre.

17 (All bread is swete to a whoremonger: the wil not leaue of til he perish.)

18 A man that breaketh wedlocke, & thinketh thus in his heart,
*Who seeth me? I am compassed about with darkness: the
walles couer me: no bodie seeth me: whome ne de I to seare?
the moste High wil not remember my sinnes.

19 Suche a man onely feareth the eyes of men, & knoweth not
that the eyes of the Lord are ten thousand times brighter the
the sunne, beholding all the waves of me, [and the ground of
the deepe,] and considereth the moste secret partes.

20 He knewe all things or euer they were made, and after they
be broght to passe also he loketh vpon them all.

21 *The same man shalbe punished in the streates of the curie,
[& shalbe chased like a yong horsefoale,] and when he
thinketh not vpon it, he shalbe taken: [thus shal be be put to
shame of euerie man, because he wolde not understand the
seare of the Lord.]

Pppp. iii.

the, my lipper.

¶ That is of tongue and lip nes.

Ecclesiasticus.

22 And thus ſhal it go alſo with euerie wife, that leaueth her houſband, and getteth inheritance by another.

Exod 20,14.

23 *For firſt ſhe hathe diſobeid the Law of the moſte High, and ſecondly, ſhe hathe trespaced againſt her owne houſband, & thirdly, ſhe hathe plaide the whore in adulterie, and gotten her children by another man. 24 She ſhalbe broght out into the congregacion, and examinacion ſhalbe made of her children. 25 Her children ſhal not take roote, and her branches ſhal bring for the no frute. 26 A ſhameful reporte ſhal ſhe Itau, and her reproche ſhal not be put out. 27 And they that remaine, ſhal knowe that there is nothing better then the feare of the Lord, and that there is nothing ſweter then to take hede vnto the commande-ments of the Lord. 28 It is great glorie to follow the Lord, and to be receiued of him is long life.

CHAP. XXIII.

A praife of wiſdome preceding for the of the mouth of God. Of her work and place where the reſteth. She is given to the children of God. 29 Wiſdome ſhal praife her ſelf, [and be honored in God,] and reioyce in the middes of her people. 30 In the congregacion of the moſte High ſhal ſhe open her mouth, and triumph before his power. 31 [In the middes of her people ſhal ſhe be exalted, and wondred at in the holy af-

femble. 32 In the multitude of the chofen the fhallbe
 commended, and among fuche as be blef-fed, the fhallbe
 praifed, and fhall fay.] 33 I am come out of the mouth of the
 moſte High, [firſt borne before all creatures. 34 I canſed &
 light that faileth not, to ariſe in the heauen,] and covered the
 earth as a cloude. 35 My dwelling is above in the height, and
 my throne is in the pillar of the cloude. 36 I alone haue gone
 round about the com-paſſe of heauen and haue walked in the
 bo-tom of the depth. 37 I poſſeſſed the waues of the ſea, and all
 the earth, and all people, and nacion, [and with my power haue
 I troden downe the hearts of all, bothe High and low.] 38 In all
 theſe things I fought reſt, & a dwell-ling in ſome inheritance. 39
 So the creator of all things gaue me a co-mandement, and he
 that made me, appoin-ted me a tabernacle, and ſaid, Let thy
 dwell-ling be in Iacob, and take thine inheri-tance in Iſrael,
 and roote thy ſelfe among my chofen. 40 *He created me fto the
 beginning, & be-fore the worlde, & I fhall neuer faile:* In

Trm. 1,23. Exod. 31,3.

11 *He created me fto the beginning, & be-fore the worlde, & I
 fhall neuer faile:* In

the holic habitacion haue I ferued before him, and ſo was I
 ſtabliſhed in Sion. 13 *In the welbeloued citie gaue he me reſt,
 and in Ierufalem was my power. 14 I toke roote in an
 honorable people, eue in the porcion of the Lords inheritance.
 15 I am ſet vp on hie like a ceder in Liba-nus, and as a*

ciperstre vpon the mountai-nes of Hermon. 16 I am exalted like a palme tre' about the bankes, and as a rose plante in Iericho, as a faire oliue tre in a pleafant field, and am exalted as a plane tre by the water. 17 I fmelled as the cinnamom, & as a bagge of fpices: I gaue a fwete odour as the beft myrthe, as ga banum, and onix, and fwete storax, & perfume of ineense in an houle. 18 As the terebinth, haue I ftretched out my branches, and my branches are the brâches of honour and grace. 19 As the vine haue I broght for the [liu-te] of fwete fauour, and my floures are the frute of honour and riches. 20 I am the mother of beautiful loue, and of feure, and of knowledge, and of ho-ly hope: I giue eternal thigs to all my chil-dren to whome God hathe commanded. 21 [In me is all grace of life and trueth: in me is all hope of life and vertue.] 22 Come vnto me all ye that be defirous of me, and fill your felues with my frutes. 23 For the remembrance of me is fweter then honie, and mine enheritance [fweter] then the honie combe: [the remembrance of me endureth for euer more.] 24 They that eat me, ſhal haue & more hun-ger, and they that drinke me, ſhal thirſt the more. 25 Who ſo hearkeneth vnto me, ſhal not co-me to confuſion, & they that worke by me, ſhal not offende: [they that make me to be knowen, ſhal haue euer laſting life.] 26 All theſe things are the boke [of life,] & the couenant of the moſte high God, [& the knowledge of the trueth,] & the Law that Moyſes [in the precepts of rightrouf-nes] commanded for an heritage vnto the houle of Iacob, [and

the promifes pertei-ning vnto I[rael.] 27 Be not weary to behaue your felues va-liâcly with the Lord, that he may alfo con feme you: cleaue vnto him: for the Lord almightie is but one God, & befides him there is none other Sauour. 28 [Out of Dauid his feruant he ordeined to raife vp a moſte mightie King & ſhal-de fit in the throne of honour for euer more.] 29 He filleth all things with his wiſdome, as Phyſon, & as Tygris, in the time of the newefrutes. 30 He maketh the vnderſtanding to a-boûde like Buphrates, & as Iorden in the time

time

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time of the harueſt.

31 He maketh the doctrine of knowledge to appeaſe as the light, and ouerſloweth as Geon in the time of the vintage.

32 The firſt man hathe not known her perfectly: no more ſhal the laſt feke her out.

33 For her confiderations are more abundant then the ſea, and her counſel is profounder then the great deepe.

34 I wiſdome [haue caſt out floods:] I am as an arme of the ruer: I runne into Paradife as a watercondite.

35 I faid, I wil watter my faire garden, and wil watter my
pleafant ground: and lo, my ditche became a flood, and my
flood became a fea.

36 For I make doctrine to fhine as the light of the morning, and
I lighten it for euer.

37 [I wil pearce thorow all the lower partes of the earth: I wil
loke vpo all fuche as be a flepe, & lighten all them that truft in
the Lord.]

38 I wil yet powre out doctrine, as prophecie, and leaue it vnto
all ages for euer.

Chap 33,12.

39 *Beholde that I haue not labored for my felf onely, but for
all them that feke wifdome.

CHAP. XXV.

2 Of thre things which pleafe God, and of thre which he
hateth. 7 Of nine things that be not to be fufpeft. 13 Of the
malice of a woman.

Gen 13,2. rom 12,10.

*1 Hre things reioyce me, and by them am I beautified before
God & men: the vntie of brethren, the loue of neighbours, a*

man and wife that agre together.

2 ¶ Thre fortes of men my foule hateth, & I vtterly abhorre the life of them: a poore man that is proud: a riche man that is a lier, and an olde adulterer that doteth.

3 ¶ If thou haft gathered nothing in thy youth, what canft thou finde in thine age?

4 ¶ Oh, how pleafant a thing is it whé graie headed men minifter iudgement, & when the elders can giue good counfell!

5 Oh, how comelie a thig is wifdome vnto aged men, and vnderftanding and prudencie to men of honour!

6 The crowne of olde me is to haue muche experience, and the feare of God is their glorie.

7 ¶ There be nine thigs, which I haue iudged in mine heart to be happie, and the tenth wil I pronounce with my tongue: a man that while he flueth, hathe ioye of his children, and feeth the fall of his enemies.

8 ¶ Wel is him that dwelleth with a wife of vnderftanding, * and that hathe not fallen with his tongue, and that hathe not ferued fuche as are vnworthie of him.

9 Wel is him that findeth prudencie, and he that can not fpeake in the eares of them that wil heare.

10 ¶ Oh, how great is he that findeth wifdome! yet is there none about him, that feareth the Lord.

11 The feare of the Lord paffeth all things in clerenes.

12 [Bleffed is the man, vnto whome it is granted to haue the feare of God.] Vnto whome fhall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 [¶ The greatest heauines is the heauines of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, faue onely the plague of the heart, and any malice, faue the malice of a woman:

16 Or any affalt, faue the affalt of them that hate, or any vengeance, faue the vengeance of the enemy.

17 There is not a more wicked head then the head of the ferpent, and there is no wrath about the wrath of an enemy.

18 * I had rather dwell with a lion and dragon, then to kepe house with a wicked wife.

19 The wickednes of a woman chigeth her face, and maketh her countenance blacke as a facke.

20 Her housband is fitting among his neighbours: becaufe of
her he figheth fore of he beware.

21 All wickednes is but little to the wickednes of a woman: let
the poction of the finner fall vpon her.

22 As the climbing vp of a landie way is to the fete of the aged,
fo is a wife ful of wordes to a quiet man.

23 * Stumble not at the beautie of a woman, and defire her not
for thy plea fure.

24 If a woman nourish her housband, she is angrie and
impudent and ful of reproche.

25 A wicked wife maketh a forie heart, an heauie countenance,
and a wounded minde, weake hands and feble knees, and can
not comfort her housband in heauines.

26 Of the * woman came the beginning of sinne, and thorow
her we all dye.

27 Giue the watet no paffage, [no not a little,] nether giue a
wicked woman libertie to go out.

28 If she walke not in thine obedience, [the shal confound thee
in the fight of thine enemies.] Cut her of then from thy flesh: *
Giue her, and forsake her.

Pppp. iii.

Or, wm. ac.

From. 21, 19.

Or, a leare.

Chap 42,12 2. fam. 13,2.

Gen 3,6. 2. fam. 2,14.

a To wit, the bill of disoncement.

Chap 14,2. & 19,16. 1am. 3,2.

Ecclesiasticus.

CHAP. XXVI.

1 The praise of a good woman. 2 Of the fears of the things,
and of the fourth. 3 Of the selous and drunken woman. 4 Of
two things that cause sorrow, and of the third which mouth
wrath.

1 B Lesse d is the man that hath a ver- teous wife: for the
number of his ye- res shalbe double.

2 An honest woma reioyceth her hous bad, and she shal fill the
yeres of his life with peace.

3 A verteous woma is a good portio which shalbe giuen for a gift vnto suche as feare the Lord.

4 Whether a man be riche or poore, he ha- the a good heart toward the Lord, & they shal at all times haue a chereful counte- nance.

5 ¶ There be the things that mine heart feareth, & my face is afraid of the fourth: treason in a citie: the assemble of the people, and false accusation: all these are hea- uer then death.

6 ¶ But the sorrow and grief of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.

7 An euil wife is as a yoke of oxen y drawe diuerfe waies: he that hath her, is as thogh he helde a scorpion.

8 A drunken woman and suche as can not be tamed, is a great plague: for she can not co- uer her owne shame.

9 The whordome of a woma may be knowe in the pride of her eyes, and eyeliddes.

Chap. 42, 11.

10 ¶ If thy daughter be not shamefast, hol- de her straitly, lest she abuse her self tho- rowe ouer muche libertie.

11 Take hede of her that hath an vnsha- mefast eye: & marueile not if she trespase against thee.

12 As one that goeth by the way, and is thirstie, so shal she open her mouth, and drinke of euerie next water: by euerie hed- ge shal she sitte downe, & open her quiuer against euerie arowe.

13 The grace of a wife reioyceth her hous- band, and fedeth his bones with her vn- derstanding.

14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so muche worthe as a woma wel instructed.

15 A shamefast & fauchful woman is a dou- ble grace, and there is no weight to be co- pared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lord, so is the beautie of a good wife the ornament of her house.

17 As the clere light is vpon the holie can- dlestick, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the soc- kettes of siluer: so are faire fete with a con

stant minde.

19 [Perpetual are the fundaciós that be lai- de vpon a strong
rocke: so are the coman- dements of God in the heart of an
holie woman.]

20 My sonne, kepe the strength of thine age stable, and giue
not thy strength to stran- gers.

21 When thou hast gotten a fruteful poffief fio through all the
fields, sowe it with thi- ne owne fede, trusting in thy nobilitie.

22 So thy stocke that shal liue after thee, shal growe, trusting
in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is
married, is counted as a towre against death to her hous band.

24 A wicked woma is, giuen as a rewarde to a wicked man: but
a godlie woman is giue to him that feareth the Lord.

25 A shameles woman contemneth shame: but a shame fast
woman wil reuerence her hous band.

26 A shameles woman is copared to a dog- ge: but she that is
shamefast, reueréceth the Lord.

27 A woman that honoreth her hous band, shalbe iudged wife
of all: but she that defpi- seth him, shalbe blased for her pride.

28 A lowde crying woman and a babler let her be foght out to
drive away y enemies: the minde of euerie man that liueth with

suche, shalbe conuersant among the troubles of warre.

29 There be two things that grieue mine heart, and the thirde maketh me angrie: a ma of warre that suffreth pouertie: and me of vnderstanding that are not set by: & whe one departeth from righteousnes vnto sinne: the Lord appointeth suche to y sworde.

30 [There be two things, which me thinke to be hard and perilous.] A marchant can not lightly kepe him from wrong, and a vitailee is not without sinne.

CHAP. XXVII.

1 Of the poore that wode be riche. 2 The probacion of the man that feareth God. 3 The vncumflauntes of a foole. 4 The serres of friends are not to be vized. 5 The wicked imagineth euil which turneth vpon him self.

1 B Ecause of pouertie haue manie sinned: and he that feareth to be riche, 1 Tim 6, 9. turneth his eyes aside. pron 23, 4.

2 As a naile in the wall sticketh fast betwene the ioyntes of the stones, so doeth sinne sticke betwene the selling and the bying.

3 If he holde him not diligently in the feare of the Lord, his house shal sone be ouerthrowen.

4 As when one sifteth, the filthines remai- neth in the siue, so
the filth of man remai- neth in his thoght.

5 The fornace proueth the potters vessel: so

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Trou. 27, 28. *So doeth [tentacion] trye mens thoghts.

6 The frute declareth if the tre haue bene trimmed: so the
worde [declareth] what man hathe in his heart.

7 Praise no man except thou haue heard his talke: for this is
the tryal of men.

8 ¶ If thou followeft righteousnes, thou shalt get her, & put her
on as a faire gai-ment, [and shalt dwell with her, and the shal
defend thee for euer: and in the daye of knowledge thou shalt
finde stedfast-nes.]

9 The birdes resorte vnto their like: so do-eth the trueth tuine
vnto them, that are practised in her.

10 As the lyon waiteth for the beast, so doeth sinne vpon them
that do euil.

11 The talking of him that feareth God, is all wisdom: as for a
foole, he changeth as the moone.

12 If thou be among the vndisiete, obser-ue the time, but haunte stil the assemblie of them that are wise.

13 The talking of fooles is grievous, and their sporte is in the plaiser of sinne.

Chap 23, 24. 14 *The talke of him that sweareth muche, maketh the heere to stand vp: & to strue with suche, stoppeth the eares.

15 The strife of the proude is blood shed-ding, and their skouldings are grievous to heare.

Chap 25, 26. 16 *Who so discouereth secrets, lefeth his credit, & findeth no friend after his wil.

17 Loue thy fried, & be faithful vnto him: but if thou bewrayeft his secrets, thou shalt not get him againe.

18 For as a man destroyeh his enemie, so doeft thou destroye the friendship of thy neighbour.

19 As one that letteth a bude go out of his hand, so if thou gue ouer thy fried, thou canst not gette him againe.

20 Followe after him no more, for he is to farre of: he is as a roe escaped out of the share: [for his foule is wounded.]

21 As for woundes, they may be bounde vp againe, and an euil worde may be recon-ciled: but whoso bewrayeth the secrets of

a friend, hathe lost all his credit.

Trou 10, 10. 22 *He that winketh with the eyes, imagi-neth euil: and he that knoweth him, wil let him alone.

23 When thou art present, he wil speake sweetly, and praise thy worden: but at the last he wil tuine his tale, and slander thy saying.

24 Manne things haue I hated, but nothing so euil as suche one: for the Lord also ha-teth him.

25 Who so casteth a stone on his, casteth it vpon his owne head: and he that smiteth with guile, maketh a great woude.

Trou 26, 27. 26 Who so diggeth a pir, shal fall therein, excis f 10, 8.

[and he that laieth a stone in his neigh-bours way, shal stomble the econ,] and he that laieth a share for another, shalbe take in it him self.

27 He that worketh euil, shalbe wrapped in euil, and shal not knowe from whence they come vnto him.

28 Mockerie & reproche followe the prou-de, and vengeance luiketh for them as a lyon.

29 They that reioyce at the fall of ¶ righ-teous, shalbe taken in the share, & anguish shal consume them before they dye.

30 Dispite & angre are abominable thigs, and the sinful man is subject to the bothe.

CHAP. XXVIII.

1 We oght not to desire vengeance, but to forgive the of-fence
13 Of the vases of the tongue, and of the dangers thereof.

2 HE * that feketh vengeance, shal finde vengeance of the Lord, and he wil surely kepe his sinnes.

3 || Forgiue thy neighbour the hurt that he hathe done to thee, so shal thy sinnes be forgiuen thee also, when thou praieft.

4 Shulde a man beare hatred against man, and * desire forgiuenes of the Lord?

5 He wil shewe no mercie to a man, which is like him self: and wil he aske forgiuenes of his owne sinnes?

6 If he that is but flesh, nourisse hatred, [and aske pardone of God,] who wil in-treate for his sinnes?

7 Remember the end, & let enimitie passe: imagine not death and destruction to an-other through angre, but perseuere in the commandements.

8 Remember the commandements: so shalt thou not be rigorous against thy neigh-bour: [consider diligently] the

covenant of the moste High, and forgiue his igno-rance.

9 *Beware of strife, & thou shalt make thy sinnes fewer: for an angrie man kindleth strife.

10 And the sinful man disquieteth friends, and bringeth in false accusations among them that be at peace.

11 *As the matter of the syre is, so it bur-neth, and mans angre is according to his power: and according to his riches his angre increaseth, and the more vehement the angre is, the more is he inflamed.

12 An hastie brauling kindleth a syre, and an hastie fighting shedeth blood: [a togue that beareth false witness, bringeth death.]

13 If thou blowe the sparke, it shal burne: if thou spit vpon it, it shal be quenched, and bothe these come out of the mouth.

14 || Abhorre the scladeter and double ton-gued: for suche haue destroyed many that were at peace.

15 The double tongue hathe disquieted Qqqq.i.

Deut 32, 33. ruin 12, 19.

Man oght not to lose vengeance.

Matt 6, 14.

Chap. 8, 2.

Trou. 16, 22.

The tongue. Chap. 21, 30.

Ecclefiasticus.

manic, and driuen them from nacion to nacion: strong cities
hathe it broken dow- ne, and ouerthrowen the houfes of great
men: [the ft:ength of the people hathe it brought downe, &
bene the decaye of migh tie nacions.]

15 The double tongue hathe caft out ma- nie vertuous women,
and robbed them of their labours.

16 Whofo hearkeneth vnto it, fhall neuer finde reft, and neuer
dwell quietly.

17 The ftroke of the rodde maketh markes in the flefh, but the
ftroke of the tongue breaketh the bones.

18 There be manie that haue perifhed by the edge of the
fword, but not fo manie as haue fallen by the tongue.

19 Wel is him that is kept frô an euil ton- gue, and cometh not
in the angre thereof, which hathe not drawen in that yoke, ne-
ther hathe bene bounde in the bandes the- reof.

20 For the yoke thereof is a yoke of yron, and the bands of it
are bandes of braffe.

21 The death thereof is an euil death: hell were better then
fuche one.

22 It fhall not haue rule ouer them that fea- re God, nether fhall
they be burnt with the flame thereof.

23 Suche as forfake the Lord, fhal fall the- zein: and it fhal burne them, and no man fhalbe able to quenche it: it fhal fall vp- on them as a lyon, and deuoure them as a leopard.

24 Hedge thy poffeffion with thornes, and make dores and barres for thy mouth.

25 Binde vp thy filuer and golde, & weigh thy wordes in a balance, and make a dore and a barre, [and a fuse bridle] for thy mouth.

26 Beware that thou flide not by it, and fo fall before him that lieth in wite, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 De lond money, and do almes 15 Of a faithful man answering for his friend. 24 The poore mans lift.

2 Of welding.

HE that wil flhwe mercie, [tindeth to his neighbour: and he that hathe power ouer him felf, kepeth the command- dements.

2 Lend to thy neighbour in time of his ne- de, and pay thou thy neighbour again: in due fcafon.

3 Kepe thy worde and deale faithfully with him, and thou fhalt alwaye finde the thing that is neceffarie for thee.

4 Manie when a thing was lent them, reke- ned it to be founde,
& griued them that had helped them.

5 Til thy receiue, they kiffe his hands, and for their neighbours
good they humble their voyce: but when they fhulde paie a-
gaine, they prolong the terme, and giue a

careles anwer, and make excufes by rea- fon of the time.

6 And thogh he be able, yet giueh he fcar- fe the halfe againe,
and rekeneth the other as a thing founde: els he deceiueh him
of his money, & maketh him an enemie with- out a caufe: he
paieth him with curfing & tebuke, & giueh him euil wordes for
his good dede.

7 There be manie which refufe to lend be- caufe of this
inconuenance, fearing to be defrauded without caufe.

8 Yet haue thou pacience with him that hú- bleth him felf, &
differre not mercie from him.

9 Helpe the poore for the commandemêrs fake, and turne him
not away, becaufe of his pouertie.

10 Lefe thy money for thy brothers and neighbours fake, and
let it not ruft vnder a ftone to thy d. ftruction.

11 *Beftowe the recafure after the commâ- dement of the
moſte High, & it ſhal bring the more profite then goldz.

Dan.4.24. Ink.11.41. Afl.10.4.

12 "Lay vp thine almes in thy fecret cham- bers, & it fhall kepe thee from all afflictio. "Or, giue thine almes fecretly.

13 [A mans almes is as a purfe with him, and fhall kepe a mans fauour as the apple of the eye, and afterwards fhall it arife, and paye euerie man his rewarde vpon his head.]

14 It fhall fight for thee againft thine ene- mies, better then the fhield of a ftrong man, or fpeare of the mightie.

15 An honeft man is [furetie for his neigh- bour: but he that is inpuident, forfaketh him. Iof furetie- hippe.

16 Forget not the friendship of thy fure- tie: for he hathe laied his life for thee.

17 The wicked defpifeth the good dede of his furetie.

18 The wicked wil not become furetie: and he that is of an vnthankful mindt, forfaketh him: that deliucred him.

19 [Some man promifeth for his neigh- bour: and when he hathe loft his honeftie, he wil forfake him.]

20 Suretiethippe hathe deftroyed manie a riche man, & remoued them as the waues of the f. a: mightie men hathe it driuen a- way from their houfis, and caufed them to wander among ft:ange nacions.

21 A wicked man, tranfgrefing the com- mandem: nts of the Lord, fhall fall into furetiehippe: and he that m: dleth muche with other mens bufines, is intangled in controuerfies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy felf fall not.

23 * The chief thing of life is water, and bread, and clothing, and lodging to co- uer thy fhame. Chap. 18.31.

24 || The

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Suber lining. 24 The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it litle or muche, holde thee contented, that the house speake not euil of thee.

26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and fede vnthankeful min, & after shalt haue bitter wordes for the same, saying,

28 Come, thou stranger, and prepare the table, and fede me of that thou hast readie.

29 Giue place, thou stranger, to an honorable man: my brother cometh to be lodged, and I haue nede of mine house.

30 These things are heauie to a ma that hae the vnderstanding, the vpbraiding of the house, and the reproche of the tender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health 17 Death is better then a sorrowful life. 22 Of the toyne and scrow of the heart.

Prov 13,24. 1 HE that loueth his sonne, *caufeth him oft to felle the rodde, that he may haue ioye of him in the end.

2 He that chafstifeth his fone, shal haue ioy in him, and shal reioyce of him amog his acquaintance.

Deu.6,7. 3 He that *teacheth his fonne, griueth the enemies, and before his friends he shal reioyce of him.

4 Thogh his father dye, yet is he as thogh he were not dead: for he hathe left one behind him that is like him.

5 In his life he fawe him, and had ioye in him, and was not ferie in his death, [ne-ther was he ashamed before his enemies.]

6 He left behind him an aduenger against his enemies, and one that shulde shewe fauour vnto his friends.

7 He that flattereth his fonne, bindeth vp his woundes, and his heart is grieved at e-uerte crye.

8 An vntamed horfe wil be flubburne, and a wanton childe wil be wilful.

9 If thou bring vp thy fonne delicately, he shal make thee afraide: and if thou playe with him, he shal bring thee to heauines.

10 Laugh not with him, lest thou be forie with him, and lest thou gnath thy teeth in the end.

Chap.7,25. 11 *Giue him no libertie in his youth, and winke not at his folie.

12 Bowe downe his necke while he is yong, and beat him on the files, while he is a childe, lest he waxe flubburne, and be dif-obedient vnto thee, and so bring forow to thine heart.

13 Chafstife thy childe, and be diligent the-rem, lest his flame grieu thee.

The praise of 14 *Better is the poore, being whole and strong, then a rache man that is afflicted

in his bodie.

15 Health and strength is about all gold, and a whole body about infinite treasure.

16 There is no riches about a found body, and no joy about the joy of the heart.

17 Death is better than a bitter life, [and long rest,] than continual sickness.

18 The good things that are poured on a mouth shut up, are as misses of meat set upon a grave.

19 What good doeth the offering unto an idol: for he can neither eat, nor smell: for he is that is persecuted of the Lord, [and beareth the reward of iniquity.]

20 He seeth with his eyes, and giveth like ^a gelded man, that lieth with a virgin and fighteth. Chap 20,8.

21 ^aGive not over thy mind to heaviness, and vex not thyself in thine own counsel. Prov.12,25. & 17,13. & 17,20.

22 The joy of the heart is the life of man, and a man's gladness is the prolonging of his days.

23 Love thine own foul, and comfort thine heart: draw forrow far from thee: for forrow hath slain many, and there is no profit therein.

24 Enuie and wrath shorten the life, and carefullnes bringeth age before the time.

25 A noble and good heart wil haue consideration of his meat and diet.

CHAP. XXXI.

6 countenfaues. 2 Of them that take paine to gather riches. 3 The praise of a riche man without a faue. 12 We eght to flee drunkennes and fidewe fabernes.

1 Waking | after riches pineth away the bodie, and the care thereof drueth away slepe. Countenfaues.

2 This waking care breaketh the slepe, as a great sickenes breaketh the slepe.

3 The riche hashe great labour in gathering riches together, and in his rest he is filled with pleafures.

4 The pore laboreth indiuing poorly, and when he leaueth of, he is full poore.

5 He that loueth golde, shal not be justified, and he that followeth corruption, shal haue ynough thereof.

6 *Many are destroyed by the reason of golde, and haue founde their destruction before them. Chap 5,3.

7 It is as a stumbling block vnto the that factifice vnto it, and euerie foole is taken therewith.

8 Bleffed is the *riche which is foulde with- out blemish, and hathe not gion: after golde. [nor hoped in money and treafures.] Luk.6,24.

9 Who is he, and we wil commende him? for wonierful things hathe he downe among his people.

10 Who hashe bene tryed thereby, & foun-Qqqq. ii.

Ecclesiasticus.

de perfite? let him be an exple of glorie, who might offende, and hashe not offended, or do euil, and hashe not done it.

11 Therefore shal his goods be stablished, and the congregacion shal declare his almes.

12 If thou sit at a costlie table, | open not thy mouth wide vpon it, & say not, Behol- de muche meat.

13 Remembre that an euil eye is a shrewe: & what thing created is worfe then a wicked eye? for it wepeth for euerie cause.

14 Stretch not thine hand wherefoeuet it loket, and thrust it not with it into the dish.

15 Confider by thy felf him that is by thee, and mafke euerie thing.

16 Bat modeftly that which is fet before thee, and deuoure not, left thou be hated.

17 Leauet thou of firft for nouetours fake, & be not infaciable, left thou offend.

18 When thou firteft among many, reache not thine hand out firft of all.

19 *How little is fufficient for a man wel taufght? and therby he be lcheth not in his chamber, [not felech any paine.]

20 A wholfome flepe cometh of a temperat bellie: the rifeth vp in the morning, and is wel at eafe in him felf: but paine in watching and cholericke difeafes, and pangs of the bellie are with an vnfaciable man.

21 If thou haft bene forced to eat, arife, go forthe, vomit, and then take thy reft: [fo thou fhalt bring no fickenes vnto thy bodie.]

22 My fonne, heare me, and difpife me not, and at the laft thou fhalt finde as I haue tolle thee: in all thy workes be quicke, fo fhall there no ficknes come vnto thee.

23 *Who fo is | liberal in his meat, men fhall bleffe him: and the teftimonie of his ho- nefte fhall be beleued.

24 But againſt him that is a nigard of his meat, the whole citre
ſhal murmure: the teſtimonies of his nigardnes ſhalbe ſure.

25 Shewe not thy valiannes in wine: for *wine haſte deſtroied
manie.

26 The fornace prouech the edge in the tſpering: ſo doeth wine
the hearts of the proude by drunkenes.

27 *Wine ſoberly dronken, is profitable for the life of ma:
what is his life that is ouer- come with wine?

28 Wine was made [from the beginning] to make men glad,
[and not for drun- kenes.] Wine meſurably dronken and in
time, bringeth gladnes and cherefulnes of the minde.

29 But wine dronken with exceſſe, maketh bitternes of minde
with braulings and ſkouldings.

30 Drunkenes increaſeth the courage of a foole, til he offed: it
diminiſheth his ſtrégth

and maketh woundes.

31 *Rebuke not thy neighbour at the wine, Chap. 20, 2. and
diſpiſe him not in his mirth: giue him no diſpiteful wordes, and
preſſe not vpon him with contrarie wordes.

CHAP. XXXII.

1 An exhortation to modifie. 2 Let the ancient spea- ke. 14 To
giue thackes after the repaft. 15 Of the feare, faub and
confidence in God.

1 If thou be made fi mafter of the feaft, | lift not thy felf vp, but
be among them, as one of the reft: take diligent care for the,
and fo fit downe.

2 And when thou haft done all thy duetie, fit downe, that fi
maift be merie with them, and receiue a crowne for thy good
beha- uiour.

3 Speake thou that art the elder: for it be- cometh thee, but
with founde iudgement, and hinder not muficke.

4 Powie not out wordes, where there is no audiance, *and
fhewe not for the wifdo- me out of time. Chap 3, 7. & 20, 7.

5 The confent of muficians at a banquet is as a fignet of
carbuncle fet in golde.

6 And as the fignet of an emeraude wel trimmed with golde, fo
is the melodie of muficke in a pleafant banquet.

7 [Giue care, and be ftill, and for thy good behauour thou fhalt
be loued.]

8 Thou that art yong, fpeake if nede be, and yet fcarfely when
thou art ewife alked.

9 Comprehende muche in fewe wordes: [in manie things be as one that is igno- rant:] be as one that vnderftâdeth, and yet holde thy tongue.

10 If thou be among great men, compare not thy felf vnto them: and when an elder ſpeaketh, bable not muche.

11 Before the *thunder goeth lightning, 16b. 12, 6. and before a ſhamefaſt man goeth fa- uour.

12 Stand vp betimes, and be not the laſt: but get thee home without delay,

13 And there take thy paſtime, and do what thou wilt, ſo that thou do none euil, or vſe proude wordes.

14 But aboute all things, giue thanks vnto him that haſte made thee, and replenifhed thee with his goods.

15 Who ſo feareth the Lord, wil receiue his doctrine, and they that riſe early, ſhal finde fauour.

16 He that liketh the Law, ſhalbe filled the- rewith: but the hypocrite wil be offended thereat.

17 They that feare the Lord, ſhal finde that which is righteous, and ſhal kindle iuſtice as a light.

18 An vngodlie man wil not be reformed, but findeth out excuſes according to his wil.

19 A man of vnderftanding difpifeth not counfel:

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counsel: but a lewde and proude mā is not touched with feare,
eue when he hathe done rashly.

20 [My fonne,] do nothing without aduishment: fo shal it not
repent thee after the dede.

21 Go not in the way where thou maist fall, nor where thou
maist stumble among the stones, nether trust thou in the way
that is plaine.

22 And beware of thine owne children, [and take hede of them
that be thine owne housholde.]

23 In euerie good worke be of a faithful heart: for this is the
keping of the commandements.

24 Who fo beleueth in the Lord, kepeth the commandements:
and he that trusteth in the Lord, shal take no hurt.

CHAP. XXXIII.

The deliuerance of him that feareth God. 4 The answers of the
wise. 12 Man is inthe hand of God, at the clay is in the hand of
the potter. 25 Of euil feruante.

1 Here shal no euil come vnto him that [feareth the Lord: but
when he is in centation, he wil deliuer him againe.

2 A wife man hateth not the Law: but he that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faithfully in the Law, and the Law is faithful vnto him.

4 As the question is made, prepare the answer, and fo shalt thou be heard: be sure of the matter, and fo answer.

5 The heart of the* foolish is like a cartewhele: and his thoghts are like a rolling axeltre.

6 As a wilde horfe neieth vnder euerie one that sitteth vpon him, fo is a scorneful friend.

7 Why doeth one day excell another, feing that the light of the daies of the yere come of the sunne?

8 The knowledge of the Lord hathe parted them a fondre, and he hathe by them dispo fed the times and solemn feastes.

9 Some of them hathe he chofen and sanctified, & some of them hathe he put among the daies to number.

10 And all men are of the* grounde, and Adam was created out of the earth: but the Lord hathe deuided them by great knowledge, and made their waies diuers.

11 Some of them hathe he blessed and exalted, and some of them hathe he sanctified, and appropriate to him self: but some

of the hathe he cursed, and brought the lowe, and put them out of their estate.

12 *As the claye is in the potters hand, to

order it at his pleasure, fo are men also in the hand of their creator, fo that he may rewarde them as liketh him best.

13 Against euil is good, and against death is life: fo is the godlie against the sinner, and the vngodlie against the faithful.

14 So in all the workes of the moste High thou maist se that there are cuer two, one against another.

15 I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, and haue filled my wine presse, like a grape gatherer.

16 *Beholde, how I haue not labored one- Chap. 24, 26. ly for my self, but for all them that feke knowledge.

17 He are me, o ye great men of the people, & hearken with your cares, ye rulers of the congregacion.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breth, giue not thy self ouer to anie persone.

20 For better it is that thy children shulde pray vnto thee, then that thou shuldest loke vp to the hands of thy children.

21 In all thy workes be excellent, that thine honour be neuer stained.

22 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

23 The fodder, the whippe and the burden belong vnto the asse: and meat, correctio and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him go idle, he shal feke libertie.

25 The yoke & the whippe bow downe the hard necke: fo tame thine euil seruat with the whippes and correction.

26 Send him to labour, that he go not idlet for idlenes bringeth muche euil.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie feters.

28 But be not excessiue towarde anie, and without discrecion do nothing.

29 *If thou haue a faithful seruant, let him be vnto thee as thine owne foule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast nede of him, as of thy self. If thou intreat him euil, and he runne away, wilt thou feke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 14 The offerings of the wicked. 15 The bread of the nudie 17 God deeth not above the works of an unfaithful man.

Qqqq.iii.

How felances were ordered in old time.

Chap. 7, 28.

Ecclesiasticus.

Dreams.

1 The hope of a foolish man is vaine & false, & dreames make fooles to ha-ue wings.

2 Who so regardeth dreames, is like him that will take holde of a shadowe, and fol-lowe after the winde.

3 Euen so is it with the appearings of drea-mes, as the likenes of a face is before ano-ther face.

4 Who can be clenched by the vncleane? or what trueth can be spoken of a liar?

5 Sothsayings, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that tuaui-lerth.

6 Where as suche viis os come not of y mo-ste High to trye thee, set not thine heart vpon them.

7 For dreames haue diseiued many, and thei haue failed that put their trust therein.

8 The Law shalbe fulfilled without lies, & wisdom is sufficient to a faithful mouth: [what knowledge hathe he that is not tryed?]

9 A man that is instructed, understandeth much, and he that hathe good experiece, can talke of wisdom.

10 He that hathe no experience, knoweth little, and he that erreth, is full of craft.

11 Whe I wandred to and fro, I sawe many things, and mine vnderstanding is greater then I can expreffe.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

The feare of the Lord.

14 Who so feareth the Lord, feareth no man, nether is afraid: for he is his hope.

15 Blessed is the foule of him that feareth y Lord: in whome putteth he his trust who is his st ength?

Psal. 22, 23.

Psal. 21, 2.

16 For the eyes of the Lord haue respect vnto them, that loue him: he is their mightie proction, and strong grounde, a de-sense from the heat, and a shadowe for the nowne day, a succour fro stombling, & an helpe from failing.

17 He setteth vp the foule, & lightneth the eyes: he giueth health, life and blessing.

Prou. 22, 17.

18 He that giueth an offring of vnrighteous goods, offreth a mocking sacrifice, & the giftes of the vnrighteous, please not him.

19 [But y Lord is theirs onely, that paciet-ly abide him in the way of trueth & righ-teousnes.]

The offings of the wicked & his prayer Prou. 21, 2.

20 The moste High doeth not alowe the of frings of the wicked, nether is he pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of y poore, doeth as one that sacrificeth y sonne before the fathers eyes.

22 The bread of the nedeful is the life of the poore: he that defraudeth him there-of, is a murtherer.

23 Hey taketh away his neighbours liuing, slayeth him, and he that defraudeth the labourer of his hyre, is a bloodshedder.

24 When one buyldeth, and another brea-keth downe, what profite haue they then but labour?

25 When one prayeth and another curfeth, whose voyce wil the Lord heare?

26 He that washeth him self because of a dead bodie, and toucheth it againe, what auailleth his washing?

27 So is it with a man that fasteth for his sinnes, and committeth them againe: who wil heare his prayer? or what doeth his fa-sting helpe him?

Deu 24, 14. chap. 7, 22.

Hamb. 19, 11.

2. Pet. 2, 20.

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherless, and of the widdows, and him that humbleth him self.

2 Who so kepeth the Law, bringeth offrings ynough: he that holdeth fast the commandements, offreth an of/fring of saluacion.

2 Sam. 13, 22. 1 Tenc sacrific-ect.

3 He that is thakeful to them that haue wel defraued, offreth fine floute: and he that giueth almes, sacrificeth praise.

Philip. 4, 18.

3 To departe from euil is a thakeful thing to the Lord, and to forsake vnrighteous-nes, is a reconciling vnto him.

Exod 13, 13. Or 34, 25. deu 2, 16.

4 Thou shalt not appeare emptie before the Lord.

Gen. 4, 4.

5 For all these things are done because of the commandement.

6 The offering of the righteous maketh the altar fit, and the smel thereof is swere be-fore the most High.

2 Cor 9, 7.

7 The sacrifice of the righteous is accepta-ble, and the remembrance thereof shal ne-uer be forgotten.

8 Giue the Lord his honour with a good and liberal eye, and diminish not the first frutes of thine hands.

9 In all thy giftes shewe a ioyeful co-untenable, and dedicate thy sithes with gladnes.

Tob. 4, 6.

10 Giue vnto the moste High according as he hathe enriched thee, and loke what thi-ne hand is able, giue with a cheareful eye.

11 For the Lord recompenseth, and wil gi-ue thee seuen times as muche.

Leu. 22, 22. deu 13, 20.

12 Diminish nothing of thine offering: for he wil not receiue it, and abstine from wrongful sacrifices: for the Lord is the iudge, and regardeth no mans persone.

Deu 10, 17. 2 chro 19, 7. 1 ob 34, 19

13 He accepreth not the persone of the poo-re, but he heareth
the prayer of the op-pressed.

wisdom. 6, 8. alt 10, 34. rom 2, 11.

14 He despiseth not the desire of the father-les, nor the
widdow, when she powreth ou-her prayer.

gal 2, 6. ephe 6, 9. vol. 3, 26.

1 Pet. 1, 17.

15 Doeth

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15 Doeth not the teares runne downe the widdowes chekes;
and her crye is against him that caused them: [for from her
chekes do they go vp vnto heauen, and the Lord which heareth
them, doeth accept them.]

16 He that serueth y Lord, shalbe accepted with fauour, and his
prayer shal reache vnto the cloudes.

17 The prayer of him that humbleth him self, goeth thorowe
the cloudes, and cea-feth not til it come nere, and wil not

departe til the moſte High haue reſpect thereunto to ſudge
righteouſly, and to execute judgement.

18 And the Lord wil not be ſlacke, nor the Almighty wil tarie
long from the, til he haſte ſmitten in ſunder the loynes of the
vnmerciful, and aduenged him ſelf of the heathen, til he haue
taken away the multitude of the cruel, and broken the ſcepter
of the vnrighteous, til he giue euerie man after his works, and
rewarde them after their deuifes, til he haue iudged the cauſe
of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguiſh and
trouble! It is like a cloude of raine, that cometh in the time of a
drought.

CHAP. XXXVI.

1 A prayer to God on the perſon of all faithful men, againſt
thoſe that persecute his church. 22 The praise of a good
woman.

2 H Aue mercie vpon vs, ô Lord God of all toings, and beholde
vs, & [ſhe-we vs the light of thy mercies,]

3 And ſend thy feare jamong the nations, which ſeke not after
thee, [that they may know that there is no God but thou, and y
they may ſhewe thy woderous works.]

4 Life vp thine hand vpon the strange nacions, that they may
se thy power.

5 As thou art sanctified in vs before them, so be thou
magnified among them before vs,

6 That they may knowe thee, as we knowe thee: for there is
none other God but one-ly thou, ô Lord.

7 Renue the fignes, & change the wonders: shewe the glorie of
thine hand, and thy right arm, that they may shewe forthe thy
wonderous actes.

8 Raise vp thine indignacion, & powre out wrath: take away
the aduersarie, and smite the nemie.

9 Make the time shorte: remember thine othe, that thy
wonderous works may be praised.

10 Let the wrath of the fyre consume them that escape, and let
them perish that oppress the people.

11 Smite in sonder the heades of the princes

that be our enemies, and say, There is none other but we.

12 [Gather all the tribes of Jacob together, [that they may
knowe that there is none other God but onely thou, and y they
may shew thy wonderous works,] and inherit thou them as
from the beginning.

13 O Lord, haue mercie vpon the people, that is called by thy Name, & vpon Israel, whome thou hast likened to a first borne sonne.

14 Oh, be merciful vnto Jerusalem the citie of thy Sanctuarie, the citie of thy rest.

15 Fill Sion, that it may magnifie thine oracles, and fill thy people, with thy glorie.

16 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the prophecies that haue bene shewed in thy Name.

17 Rewarde them that waite for thee, that thy Prophecies may be founde faithful.

18 O Lord, heare the prayer of thy seruats accorving to the blessing of Aaron ouer thy people, [& guide thou vs in the way of righteousness] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternal God.

19 ¶ The belie deuouureth all meates, yet is one meat better then another.

20 As the throte tasteth venifone, so doeth a wise minde discerne false wordes.

21 A frowarde heart bringeth grief, but a man of experience wil resist it.

22 A woman is apt to reccue euerie man: yet is one daughter better then another.

23 The beautie of a woman chereth the face, and a man louch nothing better.

24 If there be in her tongue gentlenes, me-kenes, and wholesome talke, then is not her houf band like other men.

25 He that hathe [gotten a [verruous] woman, hathe begone to get a possession: she is an help: like vnto him self, and a pillar to rest vpon.

26 Where no hedge is, there the possession is spoiled: and he that hathe no wise, wandereth to and fro, mourning.

27 Who wil trust a thief that is a way readie and wandereth from towne to town, and likewise him, that hathe no rest, and lodgeth, wherefoeuer the night taketh him?

CHAP. XXXVII.

1 How a man should knowe friends & counfsters. 12 To hope his companie that feareth God.

2 Evrie friend faith, [I am a friend vnto him also: but there is some friend, which is onely a friend in name.

3 Remaineth there not heaumes vnto death, when a companion
and friend is turned to an enemies?

4 O wiked presumption, from whence are thou sprong vp to
couer the earth with disceite?

Qqqq.iiii.

Again the wicked.

Lere.10,22.

A prayer for the godlie.

Exod.4,20.

Kamb.6,22.

The praise of a good woman.

Ecclefiasticus.

Chap 6,10.

4 *There is some companion which in prosperitie reioycelh with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellie sake, & taketh vp the buckeler against the enemye.

6 Forget not thy friend in thy minde, and thinke vpon him in thy riches.

1 Of whome we shal take counsell.

7 Seke faine counsell at him of whome thou art suspected, and disclofe not thy counsel vnto such as hate thee.

Chap 8,21. Or 9,21.

8 *Euerie counseller praiseth his owne counsell: but there is some that counseleth for him self.

10a, what order he hath.

9 Beware of the counseller, and be aduised afore whereto thou wilt vse him: for he wil counsell for him self, lest he cast the lot vpon thee,

10 And say vnto thee, Thy way is good, & afterwarde he stand against thee, and loke what shal become of thee.

11 [A lke no counfel for religion of him, that is without religion, nor of iuftice, of him that hafhe no iuftice,] nor of a womā touching her of whome ſhe is ielous, nor of a cowarde in matters of warre, nor of a marchant concerning exchange, nor of a bier for the fale, nor of an enufous man touching thankfulnes, nor of the vn-merciful touching kindenes, [nor of an vnhoneft man of honeftie,] nor of the flothful for anie labour, nor of an hire-ling for the finifhing of a worke, nor of an idle ſeruant for muche buſines: hear-ken not vnto theſe in anie matter of co-unfel.

12 But be coftinual with a godlie man who- me thou knoweſt to kepe the commande-ments of the Lord, whoſe minde is accor-ding to thy minde, & is ſorie for thee whē thou ftumbleſt.

13 Take counfel of thine owne heart: for there is no man more faithful vnto thee, then it.

14 For a mans minde is ſometime more ac-cuftomed to ſhewe more the ſeuē watch-men that ſit aboue in an high tower.

15 And aboue all this pray to ſy moſt High, that he wil direct thy waye in trueth.

16 Let reaſon go before euerie enterpriſe, & counfel before euerie action.

17 ¶ The [changing] of the countenance is a signe of the changing of the heart: foure things appear good and euil, life and de- ath, but the tongue halhe euer more the gouernement ouer them.

18 ¶ Some mā is wittic, & halhe instructed manie, and yet is vnprofitable vnto him felf.

19 Some man wil be wife in wordes, and is hared, yra, he is deftitute of all foode,

20 Because grace is not giuen him of the Lord: for he is deftitute of all wifdome.

21 Another is wife for him felf, and the fru- tes of vnderstanding are faithful in his mouth.

22 A wife man instructeth his people, and the frutes of his wifdome faile not.

23 A wife mā ſhalbe pleſeoufly bleſſed, and all they fy ſe him, ſhal thinke him bleſſed.

24 The life of man ſtandeth in the number of dayes: but the dayes of Iſrael are innu- merable.

25 A wife man ſhal obteine credit among his people, and his name ſhalbe perpetual.

26 My fonne, proue thy foule in thy life, & fe what is euil for it, and permit it not to do it.

27 For all things are not profitable for all men, nether hafhe euerie foule pleafure in euerie thing.

28 Be not fy griedie in all delices, and be not to haftie vpon all meates.

29 *For exceffe of meates bringeth fickenes, and glotonie cometh into choliricke dif- eafes.

30 By furfet haue manie perifhed: but he that dieterth him felf, prolongeth his life.

CHAP. XXXVIII.

1 A phyficion is commendable. 16 To burge the dead. 24 Thewifdome of him that is learned.

1 O nor fy phyficion with that honor that is due vnto him, becaufe of ne- celsute: for the Lord hafhe created him.

2 For of the moſte High cometh healing, and he ſhal receiue guites of the King.

3 The knowledge of the phyficion lifteth vp his head, and in the fight of great men he ſhalbe in admiration.

4 The Lord hafhe created medecines of the earth, and he that is wife, wil not ab- horre it.

5 *Was not fy water made fwere with wood, that men might know the vertue thereof?

6 So he hafhe giuen men knowledge, that he might be glorified in his wondereus workes.

7 With fuche doeth he heale men, and ta- keth away their paines.

8 Of fuche doeth the apothecariemake a confection, and yet he can not finifh his owne workes: for of fy Lord cometh prof- peritie and welth ouer all the earth.

9 My fonne, faile not in thy fickenes, but *praye vnto the Lord, & he wil make thee whole.

10 Leaue of from finne, and order thine hands a right, and clenfe thine heart from all wickednes.

11 Offer fwete incenfe, and fine floure for a remembrance: make the offering fat, for thou art not the firft giuer.

12 Then giue place to the phyficion: for the Lord hafhe created him: let him not go from thee, for thou haft nede of him.

13 The houre may coine, that their enter-
Of fuperfion.

Chap 31,22.

Or, reth bede.

Of phyficion & plaftice.

Exod. 25,25. Judith. 7,15.

Iſa. 32,2.

¶ God beſtow- eth firſt his be nefties, and wa moſt render a porciſt there- at to ſuche v- les as he ap- perifeth.

prifes

40rwifdome.

Apocrypha.

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prifes may haue good ſucceſſe.

14 For they alſo ſhal praye vnto the Lord, that he wolde proſper that, which is giuen for eaſe, & their piyyficke for the prolonging of life.

15 He that finneth before his maker, let him fall into the hands of the phyficion.

Chap. 22, 26

gof mourning

the, the enflume

16 My fonne, *powre for the teaces ouer the dead, || and
beginne to mourne, as if thou hadeft fuffed great harme thy
felf, & then couer his bodie according to 'his appointment, and
neglect not his buryal.

17 Make a grievous lamentacion, and be earnest in mourning,
& vfe lamentacion as he is worthie, & that, a daye or two, left
thou be euil fpoken of, and then comforte thy felf for thine
heauines.

Trem. 25, 13

& 27, 22.

18 *For of heauines cometh death, and the heauines of the
heart breaketh y ftrengh.

19 Of the affection of the heart cometh forrow, and the life of
him that is afflicted, is according to his heart.

20 Take no heauines to heart: driue it away and remember the
laft end.

21 Forget it not: for there is no turning againe: thou fhalt do
him no good, but huite thy felf.

22 Remember his iudgement: thine also shalbe likewife, vnto me yefter daye, and vnto thee to day.

2. Sam. 22, 20.

23 *Seing the dead is at rest, let his remembrance rest, & comforte thy self againe for him, when his spirit is departed from him.

24 ¶ The wifdome of a learned man cometh by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wifdome.

25 How can he get wifdome that holdeth the plough, and he that hath pleasure in the game, and in driving oxen, and is occupied in their labours, and talketh but of the breed of bullockes?

26 He giueth his minde to make forrowes, and is diligent to giue the kine fodder.

27 So is it of curie carpenter, and workemafter that laboreth night and daye: and they that cut, and graue feales, and make fondrie diuerfities, and giue them felues to counterfeit imagerie, and watch to performe the worke.

28 The smith in like maner abideth by his anvil, and doeth his diligence to labour the yron: the vapour of the fyre dryeth his flesh, and he must fight with the heat of the furnace: the

noyce of the hammer is euer in his eares, and his eyes loke ftill vpon the thing that he maketh: he feteth his minde to make vp his workes: therefore he watcheth to polish it perfutely.

29 So doeth the potter fit by his worke: he turneth the whele about with his fete: he is careful alwaye at his worke, and maketh

his worke by number.

30 He facioneth the claye with his arme, & with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with lead, and his diligence is to clenfe the ouen.

31 All thefe hope in their hands, and cuerie one beftoweth his wifdome in his worke.

32 Without thefe can not y cities be maintained, nor inhabited, nor occupied.

33 And yet they are not affed their iudgement in the counfel of the people, nether are thei hie in the congregacion, nether fit they vpon the iudgement feates, nor vnderftand the order of ufice: they can not declare matters according to the forme of the Law, and they are not mete for hard matters.

34 But thei meinteine the ftate of the worlde, and thei desire is concerning their worke and occupacion.

CHAP. XXXIX.

1 A wife man. 16 The works of God. 24 Unto the good, good things profite, but vnto the euil, euen good things are euil.

1 HE onelie that applieth his minde to the Law of the moſte High, and is occupied in the meditacion thereof, feketh out the wifdome of all the ancient, & exercifeth him ſelf in the prophecies.

2 He kepeth the fayings of famous men, & entreth in alfo to the ſecrets of darke ſentences.

3 He feketh out the myſterie of graue ſentences, and exercifeth him ſelf in darke parables.

4 He ſhal ſerue among great men and appeare before the prince: he ſhal raucil through ſtrange countreis: for he hath tried the good and the euil among men.

5 He wil giue his heart to reſorte early vnto the Lord that made him, & to praye before the moſte High, and wil open his mouth in prayer, and praie for his finnes.

6 When the great Lord wil, he ſhalbe filled with the Spirit of vnderſtanding, that he may powre out wife ſentences, & giue thanks vnto the Lord in his praier.

7 "He ſhal direct his counſel, & knowledge: *On, the Lord. fo ſhal he meditate in his ſecrets.

8 He fhall fhewe forthe his fciènçe and learning, and reioyce in
the Law & couenant of the Lord.

9 Manie fhall commend his vnderftanding, and his memorie
fhall neuer be put out, nor departe away: but his name fhall
continue from generacion to generacion.

10 *The congregacion fhall declare his wif chap. 44, 19 dome,
and fhewe it.

11 Thogh he be dead, he fhall leaue a greater fame then a
thoufand: and if he liue ftill, he fhall get the fame.

12 Yet wil I fpeake of mo things: for I am Rrri.

gof true wif. dome.

Ecclefiafticus.

ful as the moone.

13 Hearken vnto me, ye holy children, and bring for the frute,
as the rofe that is plan- ted by the brokes of the field,

14 And giue ye a fwete fmel as incenfe, and bring for the
flowres as the lillie: giue a fmel and fing a fong of praife: bleffe
the Lord in all his workes.

15 Giue honour vnto his Name, and fhewe for the his praife
with the fongs of your lippes, and with harpes, and ye fhall fay
af- ter this maner,

16 "All the workes of the Lord are excea- ding good, and all
his commandements are done in due feafon.

17 And none may fay, What is this? where- fore is that? for at
time conuenient they fhall all be foght out: at his commandemet
the water ftode as an heape, & at the worde of his mouth the
waters gathered them felues.

18 His whole fauour appeared by his com- mandement, and
none can diminifh that which he wil liue.

19 The workes of all flefh are before him, and nothing can be
hid from his eyes.

20 He feeth from euerlafting to euerla- fting, & there is nothing
wonderful vnto him.

21 A man nede not to lay, What is this? wherefore is that? for he hathe made all things for their owne vfe.

22 His bleffing fhall renne ouer as the ftrea- me, and moifture the earth like a flood.

23 As he hathe turned the waters into fal- nes, fo fhall the heathen fele his wrath.

24 As his waies are plaine and right vnto the iuft, fo are they ftumbling blockes to the wicked.

25 ¶For the good, are good things created from the beginning, and euil things for the finners.

Chap. 29, 28. 26 "The principal things for the whole vfe of mans life is water, fyre, and yron, and falt, and meale, wheate and hony, & milke, the blood of the grape, and oyle, and clo- thing.

27 All thefe things are for good to y godlie: but to y finners they are turned vnto euil.

28 There be fpretres that are created for vfe geance, which in their rigour laye on fure ftrokers: in the time of deftruction they fhewe for the their power, and accomplifh the wrath of him that made them.

29 Fyre, and haile, and famine, and death: all thefe are created for vengeance.

30 The teeth of wilde beafts, and the fcor- pions, and the
ferpents, and the fworde ex- ecute vengeance for the deftructio
of the wicked.

31 They fhallbe glad to do his commande- ments: & when nede
is, they fhallbe readie vpon earth: and whē their houre is come,
they fhall not ouerpaffe the commande- ment.

32 Therefore haue I taken a good courage vnto me from the
beginning, and haue thoght on thefe things, and haue put them
in writing.

33 "All the workes of the Lord are good, & Gen 1, 31. he
giueeth euerie one in due feafon, & when nede is:

34 So that a man nede not to fay, This is worfe then that: for in
due feafon they are all worthie praife.

35 And therefore praife y Lord with whole heart and mouth,
and bleffe the Name of the Lord.

CHAP. XL.

1 Many miferies in mans life. 14 Of the bleffing of the
righteous and prerogative of the fears of God.

1 CReat I trauail is created for all men, The miferies of Adam
from the day that they go out of their mothers wombe, til the

day that their returne to the mother of all things,

2 Namely their thoughts, and feare of the heart, & their
imaginacion of the things they waite for, and the daye of death,

3 From him that fitteth vpon the glorious throne, vnto him that
is beteth in y earth and afhes:

4 From him that is clothed in blewe filke, and weareth a
crowne, euen vnto him that is clothed in fimple linen.

5 Wrath & enuie, trouble, and vnquiemes, and feare of death,
& rigour, and ftrife, & in the time of reft the flepe in the night
vpon his bed, change his knowledge.

6 A litle or nothing is his reft, and after- warde in fleping he is
as in a watche- towre in the daye: he is troubled with the
vifions of his heart, as one that renneth out of a battel.

7 And when all is fafe, he awaketh, & mar- ueileth that the
feare was nothing.

8 Suche things come vnto all flefh, bothe man and beaft, but
feuen folde to the vn- godlie:

9 Morcouer, "death & blood, and ftrife, & Chap. 33, 35.
fworde, oppreffion, famine, deftruction, and punifhment.

10 Thefe things are all created for the wic- ked, and for their
fakes came the "flood Gen 7, 11. alfo.

11 "All things that are of the earth, shal Gen 3, 14. turne to earth againe: and they that are chap. 41, 13. of the "waters, shal returne into the sea. Eccif 1, 7.

12 ¶ All bribes and vnrighteousnes shalbe put awaye: but I faithfulness shal endue I Faithfulness. for euer.

13 The substance of the vngodlie shalbe dried vp like a riuer, and they shal make a founde like a great thonder in the raine.

14 When he openeth hishād, he reioyceth: but

Apocrypha.

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Philip 4.12 2.3.20 6.6.

but all the transgressors shall come to naught.

15 The children of the ungodlie shall not obtaine manie branches: for the vnclane rootes are as vpon the high rockes.

16 Their tender stalk by what water soeuer it be or water banke, it shalbe pulled vp before all other herbes.

17 ¶ Friendlines is as a molte plentiful gar d'e of pleafur, & mercie endureth for euer.

18 ¶ To labour and to be content with that a man hafhe, is a
fwete life: but he that fin-deth a treafure, is aboute them bothe.

19 Children, and the buylding of the citie maketh a perpetual
name: but an honeft woman is counted aboute them bothe.

20 Wine & mufic. ke reioyce the heart: but the loue of wifdome
is aboute them bothe.

21 The pipe and the pfalterion make a fwe-te noyce: but a
pleafant tongue is aboute them bothe.

22 Thine e-e defireth fauor & beautie: but a grene fede time,
rather then them bothe.

23 A friend, and companion come together at opportunitie: but
aboute them bothe is a wife with her houfband.

24 Friends and helpe are good in the time of trouble, but almes
fhall deliuer more then them bothe.

25 Golde and filuer faften the fete: but counfel is eft: med
aboute them bothe.

26 Riches and ftrength lift vp the minde: but the feare of the
Lord is aboute them bothe: there is no want in the feare of the
Lord, and it nedeth no helpe.

27 The feare of the Lord is a pleafant gar den of blefsing, and
there is nothing fo beautiful as it is.

28 ¶ My fonne, lead not a beggers life: for better is were to dye then to begge.

29 The life of him that dependeth on an-other mans table, is not to be counted for a life: for he torméeth him felf after other mens meat: but a wife man and wel nour-tred, wil beware thereof.

30 Begging is fwete in the mouth of the vnfnamefast, and in his bellie there bur-neth a fyer.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 4 A curfe vpon them that forlake the Law of God. 15 Good name & fame. 16 An exhortacion to giue hode vnto wifdome. 17 Of what things a man oght to be afhamed.

¶ Of death.

1 O Death, how bitter is the remembrá-ce of thee to a man that liuech at rift in his poffeffions, vnto the man that halhe nothing to vexe him, and that halhe prof-peritie in all things: yea, vnto him that yet is able to receiue meat!

2 O death, how acceptable is thy iudge-mét vnto the nefeful, and vnto him whose ftrength faileth, and that is now in the laft

age, & is vexed with all things, and to him that dispaireth, and halhe loft pacience!

3 Feare not the iudgement of death: remé-ber them that haue bene before thee, and that come after: this is the ordinance of the Lord ouer all flefh.

4 And why woldest thou be againft y plea-fure of the moſte High? whether it be ten or an hundred, or a thouſand yeres, the-re is no deſenſe for life againſt the graue.

5 ¶ The children of the ungodlie are abominable children, and ſo are they that ke-pe companie with the ungodlie.

6 The inheritance of ungodlie children ſhal periſh, and their poſteritie ſhal haue a perpetual ſhame.

7 The children complaine of an ungodlie father, becauſe they are reproched for his ſake.

8 Wo be vnto you, ô ye ungodlie, which haue forſaken the Law of the moſte high God: for though you increaſe, yet ſhal you periſh.

9 If ye be borne, ye ſhalbe borne to curſing: if ye dye, the curſe ſhalbe your porcion.

10 All that is of y earth, ſhal tuine to earth againe: ſo the ungodlie go from the cur-ſe to deſtruction.

11 Though men mourne for their bodie, yet the wicked name of the ungodlie ſhalbe put out.

12 Haue regarde to thy name: for that ſhal continue with thee aboue a thouſand treaſures of golde.

13 A good life haſhe the dayes nombred: but a good name endureth euer.

14 ¶ My child: en, kepe wiſdome in peace: for wiſdome that is hid, and a treaſure y is not ſene, what profite is in them bothe?

15 A man that hideth his fooliſhnes, is bet-ter then a man that hideth his wiſdome.

16 Therefore beare reuerence vnto my wordes: for it is not good in all things to be aſhamed: nether are all things alowed as faithful in all men.

17 Be aſhamed of whordome before father and mother: be aſhamed of lies before the prince and men of autoritie:

18 Of ſinne before the iudge and ruler: of offence before the congregation and peo-ple: of vnri-ghteouſnes before a companio and friend,

19 And of theft before y place where thou dwelleſt, & before the trueth of God & his couenant, and to leane with thine elbows vpon the bread, or to be reproued for gi-uing or taking.

20 And of fience vnto them that falute thee, and to loke vpon
an harlot,

21 And to turne away thy face from thy kinfman: or to take aw
v a portifo or a gift, or to be euil minded toward another mal
wife,

Rrrr.ii.

¶ A good name Chap. 20.12.

¶ Of ftume-fathers.

Ecclesiasticus.

11 Or to follicite anie mans maide, or to stand by her bed, or to
reproche thy frieds with wordes, Or to vphraide when thou
giuest anie thing, or to reporte a matter that thou hast heard, or
to reuerle secret wordes. Thus marest thou wel be shamefast,
and shalt finde fauour with all men.

CHAP. XLII.

The Law of God must be taught. A daughter. A woman. God
knoweth all things, yea, seen the secrets of thine heart.

In what high we ought not to be sinamed.

Of these things be not thou ashamed, neither have regard to
offed for anie persone,

2 Of the Law of the most High & his covenant, & of
iudgement to instifie the godlie: 3 Of the cause of thy
companion, and of strangers, or of distributing the heritage
among friends: 4 To be diligent to keep true balance, and
weight, whether thou have much or little: 5 To fel marchandise
at an indifferent price, and to correct thy children diligently,
and to beat an euil servant to the blood: 6 To fet a good locke
where an euil wife is, and to locke where manie hands are: 7 If
thou giue anie thing by number, and weight, to put all in
writing, bothe that is giuen out, and that that is received
again: 8 To teache the vnlearned, & the vnwife, & the aged,
that contend against y yong: thus shalt thou be wel instructed,
and approued of all men liuing.

Or, is a fierce warrior in the faster.

The daughter 'maketh the father to watche secretly, and the
carefulnes that he hathe for her, taketh away his slepe in the
youth, lest she shulde passe y floure of her age: and when she
hathe an housband, lest she shulde be hated:

In her virginitie, lest she shulde be defiled, or gotten
withchilde in her fathers house, and, when she is with her
housband, lest she misbehaue herself: and when she is
married, lest she continue vnfruteful.

Chap. 26, 10.

If thy daughter be vnscamefast, kepe her straitly, lest she cause thine enemies to laugh thee to scorne, and make thee a commune talke in the citie, and diffame thee among the people, and bring thee to publicke shame.

Chap. 21, 22.

Beholde not euerie bodies beautis, and companie not among women.

Gen. 2, 6.

For as the moth cometh out of garmets: so doeth wickednes of the woman. The wickednes of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame, and reproche. I wil remember the workes of the Lord, and declare the thing that I have fene: by the worde of the Lord are his workes.

The sunne that shineth, loketh vpon all things, and all the worke thereof is ful of the glorie of the Lord.

Hatte not the Lord appointed that his Saucts shulde declare all his wonderous workes, which the almightie Lord hathe stablished to confirme all things by in his marestie?

He fcketh out the depth, and the heart, and he knoweth their practises: for y Lord knoweth all science, and he beholdeth the

signes of the worlde.

He declareth the things that are past, and for to come, and
discloseth the paths of things that are secret.

*No thought may escape him, nether may anie worde be hid
from him.

He hathe garnished the excellent workes of his wisdom, and he
is from euerlasting to euerlasting, and for euer: vnto him may
nothing be added, nether can he be munished: he hathe no
nede of anie counselor.

Oh, how delectable are all his workes, & to be cosidered eue
vnto y sparkes of fyre!

They liue all, and endure for euer: and when soeuer nede is,
they are all obedient.

Thei are all double, one agaist anothers he hathe made nothing
y hathe anie faute.

The one commendeth the goodnes of the other, & who can be
satisfied with beholding Gods glorie?

CHAP. XLIII.

The summe of the creation of the works of God.

This high ornament the cleare firmament, the beautie of the
heane so glorious to beholde,

The sunne also, a maruellous instrument when it appeareth,
declareth, at his going out, the worke of the moste High.

At noone it burneth the countrey, & who may abide for the
heart thereof?

The sunne burneth the mountaines thre times more then he that
kepeth a fornace with cotinual heat: it casteth out the fyre
vapours, & with the shining beames blindeth the eyes.

Great is the Lord that made it, and by his commandement he
causeth it to runne hastely.

- The moone also hathe he made to appeare according to her
season, that it shulbe be a declaration of the time, and a
signe for the worlde.
- The feasts are appointed by the moone: the light thereof
diminiseth vnto y end.

The moneth is called after y name thereof, & groweth
wódrously in her chaging.

It is a campe pitched on high, shining in the firmament of
heauen: the beaurie of heaué are the glorious starres, and the
ornament that shineth in the high places of the Lord.

By the commandement of the holie one they

Apocrypha.

441885/1224

Gen. 9.14.

Isa 41.11.

they continue in their order, and fail not in their wache.

11 ¶ Loke vpon the raine bowe, and praise him that made it:
verie beautiful is it in the brightnes thereof.

12 ¶ It compaffeth the heauen about with a glorious circle, and
the hands of the moiste High haue bended it.

13 ¶ Thorowe his comandement he maketh the fnowe to hafte,
and fendeth fwiftly the lightning of his iudgement.

14 Therefore he openeth his treafures, and the cloudes flie
forthe as the foules.

15 In his power hathe he ftrenghened the cloudes, and broken
the haile ftones.

16 The mountaines leape at the fight of him: the South winde
bloweth according to his wil.

17 The founde of his thonder beateth the earth: fo doeth the
ftorme of the North: y whirlewinde alfo, as birdes that flie,
fcartereth the fnowe, and the falling downe thereof is as y
greghoppers y light downe.

18 The eye marueileth at the beautie of the whitenes thereof, &
the heart is aftenifhed at the raine of it.

19 He alfo powreth out the froft vpon the earth like falt, and
when it is frofen, it fticketh on the toppes of pales.

20 When the colde North winde bloweth, an yce is frofen of
the water, it abideth vpon all the gatherings together of water,
and clotheth the waters as w a breft plate.

21 It deuoureth the mountaines, & burneth the wilderness, and
deftroyeth that that is grene, like fyre.

22 The remedie of all thefe is when a cloude cometh haftely, &
when a dewe cometh vpon the heat, it refrefheth it.

23 [By his worde he ftilleth the winde:] by his counfel he
appeafeth the depe, and platteth ylands therein.

24 They that faile ouer the fea, tel of the perils thereof, and
when we heare it with our eares, we marueile thereat.

25 For there be ftrange, & wonderous workes, diuers maner of
beafts, and the creation of whales.

26 Thorowe him are all things directed to a good end, & are ftablifhed by his worde.

27 And whe we haue fpoken muche, we can not atteine vnto them: but this is y fumme of all, that he is all.

28 What power haue we to praife him: for he is aboue all his workes?

Psal. 96.4.

29 The Lord is terrible, and verie great, & marueilous is his power.

30 Praife y Lord, & magnifie him as muche as ye can, yet doeth he farre excede: exalt him with all your power, & be not wearie, yet can ye not atteine vnto it.

Psal. 106.2.

31 * Who hathe fene him, that he might tel vs and who can magnifie him as he is?

32 For there are hid yet greater things the thefe be, & we haue fene but a fewe of his workes.

33 For the Lord hathe made all things, and giuen wifidome to fuche as feare God.

CHAP. XLIII.

The praife of certain holie men, Enoch, Nos, Abraham, Isaac and Jacob.

1 Et vs now comende the famous men, and our fathers, of whome we are begotten.

2 The Lord hathe gotten great glorie by them, and that through his great power from the beginning.

3 Thei haue borne rule in their kingdomes, and were renoumed for their power, and were wife in counfel, and declared prophecies.

4 * They gouerned the people by counfel & Eond. 12.22. by the knowledge of learning mete for the people, in whose doctrine were wife fentences.

5 They inuented the melodie of muficke, and expounded the verfes that were writen.

6 They were riche and mightie in power, and liued quietly at home.

7 All thefe were honorable men in their generacions, & were wel reported of in their times.

8 There are of them that haue left a name behinde them, fo that their praife fhall be fpoken of.

9 There are fome alfo which haue no memorial, * and are perifhed, as thogh they had neuer bene, and are become as thogh they had neuer bene borne, and their children after them.

10 But the former were merciful men, whose righteousnes hathe not bene forgotté.

11 For whose posteritie a good inheritance is referued, and their fede is contained in the couenant.

12 Their flocke is contained in the couenant, and their posteritie after them.

13 Their fede fhall remaine for euer, & their praife fhall neuer be taken away.

14 Their bodies are butyed in peace, but their name liueth for euermore.

15 * The people fpeake of their wifidome, & the congregation talke of their praife.

16 † Enoch pleafed the Lord God: therefo re was he tranflated for an example of repentance to the generacions.

17 † Noe was founde perfite, and in the time of wrath he had a rewarde: therefore was he left as a remnant vnto the earth, when the flood came.

18 An euer lafting couenant was made with him, that all flefh
fhulde * perifh no more by the flood.

19 † Abraha was a great father of manie people: in glorie was
there none like vnto him.

Rxx. iii.

Ecclesiasticus.

Gen. 21,4.

Gen 22,16, Gal. 3,8.

Gen. 26,2. Isaac.

Jacob. for, for we him. Gen. 27,28. & 28,1. Gen 28,1. ref 18,19
& Joseph.

Moyses. Exod. 11,3. 4id 7,22.

Exod. 6,7-8,9

Numb. 12,3.

Exod. 13,7.

Aaron. Exod. 4,28.

Exod. 28,31.

Irvine and Thompson.

20 He kept the Law of the moſte High, & was in couenant
with him, and he fet the couenant *in his fleſh, and in temptation*
he was founde faithful. 21 *Therefore he affured him by an othe,*
y he wolde bleſſe the nacions in his fede, & that he wolde
multiplie him as the duſt of the earth, and exalte his fede as the
ſtarres, and cauſe them to inherite from fea to fea, and from
the Riuer vnto the end of the worlde. 22 *With I Isaac did he
confirme likewiſe for Abraham his fathers fake, the bleſing of

all men, and the couenant, 23 And caufed it to reft vpon the head of Iacob, and made him felf known by his blefsings, and gaue him an heritage and deuided his porcions, * and parted them among the twelue tribes. 24 And he broght out of him a merciful man, which founde fauour in the fight of all flesh.

CHAP. XLV.

The praise of Moyfes, Aaron, and Phinees.

1 And Moyfes, the *beoued of God & men, broght he forthe, whose remembrance is blefied.* 2 *He made him like to the glorious Saints, and magnified him by the feare of his enemies.* 3 *By his wordes he caufed the wonders to ceafe, and he made him glorious in the fight of Kings, and gaue him commâdements for his people, and fhewed him his glorie.* 4 *He fanctified him with faithfulness, and mekenes, and chofe him out of all men.* 5 *He caufed him to heare his voyce, and broght him into the darke cloude, * and there he gaue him the commandements before his face, euen the Law of life and knowledge, that he might teache Iacob y couenant, and Israel his iudgements.* 6 *He exalted Aaron an holie man like vnto him, eue his brother of y tribe of Leui.* 7 *An euerlafting couenant made he with him, and gaue him the priefthode among the people, and made him blefied through his comelie ornament, & clothed him with the garment of honour.* 8 *He put perite ioye vpo him, and girded him with ornaments of*

ftrength, as with breches, and a tunicle, and an ephod. 9 He compaffed him about with belles of golde, & with manie belles round about, that when he went in, the found might be heard, and might make a noyce in the Sanctuarie, for a remembrance to the childre of Israel his people, 10 And with an holie garment, with golde alfo, and blewe filke, and purple, & diuers kindes of workes, and with a breftlappe of iudgemet, & with the fignes of trueth,

11 And with worke of fkarlet conningly wrought, and with precious ftones grauen like feales, & fet in golde by goldefmithes worke for a memorial with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnifhed, and pleafant to loke vpon.

13 Before him were there no fuche faire ornaments: there might no fträger put them on, but onely his children, and his childres children perpetually.

14 Their facrifices were wholly confumed euerie day twife continually.

15 *Moyses filled his hands, and anointed him with holie oyle: this was appointed vnto him by an euerlafting couenant, & to his fede, so long as the heauens fhulde remainr, that he fhulde

minifter before him, & alfo to execute the office of the
priefthode, and bleffe his people in his name.

16 Before all men luing the Lord chofe him that he fhulde
prefent offrings before him, and a fwete fauour for a
remembrance to make reconciliation for his people.

17 *He gaue him alfo his commandements and autoritie
according to the Lawes appointed, that he fhulde teache Iacob
the teftimonies, and giue light vnto Israel by his Law.

18 *Strangers ftode vp againft him, & enuied him in the
wilderness, euen the men that toke Dathans and Abirams parte,
& the companie of Core in furie and rage.

19 This the Lord fawe, and it difpleafed him, and in his
wrathful indignacion were they confumed: he did wonders
vpon them, and confumed them with the fyrie flame.

20 *But he made Aaron more honorable, and gaue him an
heritage, and parted the firft frutes of the firft borne vnto him:
vnto him fppecially he appointed bread in abundance.

21 For the Priests did eat of the facrifices of the Lord, which
he gaue vnto him and to his fede.

22 *Els had he none heritage in the land of his people, nether
had he any porcion among the people: for the Lord is the
porcion of his inheritance.

23 The third in glorie is Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, & ftoode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he shulde be the chief of the Sanctuarie and of his people, and that he and his posteritie shulde haue

Leu. 3,12.

Deu. 17,10. & 21,1.

Num. 26,1.

Num. 17,8.

Deu. 12,10 & 18,1.

Phinees. Num. 21,13. 1.m46.3,14.

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haue the dignitie of the priesthode for euer,

15 And according to the couenant made with Dauid, that the inheritance of the kingdome shulde remaine to his sonne of the tribe of Iuda: so the heritage of Aarō shulde be to the onelie

fonne of his fonne, and to his fede. God giue vs widdome in
our heart to iudge his people in righteousness, that the good
things that they haue, be not abolished, and that their glorie
may endure for their posteritie.

CHAP. XLVI.

The praise of Iofue, Caleb, and Samuel.

Iofue

Nom. 27,12.

dev. 24,5.

Inf. 1,2.

& 10,7.

Inf. 1,2.

Inf. 10,12.

Inf. 10,12.

For, that the

Lord honored

his barrel

For, pursued the

mightie men

Nom. 24,6.

1 mac. 2,5.

1 Caleb.

Nom. 26,65.

dev. 1,35.

Inf. 14,15.

Judges.

1 Ifus | the fonne of Naue was valiat in the warres, & was y
fucceffour of Moyses in prophecies, who according vnto his
name, was a great faniour of the elect of God, to take
vengeance of y enemies that rose vp against them, and to fet
Israel in their inheritance.

2 *What glorie gate he, when he lift vp his hand, and drewe
out his fworde against the cities?

3 Who was there before him, like to him? for he foght the
battels of the Lord.

4 *Stode not the funne ftill by his meanes, & one day was as
long as two?

5 He called vnto y moſte high Gouernour when the enemies
preafed vpon him on euerie fide, & the mightie Lord heard
him with the haile ftones, and with mightie power.

6 He ruffed in vpô the nacions in battel, & in the*going downe
of Betharô he deftroied the aduersaries, that they might knowe
his weapons, and that he foght "in the fight of the Lord: for he
followed the Almighty.

7 *In y time of Moyses alfo he did a good wotke: the
and||Caleb the fonne of Iephune ftode against the enemy, and
withhelde the people from finne, & appeafed the wic ked
murmuring.

8 *And of fix hundreth thouſand people of fote, they two were
preferued to bring the into the heritage, euen into the land that
floweth with milke and honey.

9 *The Lord gaue ftrégth alfo vnto Caleb, which remained
with him vnto his olde age, fo that he went vp into the high
places of the land and his fede obtained it for an heritage,

10 That all the children of Israel might fe, that it is good to
follow the Lord.

11 Concerning the ||Judges, euerie one by name, whoſe heart
went not a whoring, nor departed from the Lord, their
memorie be bleffed.

Chap. 49,12.

12 Let *their bones florish out of their place, and their names by fuccelsion remaine to them that are moſte famous of their children.

13 ¶ Samuel the Prophet of the Lord, be- | Samuel. 1.Sam 10,1. |
16,13. | loued of his Lord, *ordeined Kings, and anointed the
princes ouer his people.

14 By the Lawe of the Lord he iudged the congregation, and
the Lord had reſpect vnto Iacob.

15 This Prophete was approued for his faithfullneſſe, and he
was knowen faithful in his wordes and viſions.

16 *He called vpon the Lord almightie, 1.Sam. 7,12. | when
his enemies preafed vpon him on euerie fide, when he offred
the fucking lambe.

17 And the Lord thondred from heauen, & made his voyce to
be heard with a great noyce.

18 So he difcomfited the princes of y Ty-rians, and all the
rulers of the Philiftims.

19 *And before his long ſlepe he made pro-teſtacion in the
fight of the Lord, and his anointed, that he toke no ſubſtance of

any man, no, not fo muche as a fhooe, and no man colde
accufe him.

20 *After his flepe alfo he tolde of y Kings 1.Sam. 28,12. |
death, & from the earth lift he vp his voyce, and prophecied
that the wickednes of the people fhulde perith.

CHAP. XLVII.

The praise of Nathan, David and Salmon.

1 A Fter him rofe vp | *Nathâ to prophe | Nathan 2 Sam. 12,1. |
cie in the time of David.

2 For as the fat is taken away from the peace offring, fo was |
David chofen out of the | David. | children of Israel.

3 *He plaied with the lions, as with kiddes, 1.Sam. 17,34. | and
with beares, as with lambes.

4 *Slewe he not a gyante when he was yet 1.Sam. 17,49. | but
yong, and toke away the rebuke from the people, when he lift
vp his hand with the ftone in the fling, to beat downe the pride
of Goliah?

5 For he called vpon the molte high Lord, which gaue him
ftrength in his right hâd, to flay that mightie warriour, and that
he might fet vp the horne of his people againe.

6 *So he gaue him y praife of ten thoufand 1.Sam 18,7. | and honored him with great praifes, and 1.Sam 18,7. | gaue him a crowne of glorie. | the, the people. | the, with life. | fings of the Lord

7 *For he deftroied the enemies on euerie 2 Sam 1,7. | fide, and rooted out the Philiftims his aduersaries, and brake their horne in funder vnto this day.

8 In all his workes he praifed the Holy one, and the moſte High with honorable wordes, and with his whole heart he fung fongs, and loued him that made him.

9 *He fet fingers alfo before the altar, and 1.Chr. 16,4. | according to their tune he made fwete fongs, that they might praife God daily, with their fongs.

Rrrr. iiii.

Ecclesiasticus.

10 He ordeined to kepe the feaſt daies co-mely, and appointed the times perfitley, that they might praife the holy Name of God, and make the Temple to ſounde in the morning.

2.Sam. 12,13. 11 *The Lord toke away his ſinnes, and ex-alted his horne for euer: he gaue him y co-uenant of the kingdome, and the throne of glorie in Iſrael.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

Salomon. 13 *Salomon reigned in a peaceable time, and was glorious: for God made all quiet roade about, that he might buyld an hou-se in his Name, and prepare the Sanctua-rie for euer.

1.King. 4,19 14 *How wise wast y in thy youch, and wast filled with vnderstading, as with a stood!

15 Thy minde couered the whole earth, and hathe filled it with graue and darke sen-tences.

16 Thy Name went abroad in the yles, & for thy peace thou wast beloued.

1.King. 4, 31. 17 *The coitreis marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

18 By the Name of the Lord God, which is called the God of Israel, thou hast gathered golde as tinn, and hast had as much siluer as lead.

1.King. 11,2. 19 *Thou didest bowe thy loines to wome, and wast ouercome by thy bodie.

20 Thou didest staine thine honour, and hast defiled thy posteritie, and hast broght wrath vpon thy children, and hast felt so- rowe for thy folie.

1.King. 12,17. 21 *So the kingdome was deuided, and Ephraim bega to be a rebellious kingdome.

2.King. 7,15. 22 *Neuertheles the Lord left not of his mercie, nether was he destroyed for his workes, nether did he abolish the posteritie of his elect, nor take away the fede of him that loued him, but he left a remnant vnto Iacob, & a roote of him vnto Dauid.

23 Thus rested Salomon with his fathers, & of his fede he left behinde him | Roboam, euen the foolishnes of the people, and one that had no vnderstanding, who turned a way the people thorow his counsel, & | Ie-roboam the sonne of Nabat, which caused Israel to sinne, & shewed Ephraim the way of sinne,

24 So that their sinnes were so muche increased, that they were driuen out of the land.

25 For they fought out all wickednes, til the vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Elisus, Ezekias and Isaias.

Elias. 1.1 Hen stode vp | *Elias the Prophete as a fyre, and his worde burnt like a lampe.

2 He broght a famine vpon the, and by his zeale he diminished the: [for they might not away with the commandements of the Lord.]

3 By the worde of the Lord he shut the hea-uen, * and thre times broght he the fyre from heauen. 1.King. 18, 22. and 2.King.

4 O Elias, how honorable art thou by thy wonderous dedes! who may make his boast to be like thee!

5 *Which-hast raised vp the dead from death, & by the worde of the moste High out of the graue:

6 Which hast broght Kings vnto destruc-tion, and the honorable from their seate:

7 Which heardest the rebuke of the Lord in Sina, * and in Horch the iudgement of the vengeance:

8 *Which didest anoint Kings that they might recompense, and Prophetes to be thy successours: 1.Kin. 19, 17. The wicked-nes of Achab and lezabel.

9 *Which wast taken vp in a whirle win-de of fyre, and in a charet of fyric horses: 2.King. 2, 16.

10 Which wast appointed to reproue in due season, & to pacifie the wrath of the Lords iudgemet before it kindled, & to

turne the hearts of the fathers vnto the childre, and to set vp
the tribes of Iacob. Mala. 4, 5.

11 Blessed were they that sawe thee, & slept in loue: for we
shall liue. 2. That is, they that are soche

12 *When Elias was couered with the storme, | Elisus was
filled with his spirit: whi-le he liued, he was not moued for any
prin-ce, nether colde any bring him into sub-iection. 2.King. 2,
11.

13 Nothing colde ouercome him, * and af-ter his death his
bodie prophecied. 2.King. 13, 21

14 He did wonders in his life, and in death were his workes
marueilous.

15 For all this the people repented not, ne-ther departed they
from their sinnes: * til they were caryed away prisoners out of
their land, and were scattered through all the earth, so that
there remained but a ve-ry few people with the prince vnto the
house of Daud. 2.King. 18, 19

16 Howbeit some of them did right, and some heaped vp
sinnes.

17 | *Ezekias made his citie strong, & con-ueied water into the
middles thereof: he digged thorow the rocke with yron, and
made fountaines for waters. 1.Ezekias. 2.King. 18, 6.

18 *In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hand against Sion, and boasted proudly. 2.King. 18, 19.

19 Then trembled their hearts and hands, so y they forowed like a woman in trauel.

20 But they called vpon the Lord, which is merciful, and lift vp their hands vnto him, and immediately the holy one heard them out of heauen.

21 [He thoght no more vpon their sinnes, nor gaue them ouer to their enemies,] but deliucred

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deliuered them by the hand of Esai. 2 *He fmote the hofte of the Affyrians, and his Angel deftroyed them.* 3 *For Ezekias had done y thing that plea-fed the Lord, and remained fiedfatty in the wayes of Daud his father, as Efai the great Prophet, and faithful in his vision had commanded him.* 2 King 20, 24 In his time the fonne went backward, and he leng the ned the Kings life. 25 He faw by an excellt Spirit what flulde come to paffe at the last, and he comforted them that were forowful in Sion. 26 He fhewed what fluide come to paffe for euer, and fecret things, or euer the came to paffe.

CHAP. XLIX. Of Iofias, Hex, fk, ah, Daud, Ierem, Ex, echiel, Zorobabel, Iofia, Nehemias, Enoch, Iofiph, Sem & Seth.

Iofias 1 *The remembrance of I Iofias is like the composition of the perfume that is made by the arte of the apothecarie: it is fwere as honie in all mouthes, and as muficke at a banket of wine.* 2 *He behaued him felf vprightly in the re-formation of the people, and toke away all abominations of iniquitie.* 2.King 23,4 *He directed his heart vnto the Lord, & in the time of y vngodlie he eftablifhed religion.* 4 All, except Daud and Ezekias, and Io-fias, committed wickednes: for euen the Kings of Iuda forfoke the Law of the moſte High, and failed. 5 Therefore he gaue their "horne vnto o-ther, and their honor to a ftrange nació. 6 He burnt the elect citre of the Sanctua-rie, and deftroied the ffreteſ thereof ac-cording to the prophecie of Ieremias. 7 *For thei intreated him eull, which ne-vertheles was a Prophete, fanctified fro his mothers wombe, that he might roote out, and affiict, and deftroie, and that he might afo buyld vp, and plant.* 8 Ezechiel fawe the glorious vifio, which was fhewed him vpon the charet of the Cherubims. 9 *For he made mencio of the enemies vn-der the figure of the raine, and directed the that went right,* 10 And let the bones of the twelue Pro-phetes florih out of their place, and let their memorie be bleffed: for they com-forted Iacob, and deliuered them by affui ed hope. 11 *How fhal we praife|Zorobabel, which was as a ring on the right hand!* 12 So was I Iefus alfo the fonne of Iofedec: theſe men in their time buylded the hou-fe, and fet vp

the Sanctuarie of the Lord againe, which was prepared for an
cuerla-fting worfhip. 13 *And among the elect was|Neemias

whofe renoume is great, which fet vp for vs the walles that
were fallen, and fet vp the gates and the barres, and laied the
fundacions of our houfes.

14 ¶ But vpon the earth was no man crea-ted like I* Enoch: for
he was také vp from the earth.

15 Nether was there a like man vnto I* Io-foph the gouernour
of his brethren, & the vpholder of his people, whofe bones
were kept.

16 I * Sem and I Seth were in great honour among men: and fo
was I Adam abou e-uerte liuing thing in the creacion.

CHAP. L.

Of Simon the fonne of Onias. 22 An exhortation to praife the
Lord. 27 The autor of this bake.

1 I Simon * the fonne of Onias the hie Priest, which in his life
fet vp the houfe againe, and in his dayes eftablifhed the
Temple,

2 Vnder him was the fundacio of the dou-ble height laied, and
the hie walles that compaffeth the Temple.

3 In his dates the places, to receive water that were decaied,
were reffered & the braf-fe was about in meafure as the afea.

4 He toke care for his people, that they fluide not fall, &
fortified the citie againft the flege.

5 How honorable was his conuerfation a-mong the people, and
when he came out of the houfe courred with the vaile!

6 He was as the morning flarre in the mid-des of a cloude, and
as the moone when it is ful,

7 And as the funne fhining vpon the Tem-ple of the moſte
High, and as the raine-bowe that is bright in the faire cloudes,

8 And as the floure of the rofes in y fpring of the yere, and as
lilies by the fprings of waters, and as the branches of the
franke-cenfe tre in the time of fomer,

9 As a fyre & incenfe in the cenfer, and as a veffel of mafire
golde, fet with all ma-nei of precious flones,

10 And as a faire oliue tre that is fruteful, and as a cypreffe tre,
which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed
with all beautie, he went vp to the holy altar, and made the
garmet of holines honorable.

12 When he toke the porcions out of the Priests hands, he himself stoode by the herth of the altar, compassed with his brethren rounde about, as the branches do the cedar tree in Libanus, & they compassed him as the branches of the palm trees.

13 So were all the sons of Aaron in their glorie, and the oblations of the Lord in their hands before all the congregation of Israel.

I Enoch. Gen. 3, 4. ebr 11, 1. chap 44, 16. I Iosiph. Gen 41, 44. & 42, 6 & 41, 3. I Sem. Gen 1, 3. I with I Adam.

I Simon 2 Mac. 3, 4. 10, 1-2/3/4.

a Which Sale. mon made, 2. King, 7, 21.

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14 And that he might accomplish his ministerie vpon the altar,
and garnish the offering of the moſte High, and almightie,

15 He ſtretched out his hand to the drinke offering, and powred
of the blood of the grape, and he powred at the fote of the altar
a perfume of good fauour vnto the moſte high King of all.

16 Then ſhowted the ſonnes of Aaron, and blowed with braſen
trumpets, and made a great noyce to be heard, for a
remembrance before the moſte High.

17 Then all the people together haſted, & fell downe to the
earth vpo their faces to worſhip their Lord God almightie, and
moſte high.

18 The fingers alſo ſang with their voyces, ſo that the founde
was great, and the melodie ſwete.

19 And the people prayed vnto the Lord moſte high with
prayer before him that is merciful, til the honour of the Lord
were performed, and they had accompliſh'd his ſeruice.

20 Then went he downe, and ſtretched out his hands ouer the
whole congregation of the children of Iſrael, that they ſhulde
giue praiſe with their lippes vnto the Lord, and reioyce in his
Name.

21 He began againe to worſhip, y he might receiue the bleſſing
of the moſte High.

22 Now therefore giue praise all ye vnto God, that worketh great thigs euerie where, which hathe increafed our dayes from the wombe, and delte with vs according to his mercie,

23 That he wolde giue vs ioyfulnes of heart, & peace in our dayes in Ifrael, as in olde time,

24 That he wolde cofirme his mercie with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, y mine heart abhorreth, & the third is no people:

26 They that fit vpon the mountaine of Samaria, the Philiftims, and the foolish people that dwell in" Sicinus.

27 ¶ Iefus the fonne of Sirach, the fonne of Eleazarus, of Ierufalem, hashe writen the doctrine of vnderftanding and knowledge in this boke, and hathe powred out the wifdome of his heart.

28 Bleffed is he that exercifeth him felf therein: and he that layeth vp thefe in his heart, fhall be wife.

29 For if he do thefe things, he fhall be ftrog in all things: for he fetteth his fteppes in the light of the Lord, which giueeth wifdome to the godlie. The Lord be praised for euer more: fo be it, fo be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I Wil confesse thee, o Lord and King, and praise thee, o God,
my Sauour: I

giue thanks vnto thy Name.

2 For thou art my defender and helper, and haft preferued my
bodie from destruction, and from the snare of the sclaunders
tongue, and from the lippes that are occupied with lies: thou
haft holpen me against mine aduersaries,

3 And haft deliuered me according to the multitude of thy
mercie, and for thy Names sake, from the roaring of them that
were readie to deuoure me, and out of the hands of such as
fought after my life, and from the manifold afflictions, which I
had,

4 And from the fyre that choked me rounde about, and from
the middes of the fyre that I burned not,

5 And from the botome of the belie of hel, from an vncleane
tongue, from lying wordes, from false accusation to the King, &
from the slander of an vnrighteous tongue.

6 [My soule shall praise the Lord vnto death:] for my soule
drew nere vnto death: my life was nere to the hel beneth.

7 They compassed me on euery side, & there was no man to
helpe me: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, o Lord, and vpon thine
actes of olde, how thou deliuered fuche at waite for thee, and
fauedt them out of the hands of the enemies.

9 Then lift I vp my prayer from the earth, and praied for
deliuerance from death.

10 I called vpon the Lord the father of my Lord, that he wolde
not leaue me in the daye of my trouble, and in the time of the
proude without helpe.

11 I wil praife thy Name continually, and wil fing praife with
thanks[ging: & my prayer was heard.

12 Thou fauedt me from destruction, and deliueredst me from
the euil time: therefore wil I giue thanks and praife thee, &
bleffe the Name of the Lord.

13 Whē I was yet vong, or euer I wēt abroad, I desired
wifdome opely in my praier.

14 I praied for her before the Temple, and foght after her vnto
farre countreis, and she was as a grape that waxeth ripe out of
the floure.

15 Mine heare reioycd in her: my foote walked in the right
way, & from my youth vp foght I after her.

16 I bowed fomewhat downe mine eare, & receiued her, &
gate me muche wifdome:

17 And I profited by her: therefore wil I ascribe the glorie vnto him, that giueeth me wifdome.

18 For I am aduised to do thereafter: I wil be selous of that that is good: so thal I not be confounded.

19 My foule hathe wresteled with her, and I haue examined my wotkes: I lifted vp mine

Or, Sierken.

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mine hands on hye, and considered the ignorances thereof.

20 I directed my foule vnto her, and I founde her in purenes: I haue had mine heart ioyned with her from the beginning: therefore thal I not be forsaken. My bowels are troubled in feking her: therefore haue I gotten a good poffe fio. 22 The Lord hathe giue me a toge for my rewarde, wherewith I wil prafe him. 23 Dr iwe nere vno me, ye vnlearned, and dwell in the houle of learning. 24 Wherefore are ye flowe and what fay you of thefe things, feing your foules are very thufte?

25 I opened my mouth, and faid, * Bye her 1/2 11. for you without money. 26 Bowe downe your necke vnder the yoke, & your foule thal receiue inftruction: the is ready that ye may

finde her. 27 Beholde with your eyes, how that I haue had but little labour, & haue gotten vnto me muche reft. 28 Get learning with a great fume of money: for by her ye fhall poffeffe muche golde. 29 Let your foule reioyce in the metcie of the Lord, and he not afhamed of his praife. 30 Do your duetie berimes, and he wil giue you a rewarde at his time.

BARVCH.

CHAP. I.

Baruch wrote a boke during the captivity of Babylon, which he red before Lechomah and all the people in The Lewis sent the boke with money unto Jerusalem to their other brethren, to the intiit that they fhoulde pray for them.

Nd thefe are the wordes of the boke, which Baruch y fonne of Nerias, the fonne of Maafias, the fonne of Sedecias, the fonne of Afadiah, the fonne of Helcias wrote in at Babylon,

a In the fift yere, and in the feventh day of the moneth, what time as the Chaldeans take Ierufalem, and burnt it with fyre. And Baruch did read the wordes of this boke, that Iechonias the fonne of Ioachim King of Iuda might heare, & all the people that were come to heare the boke, And in the audience of the gouernour, & of the Kings fonnes, & before the Elders, & before the whole people, fro the lowest vnto the hief, before all

them that dwelt at Babylon by the river Sud. 5 Which when they heard it, wept, fasted and made praises before the Lord. 6 They made a collection also of money, according to every mans power, And sent it to Ierusalem vnto Ioachim the sonne of Helcias the sonne of Salom Priest, and vnto the other Priests, and to all the people, which were with him at Ierusalem, When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring the ark into the land of Iuda, the tenth day of the moneth Sivan to wit, filuer vessels, which Sedecias the sonne of Iofias King of Iuda had made, After that Nabuchodonosor King of Babylon had led away Iechonias from Le

rusalem, and his princes, & his nobles, prisoners, and the people, and caryed them to Babylon. And they said, Beholde, we haue sent you money, wherewith ye shall buy burnt offerings for sinne, and incense, and prepare a meat offering, & offer vpon the altar of the Lord our God, And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the dayes of heauen, And that God wolde giue vs strength & lighten our eyes, that we may liue vnder the shadowe of Nabuchodonosor King of Babylon, and vnder the shadowe of Baltasar his sonne, that we may long do the seruice, and finde fauour in their fight. Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord and his wrath is not turned from vs) And rede this

boke (which we haue fent to you to be rehearsed in the Teple of the Lord) vpon the feaft dates, and at time conuenient. Thus fhall ye fay, To the Lord our God belongeth righteousnes, but vnto vs y confusion of our faces, as it is come to paffe this day vnto them of Iuda, and to the inhabitants of Ierufalem, And to our Kings, and to our princes, & to our Priests, and to our Prophetes, and to our fathers, Because we haue finned before the Lord Our God, And haue not obeied him, nether hearkened vnto the voyce of the Lord our God, to walke in the commandments that he gaue vs openly. From the day that the Lord broght our fathers out of the land of Egypt, euen vnto this day, we haue bene difobedient vnto Sff. ii.

40,5:1

40,5:1

40,5:1

Baruch.

to the Lord our God, and we haue bene negligent to heare his voyce.

Deu.28.25.

20 Wherefore these plagues are come vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that he brought our fathers out of the land of Egypt, to giue vs

a land that floweth with milke and honie, as appeareth this day.
21 Neuertheles, we haue not hearkened vnto the voyce of the
Lord our God, according to all the words of the Prophetes,
whome he sent vnto vs. 22 But euerie one of vs followed the
wicked imaginacion of his owne heart, to ferue strange gods,
and to do euil in the fight of the Lord our God.

CHAP. II.

The Iewes confese that they suffer iustely for their sinnes. The
true confession of the Christian 11 The Iewes desire to have
the wrath of God turned from them 12 He promiseth that he
wil call againe the people from capitatie, and giue them a
name and everlasting teta-ment. 1 Herefore the Lord our God
hathe performed his worde, which he pronounced against vs,
& against our iudges that gouerned Israel, and against our
Kings, and against our princes, & against the men of Israel and
Iuda, 2 To bring vpon vs great plagues, fuche as neuer came to
paffe vnder y whole heaue, as they that were done in Ierufale,
according to things, that were written in the Lawe of Moyses,
3 That some among vs shulde eat the flesh of his owne fonne,
& some the flesh of his owne daughter. 4 Mercouer, he hathe
deliuered them to be in fubiectiō to all the king domes, that
are round about vs, to be as a repoche and defolation among
all the people round about where the Lord hathe fcastred them.
5 Thus they are broght beneth and not aboue, becaufe we haue

finned against the Lord our God, and haue not heard his voyce.
6 To the Lord our God apperteineth righteous, but vnto vs & to
our fathers open shame, as appeareth this day. 7 For all these
plagues are come vpon vs, which the Lord hathe pronounced
against vs. 8 Yet haue we not prayed before the Lord, that we
might turne euerie one from the imaginations of his owne
wicked heart. 9 So the Lord hathe watched ouer the plagues,
and the Lord hathe broght them vpon vs. for the Lord is
righteous in all his workes, which he hathe commanded vs. 10
Yet we haue not hearkened vnto his voy

ce, to walke in the commandements of the Lord that he hathe
giuen vnto vs.

11 *And now, ô Lord God of Israel, that hast broght thy people
out of the land of Egypt with a mightie hand, and an hie arme,
and with signes, and with wonders, and with great power, and
hast gotten thy self a Name, as appeareth this day,

12 O Lord our God, we haue finned: we haue done wickedly:
we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left
among the heathen, where thou hast scattered vs.

14 Heare our praiers, ô Lord, and our petitions, and deliuer vs
for thine owne sake, and giue vs fauour in the fight of the,
which haue led vs away,

15 That all the earth may know that thou art the Lord our God,
and that thy Name is called vpon Israel and vpon their
posteritie.

16 Therefore loke downe from thine holy Temple, and thinke
vpon vs: encline thine eare, ô Lord, and heare vs.

17 *Op in thine eyes, and beholde: for the dead that are in the
graues, and whose foules are out of their bodies, giue vnto the
Lord, nether praise, nor righteouses.*

18 But the foule that is vexed for the great- nes of fume, and
he that goeth cokedly, and weake, and the eyes that faile, and
the hungrie foule wil giue thee praise & righteouses, ô Lord.

19 For we do not require mercie in thy fight, ô Lord our God,
for the righteouses of our fathers, or of our Kings,

20 But becaufe thou hast sent out thy wrath and indignacion
vpon vs, as thou hast spoken by thy seruants the Prophetes,
saying,

21 *Thus faith the Lord, Bowe downe your shoulders, and
serue the King of Babylon: so shal ye remaine in the land, that
I gaue vnto your fathers.

22 But if ye wil not heare the voyce of the Lord, to serue the
King of Babylon,

23 I wil caufe to ceafe in the cities of Iuda, and in Ierufalem, I wil caufe to ceafe the voyce of mirthe, and the voyce of ioye, & the voyce of the bridegrome, and the voyce of the bride, & the land shalbe desolate of inhabitants.

24 But we wolde no hearken vnto thy voyce, to serue the King
of Babylon: therefore hast thou performed the words that thou
spakeft by thy seruats the Prophetes: namely, that the bones of
our Kings, and the bones of our fathers shulde be caryed out of
their places.

25 And lo, they are cast out to the heat of the day, and to the
colde of the night, and are dead in great miserie with famine,
& with

Deu 26.25. Isa 63.15.

Psal 6.6. Or 215.27. Isa 38.18. For, for, for, for, for, for, for,
for, for, for, for, for, for, for, for, for, for, for, for, for,
for, for, for, for, for, for, for, for, for, for, for, for, for,
for, for, for, for, for, for, for, for, for, for, for, for, for

Or, by the head of thy seruants. Lere.27.5.

Apocrypha.

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Leu 26.14. dou. 11 15.

with the fworde, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou haft broght to the ftate, as appeareth this day, for the wickednes of the houfe of Ifrael, and the houfe of Iuda.

27 O Lord our God, thou haft intreated vs according to equitie, and according to all thy great mercie.

28 As thou fpakeft by thy feruant Moyfes, in the day when thou dideft comand him to write thy Lawe before the childre of Ifrael, faying,

29 'If ye wil not obey my voyce, then fhall this great fwarme and multitude be turned into a verie fewe among the nacions where I wil fcater them.

30 For I knowe that they wil not heare me: for it is a ftifnecked people: but in the land of their captiuitie they fhall remember them felues,

31 And knowe that I am y Lord their God: then wil I giue them an heart to vnderftand, and eares.

32 And they fhall heare, and praife me in the land of their captiuitie, & thinke vpon my Name.

33 Then fhall they turne them from their harde backs, and from their vnil workes: for they fhall remember the way of their fathers, which finned before the Lord.

34 And I wil bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Ifaac and Iacob, and they shal be lords of it: and I wil increafe them, and they shal not be diminished.

35 And I wil make an euerlasting couenant with them, that I wil be their God, & they shalbe my people: and I wil no more driue my people of Ifrael out of the land that I haue giuen them.

CHAP. III.

6 The people continueth in their praier kegm for their deliuerance. 9 He praifeeth wifdome vnto the people, fhering that fo great aduersities came vnto them for the defniffing thereof. 10 Only God was the finder of wifdome. 11 Of the incarnation of Christ.

12 O Lord almightie, o God of Ifrael, the foule that is in trouble, and the fpirit that is vexed, cryeth vnto thee.

13 Heare, o Lord, and haue mercie: for thou art merciful, and haue pitie vpon vs, becaufe we haue finned before thee.

14 For thou endureft for euer, and we vterly perifh.

15 O Lord almightie, the God of Ifrael, heare now the praier of the dead Ifraelites, and of their children, which haue finned

before thee, and not hearkened vnto the voyce of thee their
God, wherefore thefe plagues hang vpon vs.

16 Remember not the wickednes of our fa-

thers, but thinke vpon thy power, and thy Name at this time.

17 For thou art the Lord our God, & thee, o Lord, wil we
praife.

18 And for this caufe haft thou put thy feare in our hearts, that
we fhulde call vpon thy Name, and praife thee in our
captiuitie: for we haue confidered in our mindes all the
wickednes of our fathers, that finned before thee.

19 Beholde, we are yet this day in our captiuitie, where thou
haft fcattered vs, to be a reproche, and a curfe, and fubiect to
payments, according to all the iniquities of our fathers, which
are departed from the Lord their God.

20 O Ifrael, heare the commandements of life: hearken vnto
them, that thou maieft learne wifdome.

21 What is the caufe, o Ifrael, that thou art in thine enemies
land, and ait waxen olde in a ftrange cuntry?

22 And art defiled with the dead: and art counted with them,
that go downe to the graues?

23 Thou haft forfaken the fountaine of wif dome.

24 For if thou hadeft walked in the way of God, thou fhuldeft haue remained fafe for euer.

25 Learne where is wifdome, where is ftrength, where is vnderftanding, that thou maift knowe alfo from whence cometh long continuance, and life, and where the light of the eyes, and peace is.

26 Who hathe found out her place: or who hathe come into her treafures?

27 Where are the princes of the heathen, & fuche as ruled the beafts vpon the earth?

28 They that had their paftime with the foules of the heauen, that hoorded vp filuer, and golde, wherein men truft, & made none end of their gathering?

29 For they that coynd filuer, and were fo careful of their worke, and whofe inuen-tion had none end,

30 Are come to naught, and gone downe to hel, and other men are come vp in their fteades.

31 Whê thei were yong, they fawe y light, and dwelt vpon the earth: but they vnderftode not the way of knowledge,

32 Nether perceiued the paths thereof, nether haue their children receiued it: but they were farre of from that way.

33 It hathe not bene heard of in the land of Chanaan, nether
hathe it bene fene in Theman,

34 Nor the Agarines that foght after wifdome vpon the earth,
nor the marchants of Nerran, and of Theman, nor the
expounders of fables, nor the fearchers out of wifdome haue
knownen the way of wif-

SIII.iii.

Baruch.

dome, nether do they thinke vpon the pa- thes thereof.

24 O Israel, how great is the House of God! and how large is the place of his possession!

25 It is great, and hathe none end: it is his, and vnmeasurable.

26 There were the gyants, famous from the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chose, nether gave he the way of knowledge vnto them.

28 But the i were destroyed, because the i had no wisdom, and perished through their owne foolishnes.

29 Who hathe gone vp into heauen, to take her, and broght her downe fro the cloudes?

30 Who hathe gone ouer the sea, to finde her, and hathe broght her, rather then fi- ne golde?

31 No man knoweth her waies, nether con- fidereth her paths.

32 But he that knoweth all things, knoweth her, and he hathe founde her out with his vnderstanding: this fame is he which ha- the prepared the earth for euermore, and hathe filled it with foure footed beastes.

33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeieth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cherefulnes they shewe light vnto him that made them.

35 This is our God, and there shal none o- ther be compared vnto him.

36 He hathe founde out all y way of know- ledge, and hathe guen it vnto Iacob his servant, and to Israel his beloued.

37 Afterwarde he was fene vpon eart h, and dwelt among men.

CHAP. III.

The reward of them that keeps the Law, and the punish- ment of them that despise it. 22 A comforting of the people being in captuatie. 19 A complaint of Ierusa lem & vnder the figure thereof the Church. 23 A conf. lacem and comforting of the fame.

1 His is the boke of the comandements of God, and the Law that endureth for euer: all they that keeps it, shal come to life: but suche as forsake it, shal dye.

2 Turne thee, o Iacob, and take holde of it: walke by this brightness before the light thereof.

3 Give not thine honour to another, nor the thigs that are profitable vnto thee, to a strange nacion.

4 O Israel, we are blessed: for the thigs that are acceptable vnto God, are declared vnto vs.

5 Be of good comfort, o my people, which art the memorial of Israel.

6 Ye are solde to the nations, not for your

destruction: but because ye provoked God to wrath, ye were deliuered vnto the e- nemies.

7 For ye haue displeased him that made you, offering vnto deuils and not to God.

8 Ye haue forgotten him that created you, euen the euerlasting God, & ye haue grei- ued Ierusalem, that nourished you.

9 When she sawe the wrath comming vpo you from God, she said, Hearken, ye that dwell about Sion: for God hathe broght me into great heaumes.

10 I se the captiuitie of my sonnes and daughters, which y Euerlasting wil bring vpon them.

11 With ioye did Inourish the, but I must leue them with weping and mourning.

12 Let no man reioyce ouer me a widdowe, and forsaken of manie, which for the sin- nes of my children am desolate, because they departed from the Law of God.

13 They wolde not knowe his righteous- nes, nor walke in the wayes of his commia- dements: nether did they enter into the paths of discipline, through his righteous- nes.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my son- nes and daughters, which the Euerlasting hathe broght vpon them.

15 For he hathe broght vpon them a nation from farre, an impudent nacion, and of a strange langage,

16 Which nether reuerence the aged, nor pitie the yong: these haue carried away the dere beloued of the widdowes, leaving me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hathe broght these pla- gues vpon you, can deliuer you from the hands of your enemies.

19 Go your way, o children, go your way: for I am left desolate.

20 I haue put of the clothing of peace, and put vpon me the sacke cloth of prayer, and so long as I liue, I wil call vpon the Euer- lasting.

21 Be of good comfort, o children: crye vn- to God, and he wil deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluatio through the Euerlasting,
and ioye is come vpon me fro the Holy one, because of the
mer- cie, which shal quickly come vnto you fro our euerlasting
Sauiour.

23 For I sent you away with weping, and mourning but with
ioye and perpetual gladnes wil God bring you againe vn- to
me.

24 Like as now the neighbours of Sion saw your captiuitie, so
shal they also se shortly your saluatio from God, which shal
come vnto you with great glorie, and brightness

from

Apocrypha.

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from the Euerlasting.

25 My children, suffer paciently the wrath that is come vpon
you from God: for thine enemie hathe perfecuted thee, but
thortely thou shalt fe his destruction, and shalt treade vpon his
necke.

26 My darlings haue gone by rough wayes, and were led away
as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and crye vnto God: for he that led you away, hathe you in remembrance.

28 And as it came into your minde to go astray from your God, so endeuoure your selues ten times more, to turne againe and to feke him.

29 For he that hathe broght thefe plagues vpon you, wil bring you euerlasting ioye againe, with your saluation.

30 Take a good heart, o Ierufalem: for he which gaue thee that name, wil comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whome thy children ferue: miserable is she that hathe take thy sonnes.

33 For as she reioyced at thy decay, and was glad of thy fall, so shal she be sorie for her owne defolation.

34 For I wil take away the reioycing of her great multitude, and her ioye shalbe turned into mourning.

35 For a fyre shal come vpon her from the Euerlasting, long to endure, & she shalbe inhabited of deuils for a great season.

36 O Ierufalem, loke toward the East, and beholde the ioye that cometh vnto thee from thy God.

37 Lo, thy sonnes (whome thou hast let go) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

1 Ierufalem is mound vnto gladnes for the returns of her people, and vnder the figure thereof the Church.

2 Pvt of thy mourning clothes, o Ierufalem and thine affliction, and decke thee with the worshippe and honour, that cometh vnto thee from God, for euermore.

3 Put on the garment of righteousness, that cometh from God, and set a crowne vpon thine head of the glorie of the Euerlasting.

4 For God wil declare thy brightnesses to euerie countrey vnder the heuen.

5 And God wil name thee by this name for euer, The Peace of righteousness, and the glorie of the worship of God.

6 Arif, o Ierufalem, & stand vpon hie, and loke about thee toward the East, and beholde thy children gathered from the East vnto the West by the worde of the Holie

one, reioycing in the remembrance of God.

6 For thei departed from thee on foote, and were led away of their enemies: but God wil bring the againe vnto thee, exalted in glorie, as children of the kingdome.

7 For God hath determined to bring downe euerie high mountaine, and the long enduring rockes, and to fill the valleys, to make the grounde plaine, that Israel may walke safely vnto the honour of God.

8 The woods and all swete smelling trees shal ouersadowe Israel at the commandement of God.

9 For God shal bring Israel with ioye in the light of his matistie, with the mercie and righteousnesses that cometh of him.

CHAP. VI.

A COPIE OF THE PISTLE, that Ieremias fent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie the of the thing that was commanded him of God.

1 B Ecaufe of the sinnes, that ye haue committed against God, ye shalbe led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shal remaine there manie yeres, and a long season, euen seuen generacions, and

after that wil I bring you away peaceably fro these.

3 Now shal yefe in Babylon gods of siluer, and of golde, and of wood, borne vpon mes shulders, to caufe the people to seare.

4 *Beware therefore that ye in no wife be like the strangers, nether be ye afraide of them, when yefe the multitude before the and behinde them worshipping them,

5 But say ye in your hearts, O Lord, we must worshippe thee.

6 For mine Angel shalbe with you, & shal care for your soules.

7 As for their tongue, it is polished by the carpenter, and they them selues are gitted, and laied ouer with siluer: yet are they but lyes, and can not speake.

8 And as they take golde for a maide that loueth to be dect,

9 So make they crownes for the heads of their gods: some times also the Priests them selues conuey away the golde, and siluer from their gods, and bestow: it vpon them selues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood with garments like men,

11 Yet can not they be prefetued from rust and wormes,

Sff.iiii.

Is 44.50. Psal 115.9 Wif.13.14.

Baruch.

16.1000

12 Thogh they haue couered the with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as thogh he were a certaine iudge of the coitrey: yet can he not flay fuche as offende him.

14 Another hathe a dagger or an axe in his right hand: yet is he not able to defende him self from battel, nor from theues: fo then it is euident, that they be no gods.

15 Therefore feare them not: for as a veffel that a man vfeth, is nothing worthe when it is broken,

16 Suche are their gods: when they be fet vp in their temples, their eyes be ful of dust by reafon of the fete of thofe y come in:

17 And as the gates are fhut in iound about vpon him that hathe offended the King: or as one that fhulde be led to be put to death, fo the Priests kepe their tfples with doores, and with lockes, & with barres, left their god: fhulde be fpoyled by robbers.

18 They light vp candels before them: yea, more the for them felues wh: reof they ca not fe one: for they are but as one of the poftes of the temple.

19 They confeffe, that euen their hearts are gnawen vpon: but when the things, that crepe out of the earth, eat them and their clothes, they feele it not.

20 Their faces are blacke thorow the fmo- ke that is in the temple.

21 The owles, fwallowes and birdes flie vpo their bodies, and vpon their heads, yea, & the cattes alfo.

22 By this ye may be fure, that they are not gods: therefore feare them not.

23 Notwithftading the golde, that is about them to make them beautiful, except one wipe of the ruft, they can not fhine: nether when they were molten, did they fele it.

24 The things wherein is no breth, are bight for a moft high price.

25 *They are borne vpon mens fhulders, becaufe they haue no feete, whereby they declare vnto men, that they be nothing worthe: yea, & they that worfhip them, are afhamed.

26 For if they fall to the ground at anie time, they can not ri fe vp againe of them felues, nether if one fet them vp right, can

they moue of them felues, nether if they be bowed downe, can they make them felues ft: eight: but they fet giftes before them, as vnto dead men.

27 As for the things y are offred vnto them, their P ri-fts fell them, and abufe them: li-kew: fe alfo the women lay vp of the fame: but vnto the poore and ficke they giue nothing.

28 The menftuous women, and they that are in childebed, touche their facrifices:

by thefe things ye may knowe that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods: becaufe the women bring giftes to the gods of filuer, and golde, and wood.

30 And the Priests fit in their temples, hauing their clothes rent, whofe heades and beardes ate fhauen, & being bare headed,

31 Thei roare, & crye before their gods, as men do at the ftast of one that is dead.

32 The Priests alfo take away of their garments, and clothe their wiues and chifdrē.

33 Whether it be euil that one doth vnto the, or good, they are not able to recom penfe it: they can nether fet vp a King no:

put him downe.

34 In like maner they ca nether giue riches, nor money: thogh a man make a vowe vnto them and kepe it not, they wil no require it.

35 They can faue no ma from death, nether deliuer the weake from the mightie.

36 They can not reftore a blinde man to his fight, no: helpe anie man at his nede.

37 They can fhew no mercie to the widdowe, nor do good to the fatherles.

38 Their gods of wood, golde and fluer, are as ftones, that be hewen out of the mountaine, and they that worfhip them, fhllbe confounded.

39 How fhulde a man the thinke or fay that they are gods?

40 Morcouer the Chaldeas them felues difhonor them: for when thei fe a dome man, that ca not fpeake, thei prefent him to Bel,

41 And defire that he wolde make him to fpeake, as thogh he had anie felig: yet thei that vnderftand thefe things, can not leaue them: for they alfo haue no fenfe.

42 Furthermore the women, girded with coards, fit in the
fittes, and burne ftrawe.

43 And if one of them be drawen away, and lie with anie fuche
as come by, the cafteth her neighbour in the teeth, becaufe the
was not fo worthely reputed, nor her coard broken.

44 Whatfoeuer is done amog them, is lies: how may it then be
thoght or faid, that they are gods?

45 Carpenters and goldefmithes make the, nether be they anie
other thing, but euen what the workeman wil make them.

46 Yea, they that make them, are of no lóg continuance: how
fhulde then the things that are made of them, be gods?

47 Therefore they leaue lies, and fhame for their pofteritie.

48 For when there cometh anie warre or plague vpo the, the
Priest: imagine with them felues, where they may hide the
felues with them.

49 How then can men not perceiue, that they

15.1000

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Apocrypha.

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Psal 115.2. Wifd.13.10.

they be no gods, which can nether defend them selues from warre, nor from plagues

50 For seeing they be but of wood, and of siluer, and of golde, men shal knowe hereafter that they are but lies, and it shaibe manisest to all nacions & Kings, that they be no gods, but the works of mens hands, and that there is no worke of God in the.

51 Whereby it maye be known, that they are no gods.

52 They can set vp no King in the lad, nor giue saine vnto men.

53 They can giue no sentence of a matter, nether prescru from iniurie: they haue no power, but are as crowes betwene the heauen and the earth.

54 When there falleth a fyre vpo the house of those gods of wood, and of siluer, & of golde, the Priests wil escape & saue the selues, but thei butne as & balkes therein.

55 Thei can not withstand anie King or enemies: how can it then be thought or said that they be gods?

56 Moreover these gods of wood, of golde, and of siluer can nether defend them selues from theues nor robbers.

57 For they that are strongest, take awaye their golde and siluer, and apparel, wherewith they be clothed: and when they haue it, they get them awaye: yet can they not heipe them selues.

58 Therefore it is better to be a King, & so to sheve his power, or els a profitable vessel in an house, whereby he that oweth it, might haue profite, then suche false gods: or to be a dore in an house, to kepe suche things safe as be therein, then suche false gods: or a pillar of wood in a palace, then suche false gods.

59 For the sunne, and the moone, and the starres that shine, when thei are sent downe for necessarie vses, obey.

60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euerie countrey.

61 And when God comandeth the cloudes to go about the whole worlde, they do as thei are bidden.

62 Whê the fyre is sent downe from aboue to destroye hilles and woods, it doeth that which is commanded: but these are not like anie of these things, nether in formt, nor power.

63 Wherefore men shulde not thinke, nor fyy that they be gods, seing thei can nether giue sentence in iudgement, nor do men good.

64 For so much now as ye are sure, that they be no gods,
seare them not.

65 For they can nether curse, nor blesse Kings:

66 Nether can they sheve signes in the heauen among the
heathé, nether shine as the moone.

67 The beastes are better the they: for they can get them vnder
a couert, and do them selues good.

68 So ye may be certified that by no maner of meanes, they
are gods: therefore seare them not.

69 For as a skarcrowe in a garden of cucumbers kepeth
nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are
like to a white thorne in an orchard, that euerie birde sitteth
vpon, and as a dead bodie that is cast in the darke.

71 By the purple also and brightness, which fadeth vpon them,
ye may vnderstand, that they be no gods: yea, they them selues
shal be consumed at the last, and they shaibe a shame to the
countrey.

72 Better therefore is the iuste man, that hath none idoles: for
he shaibe farre fro reprove.

THE SONG OF THE

thre holie children, which followeth in the third chapter of Daniel after this place, Thei fell downe bound into the middes of the hote fyre fornace.

CHAP. I.

21 The praise of Azarias 46 The cruelties of the King. 48 The flame deueneth the Chaldeans. 49 The Angel of the Lord was in the furnace. 51 The thre children praise the Lord and provoke all creatures to the same.

And they walked in the middes of the flame, praising God, & magnified the Lord.

Then Azarias stode vp, and praied on this maner, and opening his

mouth in the middes of the fyre, said,

26 Blessed be thou, o Lord God of our fathers: thy Name is worthie to be praised and honored for euermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy works are true, and thy waias are right, & all thy iudgements certeine.

28 In all the things that thou hast brought vpon vs, & vpon Ierusalem, the holie citie of our fathers, thou hast executed true

Tttt.i.

The song of the thre children.

iudgements: for by right and equicie hast thou broght all these things vpon vs, be- cause of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all things haue we trespafed,

30 And not obeyed thy commandements, nor kept them, nether done as thou hadest commanded vs, that we might prosper.

31 Wherefore in all that thou hast broght vpon vs, & in euerie thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, & moste hateful trai- tors, and to an unrighteous King, and the moste wicked in all the worlde.

33 And now we may not open our mouthes: we are become a shame and reprofe vnto thy seruants, and to them that worshippe thee.

34 Yet for thy Names fake, we beseche thee, giue vs not vp for euer, nether breake thy couenant,

35 Nether take away thy mercie from vs, for thy beloued Abrahams fake, and for thy seruant Isaaks fake, & for thine holy Israelis fake,

36 To whome thou hast spoken and promi- sed, that thou woldeest multiplie their sede as the starres of heauen, and as

the sand, that is vpon the seashore.

37 For we, o Lord, are become lesse then a- nie nacion, and be kept vnder this daye in all the worlde, because of our sinnes:

38 So that now we haue nether prince, nor Prophet, nor gouenour, nor burnt offnig, nor sacrifice, nor oblagion, nor incense, nor place to offer y first frutes before thee, that we might finde mercie.

39 Neuertheles in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rams and bul- lockes, & as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion vnto the that put their trust in thee.

41 And now we followe thee with all our heart, and feare thee, and feke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindenes, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, & giue thy Name the glorie, o Lord,

44 That all they which do thy seruants e- uil, may be confounded: euen let them be confounded by thy great force and power, and let their strength be broken,

45 That they maye knowe, that thou one- lie art the Lord God,
and glorious ouer the whole worlde.

46 ¶ Now the Kings seruants that had cast them in, ceased not
to make the ouen hote

with a naphtha, and with pitche, and with towe, and with
fagotes,

47 So that the flame went out of the forna- ce fortie and nine
cubites.

48 And it braket forthe, & burnt those Chal- deans, that it
founde by the furnace.

49 But the Angel of the Lord went downe into the furnace with
the that were with Azarias, and fmote the flame of the fyre out
of the furnace,

50 And made in the middes of the furnace like a moyse hising
winde, so that the fy- re touched the not at all, nether grieved,
nor troubled them.

51 Then these thre (as out of one mouth) praised, and
glorified, and blessed God in the furnace, saying,

52 Blessed be thou, o Lord God of our fa- thers, and praised,
and exalted aboue all things for euer, & blessed be thy glorious
& holie Name, & praised aboue all things, and magnified for
euer.

53 Blessed be thou in the Temple of thine holy glorie, and
praised aboue all things, and exalted for euer.

54 Blessed be thou that beholdest y depths, & firest vpon the
Cherubims, & praised aboue all things, and exalted for euer.

55 Blessed be thou in the glorious Throne of thy kingdome,
and praised aboue all things, and exalted for euer.

56 Blessed be thou in the firmament of hea- uen, and praised
aboue all things, & glo- rified for euer.

57 All ye workses of the Lord, bless ye the Lord: praise him,
and exalte him aboue all things for euer.

58 O heauens, bless ye the Lord: praise him, and exalte him
aboue all things for euer.

59 O Angels of the Lord, bless ye y Lord: praise him, & exalte
him aboue all things for euer.

60 All ye waters that be aboue the heauen, bless ye the Lord:
praise him, and exalte him aboue all things for euer.

61 All ye powers of the Lord, bless ye the Lord: praise him,
and exalte him aboue all things for euer.

62 O sunne and moone, bless ye the Lord: praise him, & exalte
him aboue all things for euer.

63 O starres of heauē, bless ye y Lord: praise him, & exalte him aboue all things for euer.

64 Euerie shower, & dewe, bless ye y Lord: praise him, & exalte him aboue all things for euer.

65 All ye windes, bless ye the Lord: prai- se him, and exalte him aboue all things for euer.

66 O fyre & hea, bless ye the Lord: praise him, & exalte hi aboue all things for euer.

67 O winter and sommer, bless ye the Lord:

a Which is a certaine kind of fat & chal- ke claye, as Plinus wri- reth, a boke chap 205.

Apocrypha.

Or. f. f.

Lord:praise him, and exalte him aboue all things for euer.

68 O dewes and 'stormes of snowe, blesse ye the Lord:praise him, and exalte him aboue all things for euer.

69 O fift and colde, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

70 O yce, and snowe, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

71 O nights & dayes, blesse ye Lord: praise him, and exalte him aboue all things for euer.

72 O light and darkenes, blesse ye y Lord: praise him, & exalte him aboue all things for euer.

73 O lightnings and cloudes, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

74 Let the earth blesse the Lord: let it praise him, and exalte him aboue all things for euer.

75 O mountaines, and hilles, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

76 All things that growe on the earth, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

77 O fountaines, blesse ye the Lord: praise him, & exalte his aboue all things for euer.

78 O Sea, and floods, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

79 O whales, and all that moue in the waters, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

80 All ye foules of heaue, blesse ye y Lord: praise him, & exalte him aboue all things for euer.

81 All ye beasts and cattel, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

82 O children of men, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

83 Let Israel blesse the Lord, praise him and exalte him aboue all things for euer.

84 O Priests of the Lord, blesse ye y Lord: praise him, & exalte him aboue all things for euer.

85 O seruats of the Lord, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

86 O spirits and foules of the righteous, blesse ye the Lord: praise him, and exalte him aboue all things for euer.

87 O Saints and humble of heart, blesse ye the Lord: praise him, & exalte him aboue all things for euer.

88 O Ananias, Azarias, and Mifuel, blesse ye the Lord: praise him, & exalte him aboue all things for euer: for he hath deliuered vs from the hel, and faued vs from the hand of death, and deliuered vs out of the middes of the fornace, & burning flame: eu: n out of the middes of the fyre hath he deliuered vs.

89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worshippe the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth worlde without end.

THE HISTORIE OF

'Sufanna, which fome ioyne to the end of Daniel, and make it the 13. chap.

The two governors are taken with the loue of Sufanna. They take her alone in the garden. They foliate her to wickedness. She chafeth rather to obey God, though it be to the danger of her life. She is accused. Daniel doth deliuer her. The governors are put to death.

HERE dwelt a ma in Babylon called Ioacim, And he toke a wife, whose name was Sufanna, the daughter of Helcias, a verie faite woman, and one that feared God.

Her father and her mother alfo were god-lie people, & taught their daughter according to the Law of Moses.

Now Ioacim was a great riche man, and had a faire garden ioyning vnto his house, and to him resorted the Lewes, because

he was more honorable then all others.

The fame yere were appointed two of the anciets of the people to be iudges, fu-che as the Lord fpeaketh of, that the iniquitie came from Babylon, & fro the anciet iudges, which femed to rule y people.

These hanted Ioacims houfe, & all fuche as had anie thing to do in the Law, came thither vnto them.

Now when the people departed away at noone, Sufanna went into her housbands garden to waike.

And the two Elders fawe her that fhe wéc in daily and walked, fo that their luft was inflamed towarde her.

Therefore thei turned away their a mide, & caft downe their eyes, y thei fhuldenot fe heauen, nor remébre iufte iudgements.

Tttt.ii.

Sufanna.

10 And albeit thei both were wounded with her loue, yet durft not one shewe another his grief.

11 For they were ashamed to declare their luft, that they desired to haue to dof her.

12 Yet they watched diligently from day to day to fe her.

13 And the one faid to the other, Let vs go now home, for it is diner time.

14 So they went their way, and departed, one from another: yet they returned againe, and came into the fame place, and after that they had asked one another the caufe, thei acknowledged their luft: the ap pointed they a time bothe together whe they might finde her alone.

15 Now when they had fpied out a conuenient time, that she went in, as her maner was, with two maides onely, and thought to walke her felf in the garden (for it was an hote feafon)

16 And there was no bodie there, faue the two Elders that had hid them felues, and watched for her:

17 She faid to her maides, Bring me oyle & fope, and fhut the garde dores, that I may walke me.

18 And they did as she bade them, and fhut the garden dores, and went out them felues at a backe dore, to fet the thing that

ſhe had commanded them: but they ſawe not the Elders,
becauſe they were hid.

19 Now whe the maides were gone for the, the two Elders roſe
vp & ranne vnto her, ſaying,

20 Beholde, the garden dores are ſhut, that no man can ſe vs, &
we burne in loue with thee: therefore conſent vnto vs, and lye
with vs.

21 If thou wilt not, we wil beare witneſſe againſt thee, that a
yong ma was with thee, and therefore thou diſdeſt ſend away
thy maides from thee.

22 Then Sufanna ſighed, and ſaid, I am in trouble on euerie
ſide: for if I do this thig, it is death vnto me: & if I do it not, I
can not eſcape your hands.

23 It is better for me to fall into your haids, and not do it, then
to ſinne in the ſight of the Lord.

24 With that Sufanna cryed with a loude voyce, and the two
Elders cryed out againſt her.

25 Then ranne the one, and opened the garden dore.

26 ¶ So whe the ſeruants of the houſe heard the crye in the
garden, they ruſhed in at ſ backe dore, to ſe what was done
vnto her.

27 But when the Elders had declared their matter, the seruants
were greatly afhamed: for there was neuet fuche a reporte
made of Sufanna.

28 On the morow after, came the people to

Ioacim her houfband, & the two Elders came alfo, ful of
mifchieuous imaginacio against Sufanna, to put her to death,

29 And laid before the people, Send for Sufanna the daughter
of Helcias Ioacims wife. And immediately they fent.

30 So fhe came with her father & mother, her children and all
her kinred.

31 Now Sufanna was very tender, and faire of face.

32 And thefe wicked me comanded to vnco-uer her face (for
fhe was couered) that thei might fo be fatified with her beautie.

33 Therefore they that were about her, and all they that knewe
her, wept.

34 The the two Elders ftode vp in the mid-des of the people,
and layed their hands vpon her head,

35 Which wept and looked vp towarde hea-uen: for her heart
trufted in the Lord.

36 And the Elders laid, As we walked in the garden alone, fhe
came in with two mai-des, whome fhe fent away from her, and

thut the garden dores.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then we which stode in a corner of the garde, feing this wickednes, rane vnto the, and we sawe them as they were together,

39 But we colde not holde him: for he was stronger then we, and opened the dore, and leaped out.

40 Now when we had taken this woman, we asked her what yong man this was, but she wolde not tel vs: of these things are we witneses.

41 Then the assemblie beleued them, as those that were the Elders and iudges of the people: so thei condened her to death.

42 Then Sufanna cryed out with a loude voyce, and said, O euerlasting God, that knowest the secrets, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnes against me, and beholde, I must dye, where as I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lord
raised vp f holie spirit of a yong childe, whose name was
Daniel.

46 Who cryed with a loude voyce, I am cleane from the blood
of this woman.

47 The all the people turned them toward him, and said, What
meane these wordes, that thou haft spoken?

48 The Daniel stode in the middes of the, and said, Are ye
fuche fooles, o Ifraelites, that without examination, or
knowledge of the trueth, ye haue condemned a daugh-ter of
Ifrael?

49 Returne againe to iudgement: for they haue

Apocrypha.

haue borne false witness against her.

50 Wherefore the people turned againe in all haste, & the
Elders said vnto him, Come, sit downe among vs, & shew it
vs, seing God hathe giuen thee y office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre
from another, and I wil examine them.

52 So when they were put a sonder, one fro another, he called one of them & said vnto him, O thou that art olde in a wicked life, now thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false judgements, and hast condemned the innocent, and hast let the gilty go fie, albeit the Lord saith, * The innocent and righteous shalt thou not slay.

54 Now then, if thou hast sene her, tel me, vnder what tre sweet thou them companying together? Who answered, Vnder a lentilke tre.

55 The said Daniel, Verely thou hast lyed against thine owne head: for lo, the Angel of God hathe receiued the sentence of God, to cut thee in two.

56 So put he him aside, & commanded to bring the other, & said vnto him, O thou sede of Chanaan, and not of Iuda, beautie hathe diseiued thee, and lust hathe subuer ted thine heart.

57 Thus haue ye deale with the daughters of Israel, and they for seare copanied with you: but the daughter of Iuda wolde not abide your wickednes.

58 Now therefore tel me vnder what tre didest thou take them copanying together? Who answered, Vnder a 'prime tree.

59 Then said Daniel vnto him, Verely thou hast also lyed against thine head: for the Angel of God wasteth with the swords to cut thee in two, & so to destroye you bothe.

60 ¶ With that all y whole assemblie cryed with a loude voyce, and praised God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witness by their owne mouth)

62 * And according to the Law of Moyses they delt with them, as they delt wickedly against their neighbour, and put them to death. Thus the innocent blood was saved the same day.

63 Therefore Helcias, and his wife praised God for their daughter Susanna, with Iocacim her housband, and all the kind, that there was no dishonestie soide in her.

64 From that day for the was Daniel had in great reputacion in the sight of the people.

65 And King Astyages was laide with his fathers, and Cyrus of Persia reigned in his steade.

Exod. 22. 7.

Or. life.

THE HISTORIE OF

Bel and of the dragon, which is the fourteenth chapter of Daniel after the Laten.

Ow when King Astyages was laide with his fathers, Cyrus y Persian receiued his kingdome.

And Daniel did eat at the Kings table, & was honored above all his

friends.

Now the Babylonians had an idole, called Bel, and there were spent vpon him euerie day, twelve great measures of fine flour, and force shepe, and six great potes of wine.

And the King worshipped it, and went daily to honour it: but Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

Who answered, and said, Because I may not worship idoles made with hands, but the living God, which hath created the heauen & the earth, and hath power vpo all flesh.

6 Then said the King vnto him, Thinkest

thou not that Bel is a liufg God: seeff thou not how much he cateth and drinketh euerie day?

7 Then Daniel smiled and said, O King, be not deceiued: for this is but clauie within, and braffe without, and did neuer eat

a-ry thing.

8 So the King was wroth, and called for his Priests, and said vnto them, If ye tell me not, who this is that eateth vp these expen ses, ye shal dye:

9 But if ye can certifie me that Bel eateth them, then Daniel shal dye: for he hathe spoke blasphemie against Bel. And Daniel said vnto the King, Let it be according to thy worde.

10 (Now the Priests of Bel were thre score and ten beside their wines and children:) and the King went with Daniel into the temple of Bel.

11 So Bels Priests said, Beholde, we wil go out, and set thou the meat there, o King, & let the wine be filled: then shut the dore

Ttt. iii.

a Called Asta ha, whereof euerie one contained some-what more the nine galons, which make in all an hundred & eight galons at the least b Called Me-treta, and euerie one of the-ir measures of raised about ten galons which in all make thre sco-ze.

Bel and the dragon.

faft, and feale it with thine owne fignet.

12 And to morowe when thou commesft in, if thou findeft not that Bel hath eaten vp all, we wil fuffer death, or els Daniel that hath lyed vpon vs.

13 Now thei thoght the felues fure ynough: for vnder the table thei had made a priuie entrance, and there went they in euer, and toke away the things.

14 So whe they were gone forthe, the King fet meates before Bel. Now Daniel had commanded his feruants to bring afhes, and thefe they ftrowed thorowout all the temple, in the prefence of the King alone: then went they out, and ftut the dore, & fealed it with the Kings fignet, and fo departed.

15 Now in the night came the Priests, with their wiues and children, (as they were wonte to do) and did eat and drink vp all.

16 In the morning betimes, the King arofe and Daniel with him.

17 And the King faid, Daniel, are the feales whole? Who answered, Yea, & King, thei be whole.

18 And affone as he had opened the dore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, & Bel, and with thie is no difceite.

19 Then laughed Daniel, and helde the King that he shulde not go in, & said, Be- holde now the pauement, and marke wel whose footesteppes are these.

20 And the King said, I fe the footestep- pes of men, women, and children: therefo- re the King was angrie,

21 And toke the Priests, with their wiues, and children, and they shewed him the pri- uie dores, where they came in, and onfu- med fuche things as were vpon the table.

22 Therefore the King flewe them, and de- liuered Bel into Daniels power, who de- stroyed him and his temple.

23 ¶ Moreouer in that fame place there was a great dragon, which the Babyioniás wor- shipped.

24 And the King said vnto Daniel, Sayest thou, that this is of braffe also lo, he liueh and eateth and drinketh, so that thou caft not say, that he is no liuing god: therefo- re worshippe him.

25 Then said Daniel vnto the King, I wil worshippe the Lord my God: for he is the liuing God.

26 But giue me leaue, & King, and I wil slay this dragon without fworde or staffe. And the King said, I giue thee leaue.

27 Then Daniel toke pitche, and fatte, & heere, and did feeth them together, & ma- de lompes thereof; this he put in the dra-

gons mouthe, and fo the dragon burft in flunder. And Daniel faid, Beholde, whome ye worfhippe.

28 When the Babylonians heard it, they were wonderful wroth, and gathered them together againft the King, faying, The King is become a fewer: for he hathe de- ftroyed Bel, and hathe flaine the dragon, and put the Priests to death.

29 So they came to the King, and faid, De- liuer vs Daniel, or els we wil deftroy thee and thine houfe.

30 Now whe the King fawe, that thei prea- fed fore vpon him, and that neceffitie con- ftreined him, he deliuered Daniel vnto them:

31 Who caft him into the lions denne, whe- re he was fix daies.

32 In the denne there were feuen lions, and they had giue them euerie day two bodies and two fhepe, which then were not giuen them, to the intent that they might de- uour Daniel.

33 ¶ Now there was in Iewrie a Prophet cal- led Abbacuc, which had made potage, and broken bread into a bowle, and was going into the field for to bring it to the reapers.

34 But y Angel of the Lord faid vnto Ab- bacuc, Go, carye the meat y thou haft, into Babylon vnto Daniel, which is in the liós denne.

35 And Abbacuc faid, Lord, I neuer fawe Babyló, nether do I knowe where the den- ne is.

36 Then the Angel toke him by the crowne of the head, and bare him by the he:te of the head, and through a m ghtie winde fet him in Babylon vpon the cenne.

37 And Abbacuc cryed, faying, O Daniel, Daniel, take the dinner that God hathe fent thee.

38 Then faid Daniel, O God, thou haft thoght vpon me, and thou neuer faileft the that fekethee and loue thee.

39 So Daniel arofe, and did eat, and the An- gel of the Lord fet Abbacuc in his owne place againe immediatly.

40 Vpon the feuenth day, the King went to bewaile Daniel: and when he came to the denne, he loked in, and beholde, Daniel fa- te in the middes of the lions.

41 Then cryed the King with a loude voy- ce, faying, Great art thou, & Lord God of Daniel, and there is none other befides thee.

42 And he drewe him out of the denne, and caft the that were the caufe of his deſtruc- tion into the denne, & they were deuoured in a momente before his face.

THE FIRST BOKE OF 1903/1224

the Maccabees.

CHAP. I.

2 The death of Alizider the King of Macedonia. 11 Antiochus taketh the kingdoms. 12 Many of the children of Israel make covenant with the Gentiles. 21 Antiochus subdueth Egypt and Jerusalem vnto his dominion. 10 Antiochus setteth vp idoles.

Eter that Alexander the Macedonian, y sonne of Philippe, went forth of the land of Chettim, & slewe Darius King of the Petiiias and Medes, and reigned for him, as he had before in Grecia,

2 He toke great warres in hand, and wan strong holdes, and slewe the Kings of the earth.

3 So went he thorow to y ends of the worlde, and toke spoiles of many nacions, in so much that y worlde stode in awe of him: therefore his heart was puffed vp and was hawtie.

4 Now when he had gathered a mightie strong hoste,

5 And had reigned ouer regions, nacions and kingdomes, they became tributaries vnto him.

6 After these things he fell sicke, and knewe that he shulde dye.

7 Then he called for the chief of his seruantes, which had bene broght vp with him of children, and parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeres when he dyed.

9 And his seruants reigned euerie one in his rouse.

10 And they all caused the selues to be crowned after his death, and so did their children after the many yeres, and much wickednes increased in the worlde.

11 For out of these came the wicked roote, enen Antiochus' Epiphanes the sonne of King Antiochus, which had bene an hostage at Rome, and he reigned in the hundredth and seuen and thirtieth yere of the kingdome of the Grekes.

12 In those daies wet there out of Israel wicked men, which entyced many, saying, Let vs go, and make a covenant with the heathen, that are rounde about vs: for since we departed from them, we haue had muchie forowe.

13 So this deuice pleased them wel.

14 And certeine of the people were readie, & went to y King which gaue the licence to do after the ordinances of the heathen.

15 The set thei vp a place of exercise at Ie-

rusale, according to the sacios of y heathé,

16 And made them a selues vncircucised, & forfoke the holy covenant, & toynd them selues to the heathen, and were folde to do mischief.

17 So whe Antiochus kingdome was set in order, he wet about to reigne ouer Egypt, that he might haue the dominion of two realmes.

18 Therefore he entred into Egypt with a mightie copance, with charets, & elephantes, & with horseme, & with a great naue,

19 And moued warte against Ptolemeus King of Egypt: but Ptolemeus was afraid of him, and fled, and manie were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and toke away the spoiles of the land of Egypt.

21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth, fortie and thre yere,

22 And went vp towarde Israel and Ierusalé with a mightie people.

23 And entred proudly into the Sanctuarie, and toke away the golden altar, and the candlesticke for the light, & all the instruments thereof, & the table of y shewbread, and the powring vessels, and the bowles, & the golden basins, and the vailie, and the crownes, & the golden apparel, which was before the Temple, and brake all in pieces.

24 He toke also the siluer and golde, & the precious jewels, & he toke the secret treasures that he founde, & when he had taken away all, he departed into his owne land,

25 After he had murthered many men, and spoken verie proudly.

26 Therefore there was a great lametacion in euerie place of Israel.

27 For the princes & the Elders mourned: the yong women, and the yong men were made fable, & the beautie of the women was changed.

28 Euerie bridegrome toke him to mourning, and she that fate in the mariage chamber, was in heauines.

29 The land also was moued for the inhabitats thereof: for all the house of Jacob was couered with confusion.

30 After two yeres the King sent his chief taxe master into y cities of Iuda, which came to Jerusalem with a great multitude.

31 Who spake peaceable wordes vnto them in discerte, & they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, & smote it with a great plague, & destroied muche people of Israel.

Tett. iii.

10, 11, 12.

Joseph Antiq 12, chap. 6.

By drawing y skinte ouer the parte that was circumcised, as Calif. chap 23. Ep. 11. lib de paderib & men.

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13 And when he had spoiled the citie, he set fyre on it, casting downe the houses thereof, and walles thereof on euerie fide.

14 The wome and their children toke they captiue, and led away the cattel.

15 Then fortified they the citie of Daudid with a great & thicke wall, & with mightie towres, and made it a strong holde for them.

16 Moreover they set wicked people there, and vngodlie persones, and fortified them selues therein.

17 And they stored it with weapons and vitales, and gathered the spoile of Ierufale, and laied it vp there.

18 Thus became they a fore share & were in ambushment for y Sanctuarie, and were wicked enemies euermore vnto Israel.

19 For thei shed innocent blood on euerie fide of the Sanctuarie & defiled the Sactuarie,

20 In so much that the citizens of Ierufalem fled away because of them, and it became an habitacion of strangers, being desolate of them whome she had borne: for her owne children did leaue her.

21 Her Sactuarie was left waft as a wilderness: her holie daies were turned into mourning, her Sabbaths into reproche, and her honour brought to naught.

22 As her glorie had bene great, so was her dishonour, and her excellencie was turned into sorowe.

23 Also the King wrote vnto all his kingdoms, that all the people shulde be as one, and that euerie ma shulde leaue his lawes.

24 And all the heathen agreed to the commandement of the King.

25 Yes, many of the Israelites consented to his religion, offering vnto idoles, & defiling the Sabbath.

26 So the King sent letters by the messengers vnto Ierufalem, and to the cities of Iuda, that they shulde followe the strange lawes of the countrey.

27 And that they shulde forbid the burnt offrings and sacrifices, and the "offrings in the Sanctuarie,

28 And that they shulde defile the Sabbaths and the feasts,

29 And pollute the Sanctuarie and the holie men,

30 And to set vp altars, & groues, & chappels of idoles, & offer vp swines flesh, and vncleane beasts,

31 And that they shulde leaue their children vncircumcised, & defile their soules with vnclennes, and pollute them selues, that they might forget the Law, & change all the ordinances,

32 And that whosoeuer wolde not do according to the commandement of the King, shulde suffer death.

33 In like maner wrote he thorow out all his

kingdomes, and set ouersers ouer all the people, for to compell them to do these things.

34 And he commanded the cities of Iuda to do sacrifice, citie by citie.

35 Then went many of the people vnto the by heapes, euery one that forsake y Law, and so they committed euil in the land.

36 And they droue the Israelites into secret places, euen wherefoeuer they colde flee for succour.

37 The fifteenth day of Caffeu, in the hundredth and fiue and fortieth yere, they set vp the abomination of desolacion vpon the altar, & thei buylded altars thorow out the cities of Iuda on euerie fide.

38 And before the dores of the houses, and in the streets they burnt incense.

39 And the bokes of the Law, which they founde, they burnt in the fyre, and cutre in pieces.

40 Whosoeuer had a boke of the Testament founde by him, or whosoeuer consented vnto the Law, the Kings commandement was, that they shulde put him to death by their autoritie,

41 And they executed these things euerie moneth vpon the people of Israel that were founde in the cities.

42 And in the fiue and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altar of sacrifices.

43 And according to the commandement, they put certeine woman to death, which had caused their children to be circumcised,

44 And they haged vp the children at their neckes, and they spoiled their houses, and slewe the circumcisers of them.

45 Yet were there many in Israel, which were of courage, and determined in them selues, that they wolde not eat vncleane things,

46 But chose rather to suffer death, then to be defiled with those meats: so because thei wolde not break the holie couemant, they were put to death.

47 And this tyrannie was verie fore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 19 They refuse to do sacrifice vnto idoles. 20 The x gale of Mattathias for the Law of God. 21 They are shame and wil not fight against because of the Sabbath day. 22 Mattathias dying commandeth his sonnes to stick by the words of God, after the example of the fathers.

1 IN those dayes stode vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sonnes of Ioanib of Ierufalem, and dwelt in Modin.

2 And he had fiue sonnes, Ioanan called Gaddis.

3 Simon

Joseph. Anti. 22.cha.6.67

Vol. doing of. Brings.

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3 Simon called Thafsi, 4 Iudas which was called Maccabeus, 5
Eleazar called Abaron, & Ionathā, whose name was Apphus.

6 Now he sawe the blasphemies, which were committed in
Iuda and Ierusalem:

7 And he said, Wo is me: wherefore was I borne, to se this
destruction of my people, and the destruction of the holy citie,
and thus to sit still it is deliuered into the hands of the enemies,

8 And the Sanctuarie is in the hands of strangers: her Temple
is, as a man that hath no renoume.

9 Her glorious vessels are caryed away into capitulitic: her
infants are llayne in the streets, and her young men are fallen
by the swords of the enemies.

10 What people is it, that hath not some possession in her
kingdoms, or hath not gotten of her spoyles?

11 All her glorie is taken away: of a frewoman, she is become an handmaid.

12 Beholde, our Sanctuarie & our beautie, and honor is desolate, and the Gentiles have defiled it.

13 What helpeth it vs then to liue anie longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned verie fore.

15 ¶ Then came men from the King to the citic of Modin to compell them to forsake God, and to sacrifice.

16 So manie of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of the King, and said vnto Mattathias, Thou art the chief and an honorable man, & great in this citic, and hast many children and brethren.

18 Come thou therefore first, and fulfil the Kings commandement, as all the heathen have done, and also the men of Iuda, and suche as remaine at Ierusalem: so shalt thou and thy familie be in the Kings fauour & thou and thy children shalbe enriched with siluer & golde, & w manie rewards.

19 Then Mattathias answered & said with a loude voyce, Thogh all nations that are vnder the Kings dominion, obey

him, and fall away euerie man from the religion of their fathers, and consent to his commandements,

20 Yet wil I and my sonnes, and my brethren, walke in y couenant of our fathers.

21 God be merciful vnto vs, that we forsake not the Law and the ordinances.

22 We wil not hearken vnto the Kings wordes to transgressse our religion, nether on the right side, not on the left.

23 And when he had left of speaking these

wordes, there came one of the Jewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commandement.

24 Now when Mattathias sawe it, he was so inflamed with zeale, that his raines shoke, and his wrath was kindled according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar:

25 And at the same time he slewe y Kings commissioner, that compelled him to do sacrifice, and destroyed the altar.

26 Thus bare he a zeal to y Law of God, *doing, as Phinees did vnto Zambri the Rymb. 25.7. sonne of Salom.

27 ¶ Then cryed Mattathias with a loude voyce in the citic,
saying, Whofoeuer is zealous of the Law, and wil stand by the
couenant, let him come for the after me.

28 So he, and his sonnes fled into the mountains, & left all that
thei had in the citic.

29 Then manie that sight after justice & iudgement,

30 Went downe into y wilderness to dwell there, both they, and
their children, and their wiues, and their cattel: for the
afflictions increased fore vpon them.

31 ¶ Now whe it was tolde vnto the Kings seruants, and to the
garifons, which were in Ierusalem in the citic of David, that
men had broken the Kings commandement, & wert gone
downe into the secret places in the wilderness,

32 Then many pursued after them: and busing ouertaken them,
thei camped against them, and sec the battel in array against
them on the Sabbath day,

33 And said vnto them, Let this now be sufficient: come for
the & do according to the commandement of the King, and ye
shal liue.

34 But they answered, We wil not go for the, nether wil we do
the Kings commandement, to defile the Sabbath day.

35 Then they gaue them the battel.

36 But the other answered them nothing, nether cast anie one
stone at the, nor stopped the priuie places,

37 But said, We wil dye all in our innocencic: the heauen and
earth shal testifie for vs, that ye destroy vs wrongfully.

38 Thus thei gaue them the battel vpon the Sabbath, and slewe
both men and cattel, their wiues and their children to the
number of a thousand people.

39 ¶ When Mattathias & his friends vnderstode this, thei
mourned for them greatly,

40 And said one to another, If we all do as our brethren have
done, and sight not against the heathen for our liues, & for our
Lawes, then shal thei incotinently destroy vs out of the earth.

41 Therefore they concluded at the same Vuuu.i.

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time, sayig, Whosoeuer shal come to make battel with vs vpon the Sabbath daye, we wil fight against him, that we dye not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assemble of the Afideans, which were of the strongest men of Israel, all suche as were wel minded toward the Law.

43 And all they that were fled for persecution, joyned them selues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, & the vngodlie in their angre: but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friends went about, and destroyed the altars,

46 And circumcised the children by force that were vncircumcised, as manie as they founde within the coasts of Israel,

47 And they pursued after the proude me: and this acte prospered in their hands.

48 So they recouered the Law out of the hand of the Gentiles, & out of the hand of Kings, and gave not place to wicked.

49 Now when the time drew neie, that Mattathias shulde dye, he said vnto his sonnes, Now is pride and persecution

increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, & giue your liues for the covenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shal ye receiue great honour and an everlasting name.

52 * Was not Abraham founde faithful in tentacion, and it was imputed vnto him for righteousness?

53 * Ioseph in the time of his trouble kept the commandement, & was made the lord of Egypt.

54 * Phinees our father, because he was zealous and seruent, obtained the covenant of the everlasting priesthode.

55 * Iesus for fulfilling the worde, was made the gouernour of Israel.

56 * Caleb, because he bare witnes before the congregation, receiued the heritage of the land.

57 * Daud, because of his mercie obtained the throne of kingdome for euermore.

58 * Elias, because he was zealous and serueth in Law, was taken vp euen vnto heauen.

59 * Ananias, Azarias and Misael by their faith were deliuered out of the flame.

60 * Daniel, because of his innocencie, was deliuered from the mouth of the lyons.

61 And thus ye may consider thorowe out all ages, that whosoeuer put their trust in him, shal not want strength.

62 Feare not ye then the wordes of a sinful

ma: for his glorie is but dongue and wormes.

63 To day is he set vp, & to motowe he shal not be founde: for he is turned vnto his dult, and his purpose perisheth.

64 Wherefore, my sonnes, take good hearts, and shewe your selues men for the Laws for by it shal you obtaine glorie.

65 And beholde, I knowe that your brother Simon is a man of counsel: giue eare vnto him alway: he shalbe a father vnto you.

66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine and fight you the battel for the people.

67 Thus shal ye bring vnto you all those that obserue the Law, & shal aduenge the inturies of your people.

68 Recompense fully the heathen, and giue your selues to the
commandement of the Law.

69 So he blessed them, and was laied with his fathers,

70 And dyed in the hundredth, fortie & six yere, and his
sonnes buried him in his fathers sepulchre at Modin, & all
Israel made great lamentation for him.

CHAP. III.

1 Iudas is made ruler over the Jews. 11 He killeth Apollonius
& Sern the princes of Syria 44 The confidence of Iudas
towards God. 12 Iudas determoweth to fight against Lysias,
whome Antiochus had made captaine over his horse.

1 Then Iudas his sonne, called Maccabeus, rose vp in his
place.

2 And all his brethren helped him, and all they that helde with
his father, and foght with courage the battel of Israel.

3 So he gate his people great honour: he put on a brestplate as
a gyant, and armed him self, and set the battel in array, and
defended the ampe with the swords.

4 In his actes he was like a lyon, and as a lyons whelp roaring
after the pray.

5 For he pursued the wicked, & foght them out, & burnt vp
those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers
of iniquitie were put to trouble: and saluacion prospered in his
hand.

7 And he griued diuers Kings, but Jacob resoiced by his
actes, and his memorial is blessed for euer.

8 He went also thorowe the cities of Iuda, and destroyed the
wicked out of them, and turned away the wrath from Israel.

9 So was he renounced vnto the ends of the earth, and he
assembled together those that were readie to perish.

10 But Apollonius gathered the Gentiles, and a great hoste out
of Samaria, to fight against Israel.

11 Which

a Who was gouernour of Syria. Ioseph Anciq. 12. chap. 9.

Gen. 22, 8.

Gen. 41, 40.

Namb. 21, 13 et clef 41, 28.

Inf. 1, 2.

Namb. 14, 6. inf. 14, 13.

2 Sam. 8, 4.

2 King. 2, 11.

Dan. 3, 16.

Dan. 6, 22.

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Which when Iudas perceived, he went for the to mete him, and fmote him, & flue him, fo that many fel downe flaine, & the reft fled. So Iudas toke their fpoiles, and toke alfo Apollonius two de, and foght with it all his life long. Now whe Seron a prince of y armie of Syria, heard that Iudas had gathered vnto him the congregation, and Church of the faithful, and went forthe to the warre, He faid, I wil get me a name, and wil be glorious in the realme: for I wil go fight with Iudas, & the that are with him, which haue despifed the Kings commandement. So he made him readie to go vp, and there went with him a mightie hofte of the vngodlie to helpe him, & to be aduenged of the children of Ifrael. And when he came nere to the going vp of Beththoron, Iudas went forthe to mete him with a fmale companie. But when they fawe the armie coming against them, they faid to Iudas, How are we able, being fo fewe, to fight against fo great a multitude, & fo ftrong, fcing we be fo

wearie, and haue fasted all this day? Then said Iudas, It is an
cafe thing for many to be flut vp in the hands of fewe, and
there is no difference before the God of heauen, to deliuer by a
great multitude, or by a finale companie. For the victorie of the
battel ftadeth not in the multitude of y hofte, but the ftrégth
cometh from heauen. They come against vs with a cruel and
proude multitude, to deftroy vs, and our wiues, and our
children, and to robbe vs. But we do fight for our liues, and for
our Lawes, And God him felf wil deftroie the befo- fore our
face: therefore be not ye afraied of them. And whe he had left
of fpeaking, he lept fuddenly vpon them: fo was Seron and his
hofte deftroied before him. And they purfued them from the
going downe of Bethhoro vnto the plaine: where there were
flaine eight hundredth men of them, and the refidue fled into
the land of the Philiftims. Then the feare & terrour of Iudas &
his brethre fel vpon the naciós rounde about, So that his fame
came vnto the King: for all the Gentiles colde tell of the
warres of Iudas. But when King Antiochus heard theft tidings,
he was angrie in his minde: wherefore he fent forthe, &
gathered all y power of his realme a very ftrong armie, And
opened his treasurie, and gaue his hofte a yeres wages in hand,
commanding the to be readie for a yere for all occafios.

Neuer thefes, when he fawe that the money of his treafures
failed, & that the tributes in the countrey were fmale, becaufe
of the diffencion, & plagues y he had broght vpon the land, in
taking away the lawes which had bene of olde time, He feared

left he fluide not haue now at the feconde time, as at the firft, for the charges & giftes that he had giue with a liberal hand afore: for in liberalitie he farre paffed the other Kings y were before him. Wherefore he was heauie in his minde, and thought to go into Persia, for to take tributes of the countreis, and to gather muche money. So he left Lyfias a noble man and of the Kings blood to ouerfe the Kings bufines, from the riuer of Euphrates vnto the borders of Egypt, And to bring vp his fonne Antiochus, til he came againe. Moreover, he gaue him halfe of his hofte and elephantes, & gaue him the charge of all things that he wolde haue done, And concerning thofe which dwelt in Iuda and Ierufalem, that he fhulde fend an armie againft them, to deftroy and roote out the power of Ifrael & the remnant of Ierufalem, and to put out their memorial from that place, And to fet ftrangers for to inhabite all their quarters, & parte their lad amog the. And the King toke the halfe of the hofte that remained, & departed from Antiochia his royal citie, in the yere an hhdreth fortie and feueh, and paffed the riuer Euphrates, & went thorow the hie countreis. Then Lyfias chofe Ptolemeus the fonne of Doriminus, & Nicanor, and Gorgias, mightie men, and the Kings friends, And fent with them fortie thoufand fore men, & feuen thoufand hofemen, to go into the land of Iuda, & to deftroie it, as the King commanded. So they wet forthe with all their power and came and pitched by jEmmaus in the plaine country. Now when the marchants of the country heard the rumour of them, they toke very muche

filuer & golde, & feruants, & came into the campe to bye the childre of Ifrael for fclaves, & the ftrength of Syria & of ftrange nacions ioyned with them. Now when Iudas & his brethren fawe that trouble increafed, and that the hofte drewe nere vnto their borders, cofide ing the Kings wordes, whereby he had commanded to deftroy the people, and vtterly abolifh them, They faid one to another, Let vs redreffe the decay of our people, and let vs fight for our people, and for our Sanctuarie. 44 Then the cogregacio were fone readie Vuuu. ii.

jEmmaus.

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gathered to fight, and to praye, and to desire mercy and compassion.

As for Ierufalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuarie was troden down, and the strangers kept the forteresse, and it was the habitation of the heathen: & the mirth of Iacob was taken away: the pipe and the harpe ceased. So they gathered them felues together, and came to Mafpha before Ierufalem: for in Mafpha was place where they praied afore time in Israel. And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes, And opened the booke of the Law, wherein the heathé foght to paint the likenes of their idoles, And broght the Priest garments, and the first frutes, and the tithes, and fet there the Nazarites, which accomplished their daies. And they cryed with a loude voyce, towards heauen, faying, What shal we do with these? and whether shal we carye them away? For thy Sanctuarie is troden down and defiled, and thy Priests are in heauines, & broght down. And beholde, the heathé are come against vs to deftroie vs: thou knowest what thigs they imagine against vs. How can we stand before them, except thou helpe vs? Then they blewe the trumpets, & cryed with a loude voyce. And after this Iudas ordained captaines ouer the people, euen captaines ouer thou-fands, and captaines ouer hundredths, and captaines ouer fifties, and captaines ouer ten. And they commanded them that buylded houfes, or married

wiues, or planted vineyards, or were fearful, that thei thulde re-turne euerie one to his owne houe, according to the Law. So the hofte remoued, and pitched vpon the Southfide of Emmaus. And Iudas faid, Arme your felues, and be valiant men, & be readie against the morning to fight with these naciós, which are gathered together against vs, to deftroie vs and our Sanctuarie. For it is better for vs to dye in battel, then to fe the calamities of our people & of our Sanctuarie. Neuertheles as the wil of God is in heaven, fo be it.

CHAP. III.

Iudas goeth against Gorgias which lieth in wait. 14 He putteth Gorgias and his hofte to flight 15 Lofias imme-deth Iudea, 16 But Iudas drineth him out. 17 Iu-das purifieth the Temple and dedicateth the altar.

I Hen toke Gorgias fiue thoufand foe Iofaph lib.12. men, and a thoufand of the beft hor- chap.10. femen, and departed out of the campe by night, To inuade the campe of the Iewes, and to flaye the fuddenly: and the men of the for-teresse were his guides. Now when Iudas heard it, he remoued, & they that were valiant men to fmitte the Kings armie which was at Emmaus, Whiles yet the armie was dispersed fro the campe. In the meane feafon came Gorgias by night into Iudas campe: & when he foun-de no man there, he foght the in the mountaines: for faid he, They flee from vs. But affone as it was day,

Iudas fhewed him felf in the field with thre thoufand me,
which had nether harnes nor fwordes to their mindes. And thei
fawe that the armies of the hea-then were ftrong, and wel
armed, and their horfemen about them, and that these were
experte men of warre. Then faid Iudas to the me that were with
him, Feare ye not their multitude, nether be afraied of their
affalt. Remember, how our fathers were deliue-red in the red
Sea, when Pharao pursued Exod.14.9. them with an armie.
Therefore now let vs crye vnto heauen, and the Lord wil haue
mercie vpon vs, &c remember the couenant of our fathers, &
wil deftroie this hofte before our face this day: So fhall all the
heathen knowe, that there is one, which deliuereth and faueth
Israel. Then the ftrangers lift vp their eyes, & fawe them
coming against them, And they went out of their têtes into the
battel, and they that were with Iudas, blew the trumpets. So
they ioyned together, and the heathé were difcomfited and fled
by the plaine. But the himmofte of the fel by the fwor-de, and
they purfued them vnto Gazeró, and into the plaines of
Idumea, and of A-zotus, and of Iannia, fo that there were flaine
of them about thre thoufand men. So Iudas turned againe with
his hofte fro purfuing them, And faid vnto the people, Be not
griedie of the fpoiles: for there is a battel befo-re vs. And
Gorgias and the armie is here by vs in the mountaine: but stand
ye now fast a-gainst your enemies, and ouercome them: then
may ye safely take the fpoiles. As Iudas was speaking these
wordes, the-re appeared one parte which looked from the

Deut.10.7. End.7.8.

Apocrypha.

the mountaines.

20 But when Gorgias sawe that his were fled, and that Iudas soldiers burnt the tentes: (for the smoke that was sene, declared what was done.)

21 When they sawe these things, they were sore afraied, and when they sawe also that Iudas and his hoste were in the field readie to set them selues in array,

22 They sled euerie one into the land of strangers.

23 So Iudas turned againe to spoile the tentes, where he gate muche golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, and sang psalmes, and praised towarde the heauen: for he is gracious, and his mercie endureth for euer.

25 And so Israel had a great victorie in that day.

26 Now all the strangers that escaped, came, & tolde Lysias all the things that were done.

27 Who when he heard these things, was so- re afraied, and discouraged, because suche things came: not vpon Israel as he wolde, nether suche things as the King had com- manded him, came to passe.

28 Therefore the next yere following, ga- thered Lysias thre score thoufande chosen fue men, and fiue thoufande horsemen to fight against Jerusalem.

29 So they came into Idumea, and pitched their tentes at Beth- sura, where Iudas ca- me against them with ten thoufand men.

30 And whe he sawe that mightie armie, he praied and said, Blessed be thou, o Sauour of Israel, which didest destroye the assalte of y mightie man by the had of thy seruat Dauid, & gauest the hoste of the stragers into the had of Ionathan, y sonne of Saul, and of his armour bearer:

31 Shut vp this armie in y hand of thy peo- ple of Israel, & let the be confounded with their power, and with their horsemen.

32 Make them afraied, and consume their boldenes & strength, that they may be afto- nished at their destruction.

33 Cast them downe by the sworde of them that loue thee: the shal all they that knowe thy Name, praise thee with songs.

34 So they joyned together, and there were slaine of Lysias hoste, fiue thoufand men, and they fell before them.

35 The Lysias, seing his armie put to flight and the manlines of Iudas soldiers, and that they were readie, either to liue or dye valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against Iudea.

36 Then said Iudas & his brethre, Beholde, our enemies are discomfited: let vs now go vp to cleanse, and to repaire the Sanctuarie.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now whe they sawe the Sanctuarie layed waste, and the altar defiled, and the dores burnt vp, and the shrubbes growing in the courtes, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And sel downe to the grounde on their faces, and blewe an alarme with the trumpets, and cryed toward heauen.

41 Then Iudas commanded certeine of the men to fight against those which were in y castel, til he had cleansed the Sanctuarie.

42 So he chose Priests that were vndefiled, suche as delited in the Law,

43 And they clensed the Sanctuarie, and bare out the defiled stones into an vncleane place,

44 And consulted what to do with the altar of burnt offerings, which was polluted.

45 So they thought it was best to destroye it, lest it shulde be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layed vpon the stones vpon the mountaine of the Temple in a convenient place, til there shulde come a Prophet, to shewe what shulde be done with them.

47 So they toke whole stones according to the Law, and buylded a new altar according to the former,

48 And made vpon the Sanctuarie, and the things that were within the Temple, and the courts, and all things.

49 They made also new holie vessels, and brought into the Temple the candelsticke, and the altar of burnt offerings, and of incense and the table.

50 And they burnt incense vpon the altar, & lighted the lampes which were vpon the candelsticke, that they might burne in the Temple.

51 They set also the shewbread vpon the table, and hanged vpon the vailes, and finished all the workes that they had begon to

make.

52 And vpon the fiue and twentieth day of the ninth moneth,
which is called the mo- neth of Chaslu, in the hundreth and
eichte and fortieth yere they rose vp betimes in the morning,

53 And offred sacrifice according to the Law, vpo the new
altar of burnt offrings, that they had made.

54 According to the time, and according to the day, that the
heathen had defiled it, in Vuuu.iii.

10r, Iudea.

10r, Beholde.

1 Sam. 17.20.

2 Sam. 14.13.

I. Maccabees.

the fame day was it made new with fongs, and harpes, and lutes, and cymbales.

And all the people fel vpon their faces, worshipping & praising towarde the hea- un him that had giuen the good fucceffe. So they kept the dedication of the altar eight daies, offing burnt offings with gladnes, & offred facrifices of deliuerance and praife, And decete the forefronte of the Temple with crownes of golde and thields, & dedicated the gates and chambers, & hanged dores vpon them. Thus there was very great gladnes amog the people, and the reproche of the heathen was put away. So Iudas and his brethren with the who- le cogregacion of Ifrael ordeined that the daies of dedication of the altar thulde be kept in their feafon from yere to yere, by the space of eight daies, from the fiue and twentie day of the moneth Chafleu, with mirth and gladnes. And at the fame time buylded they vp mount Sion with hie walles and ftrong towers rounde about, left the Gentiles thulde come, and treade it downe, as they had done afore. Therefore they fet a garifon there to kepe it, & fortified Beth-fura to kepe it, that the people might haue a defense against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that go about to deftrie Ifrael, & is holpen of his brethren Simon and Ionathan so He ouerthremeth the citie of Ephron, because they doned him

pffage thurwre it. Now when the nacions rounde about heard, that the altar was buylded, & the Sanctuarie renued, as afore, they were fore gricued. Therefore they thoght to deftrio the generation of Iacob that was among them, and began to flaye and deftroie the people. Then Iudas foght against the children of Efau in Idumea at 'Arzabathene, becaufe they befieged the Ifraelites, and he fmote them with a great plague, and droue them to ftraites, and toke their fpoiles. He thoght alfo vpo the malice of the chil dren of Bean, which had bene a fuare and an hindrance vnto the people, when they laye in waite for them in the hie way. Wherefore he flut them vp in towers, and befieged them, and deftroied them vtterly, and burnt their towers with fyre, with all that were in them. Afterward, went he against the children of Ammon, where he founde a mightie power, and a great multitude with Timotheus their captaine. So he had manie battels with them, but

they were deftroied before him, and fo he difcomfited them,

And toke Gazer with the townes thereof, and fo turned againe into Iudea. Then the heathen that were in Galaad, gathered them together against the Ifraelites that were in their quarters, to flay them: but they fled to the caftel of Datheman, And fent letters to Iudas, and to his brethren, faying, The heathen that are about vs, are gathered against vs, to deftroie vs, And they make them readie for to come, and to take the fortereffe, whereunto we are fled, and Timotheus is captaine of their

hofte. Come now therefore, and deliuer vs out of their hands: for manie of vs are flaine: And all our brethre that were at Tubin, are flaine, and they haue taken away their wiues, and their children, and their goods, and deftroyed there almoſte a thouſand men. While theſe letters were yet a reading, beholde, there came other meſſengers fro Galile with their clothes rft, which tolde the fame tidi. gs, And faid, that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered againſt them to deftroye them. When Iudas, and the people heard theſe wordes, a great Congregation came together, to cofulte what they might do for their brethre, that were in trouble, & whome they befieged. Then faid Iudas to Simon his brother, Chufe thee out men, and go & deliuer thy brethren in Galile, and I and my brother Ionathan, wil go into the country of Galaad. So he left Iofephus the ſonne of Zacharias, and Azarias to be captaines of the people, and to kepe the remnant of the hofte in Iudea, And commanded them, faying, Take the ouerfight of this people, and make no warre againſt the heathen, vntil we come againe. And vnto Simon were giuen thre thouſand men to go into Galile, and to Iudas eight thouſand men for the countrey of Galaad. Then went Simon into Galile, and gaue diuers battels to the heathen, and the hea- then were difcomfited by him. And he purſued them vnto the gates of Ptolemais: & there were flaine of the hea- then almoſte thre thouſand men: fo he to- ke their ſpoiles. Thus they refcued them that were in Ga- lile

lile

Apocrypha.

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Or. Chas. phos.

lile and in Arbattis with their wiues, and their children, and all that they had, and broght them into Iuda with great ioye.

24 ¶ Iudas Maccabeus alfo, and his brother Ionathan went ouer Iorden, and trauailed thre dayes iourney in the wilderness,

25 Where they met with the Nabathites, who receiued them louingly, & tolde the euerie thing that was done vnto their brethren in the countrey of Galaad,

26 And how that manie of them were besieged in Boforra, & Bofor, in Airmis, Chasbon, Maged and Carnaim (all these cities are strong, and great)

27 And that they were kept in other cities of Galaad, and to morow they are appoin ted to bring their hoste vnto these fortes, and to take them, and to destroye them all in one day.

28 So Iuda & his hoste turned in all haste by the way of the wilderness towarde Boforra, and wan the citie, and slewe all

the males with the edge of the sworde, and to ke all their spoile, and set fyre vpo the citie.

29 And in the night he remoued from thence, and went towarde the fortereffe.

30 And betimes in the morning when thei loked vp, beholde, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assalted them.

31 When Iudas sawe that the battel was begon, and that the crye of the citie went vp to heauen with trumpets, and a great founde,

32 Then he said vnto the armie, Fight this day for your brethren.

33 So he wêt for the behinde them with thre companies, and they blew the trumpets, & cryed with prayer.

34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, & he smote them with a great slaughter, so that there was killed of them the same day, almofte eighte thousand men.

35 ¶ Then departed Iudas vnto Maspha, & laid siege vnto it, and wanne it, and slewe all the males thereof, and spoiled it, and set fyre vpon it.

36 From thence went he and toke Chasbo, Maged, and Bofor,
and the other cities in Galaad.

37 After these things gathered Timotheus another hoste, and he
camped before Raphon beyond the flood.

38 Now Iudas had sent to espie the hoste, & they broght him
worde againe, saying, All the heathen that be rounde about vs,
are gathered vnto him, and the hoste is ve rie great,

39 And he hathe hyred the Arabians to hel pe them, and they
hane pitched their ten-tes beionde the flood, & are readie to
come

and fight against thee. So Iudas went to mete them.

40 Then Timotheus said vnto the captaines of his hoste, When
Iudas and his hoste come nere the flood, if he passe ouer first
vnto vs, we shal not be able to withstand him: for he wil be to
strong for vs.

41 But if he be afraid, and campe beyonde the flood, we wil go
ouer vnto him, and shal preuaile against him.

42 Now whe Iud is came nere to the flood, he caused the
governours of the people to remaine by the flood, and
commanded the, saying, Suffer none to pitche a tent, but let
euerie man come to the battel.

43 So he went first ouer towarde them, and all people after him: and all the heathen were discomfired before him, & cast away their weapons, and fled into the temple that was at Carnaim.

44 Which citie Iuda wanne, and burnt the temple with all that were in it: so was Carnaim subdued, and might not withstand Iudas.

45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a verie great hoste, to come into the sad of Iuda.

46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they colde not passe, nether at the right hand nor at the left, but must go thorowe it.

47 But they that were in the citie, shut the selues in, and stopped vp the gates with stones: and Iudas sent vnto them with peaceable wordes, saying,

48 Let vs passe thorowe your land, that we may go into our owne countrey, and none shal hurt you: we wil but onely go thorowe on fore: but they wolde not open vnto him.

49 Wherefore Iudas commanded a proclamation to be made thorowe out the hoste, that euerie man shulde assist it according to his standing.

50 So the valiant men set vpon it, and assalted the citie all that day, and all that night, and the citie was giuen ouer into his hands:

51 Who slewe all the males with the edge of the sworde, and destroyed it, and toke the spoile thereof, and went thorowe the citie ouer them that were slaine.

52 Then went they ouer Iorden into the great plaine before Bethan.

53 And Iudas gathered together those that were behinde, and gaue the people good exhortation all the way thorowe, til they were come into the land of Iuda.

54 Thus they went vp with ioye, and glad-Vuuu. iii.

I. Maccabees.

nes vnto mount Sion, where they offred burnt offrings, because there were none of them flaine, but came home againe in safetie.

55 ¶ Now whiles Iudas and Ionathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Ioseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, and battels which they had achieved, faid,

57 Let vs get vs a name alfo, and go fight againft the heathen that are round about vs.

58 So they gaue their hofte a commandement and went towarde Iamnia.

59 But Gorgias and his men came out of the citie to fight againft them.

60 And Iofeph and Azarias were put to flight and putfued vnto the borders of Iuda: and there were flaine that day of the people of Ifrael about two thoufand men: fo y there was a great ouerthrowe among the people of Ifrael,

61 Becaufe they were not obedient vnto Iudas, and his brethre, but thought to do fome valiant thing.

62 Alfo they came not of the ftocke of thefe men, by whole hands deliuerace was giuen to Ifrael.

63 But the man Iudas, and his brethren were greatly commended in the fight of all Ifrael, and of all the heathen, wherefo- euer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Iudas forthe with his brethren, and foght againft the children of Efau in the Iad toward the South, where he wanne Hebron, and the townes thereof, & he deftroyed the caftel thereof, & burnt the towres thereof round about.

66 Then remoued he to go into the land of the ftrangers, and went thorow Samaria.

67 At the fame time were the Priests of the cities flaine in y battel, which wolde fhewe their valiantnes, and went forthe to battel without counfel: and when Iudas came to Azotus in the ftrangers Iad, he brake downe their altars, and burnt with fyre the images of their gods, and toke away the fpoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elimaiis, is driven away of the cities, & He falleth into fickness, and dyeth. 17 His fonne Antiochus is made King 20 The maner to provoke elephants to fight. 43 Cleaz, gras valiant alfe. 49 The fiege of Sion.

Iofeph Antiq. 12 chap. 11 & 12.

10. Philippius.

Iofeph Anti. 12. chap. 12.

Now when King Antiochus trauzzi- led thorow the high countreis, he heard that Elimaiis in the country of Per- fia was a citie greatly renounced for riches,

filuer and golde,

2 And that there was in it a verie riche temple, where as were coverings of golde, cote armoures, and harnes, which Alexandre King of Macedonia the sonne of Philippe (y reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoile it, but he was not able: for y citizens were warned of the matter,

4 And rose vp against him in battel, & he fled and departed thence with great hurt, and came againe into Babylon.

5 Moreover, there came one which brought him tidings in the countrey of Persia, that the armies that went against the land of Iuda, were driven away,

6 And that Lyfias, which went forthe first with a great power, was driven away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whome they had destroyed,

7 And that they had pulled downe the abominacion, which he had set vp vpon the altar at Ierusalem, and fenced the Sanctuary with high walles, as it was afore, and Beth-fura his citie.

8 So when the King had heard these words, he was astonished, and foremoued: therefore he laid him downe vpon his bed, & fell sicke for verie sorrowe, because it was not come to passe, as he had thought.

9 And there continued he manie dayes: for his grief was euer more & more, so that he sawe he must nedes dye.

10 Therefore he sent for all his friends, & laid vnto them, The flepe is gone from mine eyes, and mine heare faileth for verie care.

11 And I thinke with my self, Into what aduersitie am I come? & into what floods of miserie am I fallen now, where as afore time I was in prosperitie, and greatly set by, by reason of my power?

12 And now do I remember the euils that I haue done at Ierusalem: for I toke all the vessels of golde & of siluer that were in it, and sent to destroye the inhabitants of Iuda without cause.

13 I knowe that these troubles are come vpon me for the same cause, and beholde, I must dye with great sorowe in a strange land.

14 Then called he for Philippe, one of his friends, whome he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that he shoulde instruct his sonne Antiochus, and bring him vpon, til he might reigne him self.

16 So King Antiochus dyed there in the hundredth, and fortie and ninth yere.

17 ¶ When Lyfias knew, that the King was

Apocrypha.

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Joseph An- log. 12, chap. 14.

was dead, he ordained Antiochus his son- ne (whome he had brought vp) to reign in his fathers stead, and called him Eupator.

18 Now they that were in the castle at Ier- usalem, kept in the Israelites round about the Sanctuarie, and fought alwaies their hurt, and the strengthening of ye heathen.

19 Therefore Iudas thought to destroy the, & called all the people together to besie- ge them.

20 So they came together, and besieged the in the hundred and fifty years, and made instruments to smote and other engins of warre.

21 But certeine of them that were besieged, gate forthe, (vnto whome some vngodlie men of Israel ioyned them selues.)

22 And they went vnto the King, saying, How long wilt thou cease from executing judgement, and aduenge our brethren?

23 We haue bene readie to serue thy father, & to go forward in those things, that he appointed, & to obey his commandemets.

24 Therefore they of our nations fell from vs for this cause, and wherefoeuer they founde anie of vs, they slewe them, and spoyled our inheritance.

25 And thei haue not onely laied hand vp- on vs, but vpon all about their borders.

26 And beholde, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuarie, and Beth-sura.

27 And if thou doest not preuent the quick- ely, thei wil do greater things then these, and thou shalt not be able to ouercome them.

28 When the King heard this, he was ve- rie angrie, and called all his friends, the captaines of his armie, and his horsemen,

29 And bandes that were hired, came vnto him from the Kings, that were confederate, and from the yles of the sea.

30 So the number of his armie was an hun- dreth thousand fote men, & twentie thou- sand horsemen, and two and thirtie ele-

phantes exercised in barrel.

31 These came through Idumea and drew nere to Beth-sura,
and besieged it a long season, and made engins of warre: but
thei came out, and burnt them with fyre, and fought valiantly.

32 Then departed Iudas from the castle, & remoued the hoste
toward Beth-zacarias ouer against the Kings campe.

33 So the King arose verie carely, & brought the armie and his
power toward the way of Beth-zacarias, where the armies set
the selues in array to the battel, and blewe the trumpets.

34 And to prouoke the elephantes for to fight, thei shewed the
the blood of grapes and mulberries,

35 And they set the beasts according to the

ranges: so that by euerie elephant there stode a thousand men
armed with coates of maile and helmets of brassie vp of their
heads, and vnto euerie beast were ordeined fiue hundred
horsemen of the best,

36 Which were readie at all times where- foeuer the beast was:
and whetherfoeuer the beast went, they went also, and departed
not from him.

37 And vpon them were strong towres of wood that couered
euerie beast, which were fastened thereon with instruments, &

vpon euerie one was two and thirtie men, that fought in them,
and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the
sides in two wings of the hoste to stirre them vp, and to kepe
them in the valleis.

39 And when the sunne shone vpon the golden shields, the
mountaines glistered therewith, and gaue light as lipses of
fyre.

40 Thus parte of the Kings armie was spred vpon the hie
mountaines, and parte beneath: so they marched forwarde
warely and in order.

41 And all they that heard the noyce of their multitude, and the
marching of the companie, and the ratteling of the harnes,
were astonished: for the armie was virie great and mightie.

42 Then Iudas and his hoste entred into the battel, & thei slewe
six hundred men of the Kings armie.

43 Now when Eleazar, the sonne of "Aba- ron, sawe one of the
elephates armed with royal harnes, and was more excellent
then all ye other beasts, he thought that the King shulde be
vpon him.

44 Wherefore he ieoparded him self to de- liuer his people,
and to get him a perpetual name,

45 And ranne boldely vnto him through the middes of the hoste, saying on the right hand, and on the left, so that thei departed away on both sides.

46 So went he to the elephantes fete, and gate him vnder him, and slewe him: then sel the elephant downe vpon him, & there he dyed.

47 But the other, seing the power of ye King and the fierceness of his armie, departed from them.

48 And the Kings armie went vp to mete them towarde Ierusalem, and the King pitched his tents in Iudea towarde mount Sion.

49 Moreouer, the King toke truce with the that were in Beth-sura: but when they came out of the citie, becaufe they had no vitailles there, and were shut vp therein, & the land had rested,

50 The King toke Beth-sura, and set there Xxxx.i.

I.Maccabees.

a gerifon to kepe it,

51 And befieged the Sanctuarie many day- es, & made instruments to fhoote, & other engins of warre, and instruments to caft fyre and ftones, and pieces to caft darres and flings.

the the Iones.

52 "Thei alfo made engins againft their en- gins, and fought a long feafon.

53 But in the garners there were no vitailles: for it was the feuenth yere, and then they that were in Iuda, & were deliuered from the Gentiles, had eaten vp the refidue of the ftore,

54 So that in the Sanctuarie were fewe men left: for the famine came fo vpon the, that they were fcattered euerie ma to his owne place.

55 Now when Lyfias heard that Philippe (whome Antiochus the King, whiles he liued, had ordeined to bring vp Antio- chus his fonne, that he might be King)

56 Was come againe out of Perfia, & Me- dia, and the Kings hofte with him, and thought to take vnto him the rule of thigs,

57 He and his hafted, and were ftirred for- warde by them in the caftel to go and tell the King, and the captaines of the

hofte, and to others, faying, We decreafe dayly, & our vitailles are but fmale: and the place that we laye fiege vnto, is ftrong, and the affaires of the realme depende vpon vs.

Virginia bands.

58 Now therefore let vs "agre with thefe men, & take truce with them, and with all their nacion,

59 And grate them to liue after their Law, as they did afore: for they be griued, and do all thefe things, becaufe we haue broken their Lawes.

60 So the King and the princes were con- rent, and fent vnto them to make peace, & they receiued it.

61 When the King & the princes had ma- de an othe vnto them, they came vpo this out of the fortereffe.

62 And the King went vp to mount Sion: but when he fawe that the place was wel defenfed, he brake his othe that he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in all hafte, and re- turned vnto Antiochia where he founde Philippe hauing dominion of the citie: fo he foght againft him, and toke the citie by force.

CHAP. VII.

a Demetrius reigned, after he had killed Antiochus and Lyfias.
1 He troubleth the children of Israel thorewe the counfel of
certeine wicked perfoncs. 27 The praier of the Priests againft
Nicanor. 41 Iudas killeth Nica- nor, after he had made his
praier.

Joseph An- to, 22, chap. 1

IN the hundreth and one and fifieth yere, departed Demetrius
the fonne of Seleucus from Rome, and came vp with a
fewe men vnto a citie of the fea coaft, and reigned there.

2 And when he came into the poffeffion of his fathers
kigdome, his foldiers toke An- tiochus and Lyfias, and broght
them vnto him.

3 But when it was tolde him, he faid, Shewe me not their
faces.

4 So thei put the to death. Now when De- metrius was fet vpon
the throne of his kingdome,

5 There came vnto him all the wicked and vngodlie men of
Israel, whofe captaine was Alcimus, that wolde haue bene the
hie Priest.

6 Thefe men accufeed the people vnto the King, faying, Iudas
and his brethren haue flayne all thy friends, and driuen vs out
of our owne land.

7 Wherefore fend now fome man, whome thou trufteft, that he maye go and fe all the deftruction, which he hache done vnto vs, and to the Kings land, and let him punifh them with all their partakers.

8 Then the King chofe Bacchides a friend of his, which was a great man in the realm, and ruled beyonde the flood, and was faithful vnto the King, and fent him,

9 And that wicked Alcimus, whome he made hie Priest, and commanded him to be aduenged of the children of Israel.

10 So they departed, and came with a great hoste into the land of Iuda, and fent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their faying: for they fawe that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable points.

13 And the "Afideans were the first that required peace among the children of Israel.

14 For said they, He that is a Priest of the fede of Aarô, is come with this armie: therefore he wil not hurt vs.

15 Thm he spake vnto them peaceably, and fware vnto them, and said, We wil do you no harme, nether your friends:

16 And they beleued him: but he toke of the thre fcore men,
and flewe them in one day according to the wordes that were
writen.

17 "Thei haue caft y bodies of thy Saintes, and their blood
rounde about Ierufa- lem, and there was no man that wolde bu-
rye them.

18 So there came a feare and trembling a- mong all the people:
for they faid, There is nether trueth nor righteoufnes in them:
for they haue broken the appointment & othe that they made.

19 The Bacchides remoued frô Ierufalem, and

Mr. Habilius.

Tfal. 7.8.8.

Apocrypha.

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Or, Bethlehem, Or, Beutle

& pitched his tente at Beth-zecha, where he fent forthe & toke
manie of the me that had forsaken him, & certeine of the
people whome he flcwe & caft into the great pit.

20 Then committed he the countrey vnto Alcimus, & left men
of warre with him to helpe him: fo Bacchides wér vnto y King.

21 Thus Alcimus ftroue for y priethode.

22 And all fuche as troubled the people reforted vnto him: in fomuche, that they obtained the land of Iuda, and did much hurt in Ifrael.

23 Now when Iudas fawe all the mifchief, that Alcimus and his companie had done amôg the Ifraelites more then the heathé,

24 He went forthe rounde about all the borders of Iudea, and punifhed thofe, that were fallen away, fo that they came no more abroad in the countrey.

25 But when Alcimus fawe that Iudas & his people had gotten the vpper hâd, & knewe that he was not able to abide them, he went againe to the King, and accused the of wicked things.

26 Then the King fent Nicanor one of his chief princes, which hated Ifrael deadly, & commanded him, that he fhulde deftroye the people.

27 So Nicanor came to Ierufalem with a great hofte, and fent vnto Iudas, and his brethren deceitfully with friendlie wordes, faying,

28 Let there be no warre betwene me, and you: I wil come with fewe men, to fe how ye do, friendly.

29 So he came vnto Iudas, and they faluted one another peaceably: but the enemies were prepared to take away Iudas.

30 Neuertheles, it was tolde Iudas, that he came vnto him vnder difceit: therefore he feared him, and wolde not fe his face no more.

31 When Nicanor perceiued that his co- unfel was bewrayed, he went out to fight againft Iudas, befide Carphafalama.

32 Where there were flaine of Nicanors ho fte about fiue thoufand men: fo they fled vnto the citie of Daud.

33 After this came Nicanor vp vnto moût Sion, and fome of the Priesth with the El- ders of the people went forthe of the Sanctuarie to falute him peaceably, & to fhew him the burnt offting that was offered for the King.

34 But he laughed at them, and mocked the and counted them prophane, and fpake proudly.

35 And fwore in his wrath, faying, If Iudas and his hofte be not deliuered now into mine hands, if euer I come againe in fafetie, I wil burne vp this houfe. With that, went he out in a great anger.

36 Then the Priests came in, and ftode be-

fore the altar in the Temple, weping, and faying,

37 For fo much as thou, o Lord, haſt choſen this Houſe, that thy Name might be cal- led vpon therein, and that it ſhould be an houſe of prayer, and petition for thy people,

38 Be aduenged of this man and his houſe, and let them be flaine by the ſworde: re- member their blaſphemies, & fuffre them not to continue.

39 When Nicanor was gone from Ieru- ſalem, he pitched his tent at Beth-horon, & there he met him out of Syria.

40 And Iudas pitched in 'Adafa with three thouſand men where Iudas prayed, ſaying,

41 O Lord, becauſe the meſſengers of King Sénacherib blaſphemed thee, thine Angel went forth, and flew an hundred, foure ſcore, and five thouſand of them.

42 So deſtroye thou this houſe before vnto day, that all other may knowe that he ha- the ſpoke wickedly againſt thy Sactuarie, & puniſh him according to his malice.

43 So the armies ioyned together in battell, the thirtieth day of the moneth Adar: but Nicanors houſe was diſcomfited, and he him ſelf was firſt flaine in the battell.

44 Now when his armie ſawe that Nica- nor was flaine, they caſt away their wea- pons and fled.

45 But they purfued after the a dayes iour- ney from Adafa
vnto Gafera, blowing an alarme with the trumpets after them.

46 So they came forth of all the cownes of Iudea rounde
about, and ruffh'd vpon them, and threwe them from one to an-
other. fo that they all fel by the fworde, & there was not one of
them left.

47 Then they toke the fpoyles, and the pray and fmote of
Nicanors head, and his right hand, which he helde vp fo
proudly, and brought it with them, and hanged them vp afore
Ierufalem.

48 So the people reioyced greatly, and kept that day as a day of
great gladnes.

49 And they ordained, to kepe yerely that day on the thirteenth
day of the moneth Adar.

50 Thus the land of Iuda was in ref tle while.

CHAP. VIII.

1 Iudas, confidering the power and public of the Ro- mains,
maketh peace with them. 22 The conditions of mutual
friendship font to the Jews.

1 Vdas heard alfo the fame of the Ro- mains, that thei were
mightie, and va- liant, and agreable to all things that were

required of them, and made peace with all that came vnto them,

2 And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did amôg
Xxxx.ii.

Or, Adarfa.

2. King. 19.27

pub. 1.21.

occlef. 48.24.

ifn. 27.26.

2. max. 8.19.

Iofaph. Anti. 12. chap. 18.

Iofaph Anti. 12. chap. 16.

Or, Adarfa.

I. Maccabees.

Or, free, imen.

the Galatiás whome they had conquered, and made to paye tribute,

3 And what they had done in the countrey of Spain: how that they had wonne there the mines of siluer and golde,

4 And that by their counsel, and gentle be- hauiour they were rulers in euerie place, thogh the place was faire from them, and that they had discomfited, and giuen great ouerthrowes to ý Kings that came againft them, from the vittermost parte of ý earth, and that others gaue them tribute euerie yere,

5 How they had also discomfited by bat- tel Philippe and Perses Kings of the Ma- cedonias, and others, that rose againft the, and how they ouere came them;

6 And how great Antiochus King of Asia that came againft the in battel, hauing an hundreth and twentie elephats, with horfe- men, & charrets, and a verie great armie, was discomfited by them,

7 And how they toke him aliue, and or- deined him, with suche as shulde reigne after him, to paye a great tribute, & to gi- ue hostages, and a separate porcion,

8 Euen the countrey of India, and Media, and Lydia, and of his best coutreys, which they toke of him and gaue them to King

Eumenes.

9 Again when it was tolde them that the Grecíás were
comming to destroye them,

10 They sent againft the a captaine, which gaue them battel, &
slewe manie of the, & toke manie prisoners with their wiues,
and children, and spoyled them, and conque- red their land,
and destroyed their strong holdes, and subdued them to be
their bod- men, vnto this day:

11 Moreouer, how they destroyed, & broght into subiection
other kingdomes & yles, whofouer had withstand them:

12 But that the kept amitie with their owne friends, and those
that stayed vpon them: finally, that conquered kingdomes,
bothe farre and nere, in fo muche that whofouer heard of their
renoume, was afrayed of them.

13 For whome they wolde helpe to their kingdomes, those
reigned, and whome they wolde, they put downeethus were
thei in mofte high autoritie.

14 Yet for all this that none of them ware a crowne, necher was
clothed in purple, to be magnified thereby,

15 But that thei had ordeined them selues a counsel, wherein
the hundreth and twetie men consulted daiely, and prouided for
the commune affaires, to gouerne them wel,

16 And that they committed their gouerne- ment to one man euerie yere, who did rule ouer all their countrey, to whome euerie

man was obedient: and there was nether hatred nor enuie among them.

17 ¶ Then Iudas chose Eupolemus the son- ne of Iohn, the sonne of Accus, and Iason, the sonne of Eleazar, and sint them vnto Rome to make friedship, & mutual felow- ship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians wolde kepe Israel in bondage)

19 So they went vnto Rome, which was a verie great iourney, and came into the "S. nat where they spake and said,

20 Iudas Maccabeus with his brethren, and the people of the Lewes harhe sent vs vnto you, to make a bonde of friendship, and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in cables of brafle and sent to Ierusalem, that they might haue by them a memorial of the peace, and mutual fe- lowship.

23 Good success be to the Romaines, and to the people of the Lewes, by sea, and by land for euer, and the swords, and enemie be from them.

24 If there come first anie warre vpon the Romaines, or anie of their frieds through- out all their dominion,

25 The people of the Lewes shal helpe the, as the time shalbe appointed, with all their heart,

26 Also they shal giue nothing to the that come to fight for the, nor serue them with wheat nor weapons, nor monei, nor shippes as it pleafeth the Romaines, but they shal kepe their couenantes without taking a- nie thing of them.

27 Likewise also if warre come first againft the nacion of the Lewes, the Romans shal helpe them with a good wil, according as the time shalbe appointed them.

28 Nether shal wheat be giuen vnto them, that take their parte, nor weapons, nor mo- ney, nor shippes, as it pleafeth y Romaines, who wil kepe these couenants without deceite.

29 According to these articles y Romaines made the bonde with the people of the Lewes.

30 If after these pointes the one partie, or the other wil adde or diminish, they may do it, at their pleafures, & whatsoever they shal adde, or take away, shal be ratified.

31 And as touching the euil that Demetrius harhe done vnto the Lewes, we haue writ- ten vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Lewes?

32 If therefore they complaine anie more against

Or, one of it.

Or, the R. maint.

Or, the Lewes.

Apocrypha.

457917/1224

against thee, we wil do them justice, and fight with thee by sea and by land.

CHAP. IX.

After the death of Nicanor Demetrius sindeth his armie against Iudas. 18 Iudas is flame. 31 Ionathan is put in the Head of his brother. 47 The battel between Ionathan, and Bacchides. 52 Alcimus is smitten with the palice, and dyesh. 63 He cometh upon Ionathan by the counsel of certaine wicked perfumes, and is overcome. 70 The truce of Ionatha with Bacchides.

Infaph. Anti. 22. chap 16.

Or, the right here.

Or, Laifa.

IN the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battel, he sent Bacchides, and Alcimus againe into Iudea, and his cbief strength with them.

So they went for the by the way that is to- warde Galgala, and pitched their tentes before Messaloth which is in Arbelis, and wanne it and slewe muche people.

And in the first moneth of the hundreth, siftie and two yere, they layed their siege against Ierusalem.

But they raised their campe, and came to Berea, with twentie thousand fine men & two thousand horsemen.

Now Iudas had pitched his tent at Elea- sa, & thre thousand chosen men with him.

And when they sawe, that the multitude of the armie was great, they were sore a- fraide, and manie conueied them selues out of the hoste, so that there abode no mo of them, but eight hundreth men.

When Iudas sawe that his hoste failed him, and that he must nedes fight, he was sore troubled in minde that he had no ti-

me to gather them together, and was discouraged.

Neuer theles, he said vnto them that remained, Let vs rise, and go vp against our enemies, if peradventure we may be able to fight with them.

But they wolde haue staied him, saying, We are not able: but let vs rather saue our liues: turne backe now, seing our brethren are departed: for shal we fight against the, that are so sewe?

Then Iudas said, God forbid, that we shulde do this thing, to sle from them: if our time be come, let vs dye manfully for our brethren, and let vs not staine our honour.

Then the hoste remoued out of the tentes, and stode against them, who had deuied their horsemen into two troupes, and they that threwe with slings, and the archers marched in the forewarde, and they that foght in the forewarde, were all valiant men.

And Bacchides was in the right wing. So the armie drewe nere on bothe sides, & blewe the trumpets.

They of Iudas side blew the trumpets also, & the earth shoke at the noyce of the armies, and the battel continued from mor-

ning to night.

And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he toke with him all the hardie men,

And brake the right wing, and followed vpon them vnto mount Azotus.

Now when they which were of the left wing, sawe that the right wing was discom- fted, they followed Iudas behinde, and the that were with him hard at the heles.

Then was there a sore battel: for many were staine of bothe the parties.

Iudas also him self was killed, and the remnant fled.

So Ionathan and Simon toke Iudas their brother, and buried him in his fathers se- pulchre in the citie of Modin.

And all the Israelites wept for him, and mourned greatly for him, and lameted ma- ny daies, saying,

How is the valiant man fallen which de- liuered Israel!

Concerning the other things of Iudas, bothe the battels and the valiant actes that he did, & of his worthines, they are not wri- ten: for they were very many.

Now after the death of Iudas, wicked Infaph. Anti, men came vp in all the coastes of Israel, & 23. chap. 4 & 5 there arose all

suche as gaue them selues to iniquitie.

In those daies was there a very great famine in the land, and all the countrey gaue ouer them selues with them.

And Bacchides did chuse wicked men, and made them lords in the land.

These foght out, and made searche for Iudas friends, and broght them vnto Bacchides, which adueged him self vpon the, and mocked them.

And there came so great trouble in Israel, as was not since the time that no Prophet was sene among them.

Then came all Iudas friends together, & said vnto Ionathan,

Seing thy brother Iudas is dead, & there is none like him to go for the against our enemies, euen against Bacchides, and "a-"

Or, against the against the of our nacion that are enemies vnto vs,

Therefore, this day we chuse thee that thou maist be our prince and captaine in his place to order our battel.

So Ionathan toke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.

But when Bacchides knewe it, he foght for to slay him.

Then Ionathan and Simon his brother, perceiuing that, fled into the wilderness of Thecua with all their companie, and pitched their tentes by the water poole of Asphar.

Xxxx. iii.

I. Maccabees.

Or, Lambri.

Or, Naddab.

34 Which when Bacchides vnderftode, he came ouer Iorden with all his hofte vpon the Sabbath day.

35 (Now had Ionathan fent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they wolde kepe their baggage which was muche.

36 But the children of 'Ambri came out of Medaba, & toke Iohn, and all that he had, & when they had taken it, went their way.

37 After this came worde vnto Ionathan, and to Simon his brother, that the children of Ambri made a great mariage, & brought the bride from 'Medaba with great pompe: for ſhe was daughter to one of the no-bleft princes of Canaan.

38 Therefore they remembred Iohn their brother, and went vp, and hid them felues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyce, & much preparation: then the bridegrome came forth, and his friends and his brethren met them with tymbrels, and instruments of musike, and many weapons.

40 Then Ionathans men that lay in ambush, rose vp against the, & slew many of them, and the remnant fled into the mountains, so that they took all their spoils.

41 Thus the marriage was turned to mourning, and the noyce of their melody into lamentation.

42 And so when they had aduenged the blood of their brother, they turned againe vnto Iorden.

43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)

44 Then Jonathan laid vnto his company, Let vs rise now, & fight against our enemies: for it is not to day as in time past.

45 Beholde, if battle is before vs, and behind vs, and the water of Iorden on this side and that side, and the marriage, and forest, so if there is no place for vs to turne aside.

46 Wherefore crye now vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battle.

47 Then Ionathan stretched out his hand to smite Bacchides:
but he turned aside from him and reculed.

48 Then Ionathan, and they that were with him, leapt into
Iorden, and swimmèd ouer vnto the further bake: but the other
wolde not passe through Iorden after them.

49 So in that day were slaine of Bacchides fide about a
thousand men.

50 Then he turned againe to Ierusalem, & buylt vp the strong
cities in Iuda, as the castel of Iericho, and Emmaus, and Beth-
horon, and Bethel, and Thammatha, Pha-rathoni, & Tepho,
with high walles, with gates, and with barres,

51 And set garifons in the, that they might vse their maiiice
vpon Ifræel.

52 He fortified also the citie Beth-fura, and Gazara, and the
castel, & set a garifon in them with prouision of vitayles.

53 He toke also the chiefeſt mens ſonnes in the countrey for
hoſtages, and put them in the caſtel at Ierusalem to be kept.

54 Afterwarde in the hundred, fiftie and thre yere, in the
ſeconde moneth, Alcimus commanded, that the walles of the
inner court of the Sactuarie ſhulde be deſtroyed, and he pulled
downe the monumentes of the Prophetes, and began to deſtroy
them.

55 But at the same time Alcimus was plagued, and his enterprises were hindered, & his mouth was stopped: for he was smitten with a palsy, & could no more speak, nor give order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides saw, that Alcimus was dead, he turned againe to the King, & so the land of Iuda was in rest two years.

58 Then all the, vngodly men helde a counsel, saying, Beholde, Jonathan and his company dwell at ease, & without care: wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great host, and sent letters privately to his adherentes, which were in Iudea, to take Jonathan and those that were with him: but they could not, for their counsel was knowne unto them.

61 And they took fiftie men of the country, which were the chief workers of this wickednes, and slew them.

62 Then Jonathan and Simon with their company departed unto Beth-basin which is in the wilderness, and repaired the decay thereof, and made it strong.

63 Whe Bacchides knewe this, he gathered all his hofte, and
fent worde to them that were of Indea.

64 Then came he & laid fiege to Beth-ba-fin, and foght againft
it a long feafon, and made inftruments of warre.

65 But Ionathan had left his brother Simó in the citie, & went
forthe into the coun-trey, and came with a certeine number,

66 And flewe Odomeras and his brethren and the children of
Phafiron in their ten-tes: fo he began to flaye, and increafed in
power.

67 Simon alfo and his companie went out of the citie, and
burnt vp the inftruments of warre,

68 And foght againft Bacchides, and difcö-fited him, and
vexed him fore, fo that his counfel and iorney was in vaine.

69 Wherefore he was very wroth at fi wic-ked

Or, Iouzha.

Or, Beth-bffin

Or, Odores.

Apocrypha.

ked men, that gaue him counsel to come into the country, & slewe many of them, and purposed to returne into his owne country.

70 Whereof when Ionathan had knowledge, he sent ambassadours vnto him, to in-treat of peace with him, & that the prisoners shulde be deliuered. 71 Which thing he accepted, and did according to his desire, and made an othe, that he wolde neuer do him harme all the daies of his life. 72 So he restored vnto him the prisoners that he had taken afore time out of the lsd of Iuda, and so returned and went into his owne land, nether did he come any more into their borders. 73 Thus the fworde ceased from Israel, and Ionathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodlie men out of Israel.

CHAP. X.

4 Demetrius defireth to haue peace with Ionathan. 12 Alexander also defireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is fayne. 51 The friendship of Ptolemius & Alexander.

1 IN the hundredth and thre score yere came Alexander the fonne of Antiochus Epiphanes, and toke Ptolemais, and they received him, and there he reigned. 2 Now when Demetrius the King heard it, he gathered an exceeding great hoste, and

went for the against him to fight. 3 Also Demetrius sent letters vnto Ionatha, with louig wordes, as thogh he wolde preferre him. 4 For he said, We wil first make peace with him, before he ioyne with Alexander against vs. 5 Els he wil remember all the euil that we haue done against him, & against his brethren and his nacion. 6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castel, to be deliuered vnto him. 7 Then came Ionathan to Ierusalem, and red the letters in the audience of all the people, & of them that were in the castel. 8 Therefore they were fore afraied, because they heard that the King had giue him licence to gather an armie. 9 So they that were of the castel, deliuered the hostages vnto Ionathan, who restored them to their parents. 10 Ionathan also dwelt at Ierusalem, & began to buyld, and repaire the citre. 11 And he commanded the workemen to buyld the walles, & the mount Sion rounde about with hewen stone, to fortifie it: & so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled, 13 So that euerie man left his place, & went into his owne country. 14 Onely at Beth-fura remained certeine which had forsaken the Law and the commandements: for it was their refuge. 15 Now when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the paines that they had

indured, 16 He said, Might we finde fuche a misnow therefore we wil make him our friend and confederate. 17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying, 18 KING ALEXANDER to his brother Ionathan fendeth salutation. 19 We haue heard of thee, that thou art a very valiant man, and worthie to be our friend. 20 Wherefore this day we ordeine thee to be the hie Priest of thy nacion, and to be called the Kings friend: and he sent him a purple robe, and a crowne of golde, that thou maist confider what is for our profite, and kepe friendship towarde vs. 21 So in the feuch moneth of the hundredth and thre score yere, vpon the feast day of the tabernacles, Ionathan put on the holie garment, & gathered an hoste, & prepared many weapons. 22 Which when Demetrius heard, he was matueilous fory, and said, 23 What haue we done, that Alexander ha the preuented vs in getting the friendship of the Iewes for his strength? 24 Yet wil I write and exnorte them, and promes them dignities and rewardes, that they may helpe me. 25 Whereupon he wrote vnto them these wordes, KING DEMETRIVS vnto the nacions of the Iewes fendeth greeting. 26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad. 27 Now therefore remaine stil, and kepe fidelitie towarde vs, and we wil recompense you for the good things that ye haue done for vs, 28 And wil release you of many charges, & giue you rewardes. 29 And now I discharge for your sake all Iewes

from tributes, & fre you from the customs of salte, and the
crowne taxes, and from the thirde parte of the fede. 30 And fro
the halfe of the frute of I trees which is mine owne duette, I so
release the

40, white.

40r, take 40p.

Joseph. Antiq 13 chap. 3.

I.Maccabees.

a And of the contrary beyond de Iorden, as Iocoplus wri- vech.

that ftó this day forthé, none fhál take any thing of the land of Iuda, or of the thre gouuernements which are added thereunto as of Samaria and of Galile, from this daye forthe for euermore.

31 Ierufalem alfo with all things belonging thereto, fhálbe holie and fre from the ten- thes and tributes.

32 Alfo I relcafe the power of the caftel which is at Ierufalem, and giue it vnto the hie Prieft, y he may fet in it fuche men, as he fhál chufe to kepe it.

33 Moreouer I frely deliuer euerie one of the Iewes that were taken away prifoners out of the land of Iuda through out all my realme, and euerie one of them fhálbe free from tributes, yea, euen their catel,

34 And all the feaftes, and Sabbaths, & new moones, and the daies appointed and the thre daies before the feaft, & the thre daies after the feaft, fhálbe daies of fredome & libertie for all the Iewes in my realme,

35 So that in them no man fhál haue power to do any thing, or to vexe any of them in any maner of caufe.

36 Alfo thirtie thoufand of the Iewes fhál- be writen vp in the Kings hofte, and haue their wages paied them as apperteineth

to all them that are of the Kings armie: and of the fhalbe ordeined certeine to kepe y Kings ftrong holdes.

37 And fome of them fhalbe fet ouer the Kings moſte ſecret affaires, and their go- uernours and their princes fhalbe of them felues, and they fhal liue after their owne lawes, as the King hathe comanded in the land of Iuda.

38 And the thre gouernements that are ad- ded vnto Iudea from the countrey of Sa- maria, fhalbe ioyned vnto Iudea, and they fhalbe as vnder one, and obey none other power, but the hie Priett.

39 And I giue Ptolemais & the borders the- reof vnto the Sanctuarie at Ierufalem, for the neceffarie expêſes of the holie things.

40 Moreouer, I wil giue euerie yere fiftene thouſand ficles of filuer of the Kings reue nues out of the places apperteining vn- to me.

41 And all the ouerplus which they haue not paied for the things due, as they did in the former yeres, from hence forthe they fhal giue it towarde the workes of the Temple.

42 And beſides this, the fiue thouſand ficles of filuer which they receiued yerely of the accountie appointed for the interetinemet of the Sanctuarie, theſe yeres paſſed, euen theſe

things shalbe releafed becaufe they apperteine to the Priests that minifter.

43 Item, whofoeuer they be that flee vnto the Temple at Ierufalem, or within the liberties thereof, and are indetted to y King

for any maner of thing, they shalbe pardoned, and all that they haue in my realme.

44 For the buylding alfo and repairing of the workes of the Sactuarie, expenfes shal be giuen of the Kings reuenues.

45 And for the making of the walles of Ierufalem, and fortifying it rounde about that the holdes in Iudea may be buylt vp, shal alfo the coftes be giuen out of the Kings reuenues.

46 ¶ But when Ionathan & the people heard thefe wordes, they gaue no credit vnto the, nether receiued them: for they remembred the great wickednes that he had done in Ifrael, and how fore he had vexed them.

47 Wherefore they agreed vnto Alexander: for he was the firft that had intreated of true peace with them, and fo were confederat with him alway.

48 Then gathered King Alexander a great hofte, & camped ouer againft Demetrius.

49 So the two Kings ioyned battel, but De- metrius hofte fled,
and Alexander purfued him, and preuailed againft them.

50 So that fore battel continued til the fun- ne went downe,
and Demetrius was flaine the fame day.

51 ¶ Then Alexander fent ambaffadours Iefoph. Antiq vnto
Ptolemeus the King of Egypt with Ischaps. thefe wordes,
faying,

52 For fo muche as I am come againe to my realme, and am
fet in the throne of my fa- thers, and haue gotten the dominion,
and haue deftroied Demetrius, and enioye my countrey,

53 Seing that I haue euen giuen him the bat tel, and he and his
armie is difcomfted by me, & I fit in the throne of his
kingdome.

54 Let vs now make friedfhip together, and giue me now thy
daughter to wife: fo fhall I be thy fonne in law, and giue thee
reward- des, and vnto her things according to thy dignitie.

55 Then Ptolemeus the King gaue anfwer, faying, Happie be
the day, wherein thou art come againe vnto the lande of thy fa-
thers, and fitteft in the throne of their kingdome.

56 Now therefore wil I fulfil thy writing: but mete me at
Ptolemais that we may fe one another, and that I may make
thee my fonne in law, according to thy defire.

57 So Ptolemeus wêl out of Egypt with his daughter Cleopatra,
& came vnto Ptole- mais in the hüdreth threfcore & two yere,

58 Where King Alexander met him, and he gaue vnto him his
daughter Cleopatra, and maried them at Ptolemais with great
glorie, as the maner of Kings is.

59 ¶ Then wrote King Alexander vnto Io- nathan, that he
fhulde come and mete him.

60 So he went honorably vnto Ptolemais, and there he met the
two Kings, and gaue them

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them great prefents of fluer and golde, and to their friends, and
founde fauour in their fight.

61 And there affembled certeine peftilent fellowes of Ifrael, &
wicked men to accufe him: but the King wolde not heare them.

62 And the King commanded that they fhulde take of the
garments of Ionathan, & clothe him in purple: and fo they did:
& the King appointed him to fit by him,

63 And faid vnto his princes, Go with him into the middes of
the citie, and make a proclamacion, that no man complaine a-

gainft him of anie matter, & that no man trouble him for anie maner of caufe.

64 So when his accufers fawe his honour ac cording as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the King preferred him to honour, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Thus Ionathan returned to Ierufalem with peace and gladnes.

67 In the hundreth, thre feore & fiue yere came Demetrius the fonne of Demetrius from Creta into his fathers land.

68 Whereof whe King Alexander heard, he was verie forie, and returned vnto An- tiochia.

69 Then Demetrius appointed Apollonius y gouernour of Celofyria, who gathered a great hoft, and camped in Iamnia, and fent vnto Ionathan the hie Prieft, faying,

70 Dareft thou, being but alone, lift vp thy felf againft vs: and I am laughed at, and reproched, becaufe of thee: now therefore why doeft thou vant thy felf againft vs in the mountaines?

71 Now then if thou truft in thine owne ftrengh, come downe to vs into the plai- ne field & there let vs trye the matter to-

gether: for I haue the ftrengh of cities.

72 Afke and learne who I am, and thei fhall take my parte: and they fhall tell thee that your fote is not able to ftand before our face: for thy fathers haue bene twife cha- fed in their owne land.

73 And now how wilt thou be able to abide fo great an hofte of horfemen and foteme in the plaine, where is nether ftone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his mide: whe- refore he chofe ten thoufand men, and went out of Ierufalem, & Simon his brother met him for to helpe him.

75 And he pitched his tents at Ioppe: but they fhut him out of the citie: for Apollonius garifon was in Ioppe.

76 Then they foght againft it, and they that were in the citie, for verie feare let him in: fo Jonathan wan Ioppe.

77 Apollonius hearing of this, toke thre thoufand horfeme with a great hofte office men & went towarde Azotus, as thogh he wolde go forward, & came immediatly into y plaine field, becaufe he had fo manie horfemen, and put his truft in them.

78 So Jonathan followed vpon him to Azotus, and the armie ffirmifhed with his arriete bande.

79 For Apollonius had left a thousand horsemen behind them in ambush.

80 And Jonathan knew that there was an ambushment behind him, and though they had compassed in his host, & shot darts at the people from the morning to the evening,

81 Yet the people stood still, as Jonathan had commanded them, till their horses were weary.

82 Then brought Simon forth his host, & set them against the band: but the horses were weary, and he discomfited them, & they fled: for the horsemen were scattered in the field,

83 And they fled to Azotus, and came into the temple of Dagon their idol, that they might there save themselves.

84 But Jonathan set fire upon Azotus and all the cities round about it, & took their spoils, and burnt with fire the temple of Dagon with all that were fled into it.

85 Thus were slain and burnt about eight thousand men.

86 So Jonathan removed the host from thence, and camped by Afealon, where the men of the city came forth, & met him with great honour.

87 After this went Jonathan and his host againe to Ierusalem with great spoils.

88 And when King Alexander heard thefe things, he bega to do
Ionathan more ho- nour,

89 And fent him a colar of golde, as the v- fe is to be giuen
vnto fuche as are of the Kings blood: he gaue him alfo
Accaron, with the borders thereof in poffeffion.

CHAP. XI.

The diffinifion betwene Ptolemens and Alexander his fonne in
law. 17 The death of Alexander. 19 Deme- trius reigneth after
the death of Ptolemens. 22 fion is beleged of Ionathan. 43
Demetrius feing that no man refifted him, fendeth his armie
again. 14 Tryphon moueth Antiochus againft Demetrius.

1 And the King of Egypt gathered a Ifeph An- great hofte, like
the land that lyeth ing. 13. chap. 7 vpon the fea fhore, and
manie fhips, and went about through deceit to obtaine the
kingdome of Alexander, and to ioyne it vnto his owne realme.

2 Vpon this he went into Syria with friend- lie wordes, and
was let into the cities, and men came forth to mete him: for
King Alexander had commanded them to mete him, becaufe
he was his father in Law.

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3 Now when he entered into the citic of Ptolemais, he left bands and garrisons in euerie citic.

4 And when he came nere to Azotus, they shewed him the temple of Dagó that was burnt, and Azotus, and the suburbes thereof that were destroyed, and the bodies cast abroad, and them that he had burnt in the battel: for they had made heapes of them by the way where he shulde passe.

5 And thei tolde the King what Ionathan had done, to the intet: thei might get him euil wil: but the King helde his peace.

6 And Ionathan met the King with great honour at Ioppe, where they saluted one another, and laye there.

7 So when Ionathan had gone with y King vnto the water that was called Eleutherus, he turned againe to Ierufalem.

8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpo the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent ambaffadours vnto King Demetrius, sayig, Come, let vs make a league betwene vs, and I wil giue thee my daughter, which Alexander hathe, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slave me.

11 Thus he scandered Alexander, as one that shulde desire his realme.

12 And he toke his daughter from him, and gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly known.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, he came to warre against him, and Ptolemeus brought for the his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote of Alexanders head, & sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus dyed: and thei that were in the holdes, were slayne one of another.

19 And Demetrius reigned in the hudreth, thre score and seventh yere.

20 ¶ At the same time gathered Ionathan them that were in Iudea, to laye siege vnto the castle, which was at Ierufalem, and they made manie instruments of warre against it.

21 Then went there certeine vngodlie persones (which hated their owne people) vnto King Demetrius, and tolde him that Io-

nathan besieged the castle.

22 So when he heard it, he was angrie, and immediately came vnto Ptolemais, & wrote vnto Ionathan, that he shulde laye no more siege vnto it, but that he shulde mete him and speake with him at Ptolemais in all haste.

23 Neuertheles when Ionathan heard this, he commanded to besiege it: he chose also certeine of the Elders of Israel, and the Priests, and put him self in danger,

24 And toke with him siluer and golde, and apparel, and diuerse presents, and went to Ptolemais vnto the King, and founde fauour in his sight.

25 And thogh certeine vngodlie men of his owne nacion had made complaintes vpon him,

26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie priesthode with all the honorable things, that he had afore, & made him his chief fried.

28 Ionathan also desired the King, that he wolde make Iudea fre with the thre gouernemets, & the countrey of Samaria, & Ionathan promised him thre hudreth talents.

29 Whereunto the King consented, & gaue Ionathan writing of the same, containing these words,

30 KING DEMETRIVS vnto his brother Ionathan, and to the nacion of the Iewes sendeth greeting.

31 We send you here a copie of the letter, which we did write vnto our cousin Lathenes concerning you, that ye shulde se it.

32 King Demetrius vnto Lathenes his father sendeth greeting.

33 For the faithfulness that our friends the nacion of the Iewes kepe vnto vs, and for their good wil towards vs we are determined to do them good.

34 Wherefore we assigne to the the coasts of Iudea with the thre gouernements Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to all them that sacrifice in Ierufalem: bothe concerning the paiments which the King toke yerely aforetime, bothe for the frutes of the earth, & for the frutes of the trees.

35 As for the other things apperteineth vnto vs of the tenths & tributes, which were due vnto vs, and the customs of salte, & crowne taxes, which were payed vnto vs, we discharge the of all fro hence forthe.

36 And nothing hereto shalbe reuoked fro this time forthe and for euer.

37 Therefore se that ye make a copie of these things, and deliuct it vnto Ionathā, that it may be set vp vpon the holy mount in an open place.

38 After

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Or, Emulcual.

38 After this when Demetrius the King saw: that his land was in rest, and that no resistance was made against him, he sent away all his horse, eustrie man to his owne peace, except ceterine bandes of strangers, whome he brought from the yles of the hea then: wherefore all his fathers horse hated him.

39 Now was there one Tryphon, that had bene of Alexanders parte afore, which whe he saw that all y horse murmured

against Demetrius, he went to 'Simalcue the Ara- bian, that brought vp Antiochus the sonne of Alexander,

40 And lay sore vpon him, to deliuer him this yong Antiochus, that he might rei- gne in his fathers stead: he tolde him also what great euil Demetrius had done, and how his men of warre hated him, and he remained there, a long season.

41 Also Ionathan sent vnto King Deme- trius to driue them out which were in the castel at Ierusalem, and those that were in the forteresses; for they foght against Is- rael.

42 So Demetrius sent vnto Ionathā, saying, I wil not onely do these things for thee & thy nacion, but if opportunitie serue, I wil honour thee and thy nacion.

43 Now therefore thou shalt do me a plea- sure, if thou wilt send me me to helpe me: for all mine armie is gone from me.

44 So Ionathā sent him thre thousand strōg men vnto Antiochia, and they came vnto the King: wherefore the King was verie glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth, and twentie thousand men, ga- thered them together in the middes of the citie, & wolde haue slaine the King.

46 But the King fled into the palace, & the citzens kept the streets of the citie, and beganne to fight.

47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroade through the citie,

48 And slewe the same day an hudreth thou sand, and set fyre vpon the citie, and toke many spoiles in that day, & deliuered the King.

49 So when the citizens sawe that the Iewes had gotten the vpper hand of the citie, and that they them selues were disappointed of their purpose, they made their supplication vnto the King, saying,

50 'Grane vs peace, and let the Iewes ecape from vexing vs and the citie.

51 So they cast away their weapons, & made peace, and the Iewes were greatly honored before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then King Demetrius fate in the throne of his kingdome, and had peace in his land.

53 Neuertheles he dissembled in all thareuer he spake, and withdrew him self from Ionathan, nether did he rewarde him according to the benefices which he had done for him, but troubled him verie sore.

54 ¶ After this returned Tryphon with the yong childe
Antiochus, which reigned, & was crowned.

55 Then there gathered vnto him all the me of warre, whome
Demetrius had scattered, and they foght against him, who fled
and turned his backe.

56 So Tryphon toke the 'beastes', and wan 'Or, etphants'.
Antiochia.

57 And yong Antiochus wrote vnto Iona- than, saying, I
appoint thee to be the chief Priest, and make thee rulevouet the
foure gouetnements, that thou maist be a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and
gaue him leaue to drin- ke in golde, and to weare purple, & to
ha- ue a colar of golde.

59 He made his brother Simon also captai- ne fro the coastes
of Tyros vnto the bor- ders of Egypt.

60 Then Jonathan went for the and passed through the cities
beyonde the flood, and all the men of warre of Syria gathered
vn to him for to helpe him: so he came vnto Acalon, & they of
the citie recruded him honorably.

61 And from thence went he vnto Gaza: but they of Gaza shut
him out: where- fore he laid siege vnto it, and burned the
suburbes thereof with fyre, and spoiled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and toke of the sonnes of the chief men for hostages, and sent them to Ierusalem, and went through the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius prices were come into Cades, which is in Galile, with a great hoste, purposing to driue him out of the countrey,

64 He came against them, & left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and foght against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he granted them, and afterwards put them out from thence, and toke the citie, and set a garison in it.

67 Then Jonathan with his hoste came to the water of Ganefar, and betimes in the morning came to the plaine of Azor.

68 And beholde the hostes of the 'strangers' or, be a forme met him in the plaine, and had layed ambush.

Or, give to the right hand.

I. Maccabees.

Or. Abfalomen.

bushments for him in the mountains.

69 So that when they came against them, the ambushments rose out of their places and skirmished.

70 So that all that were of Ionathans fide, fled: and there was not one of them left, except Mattathias, the sonne of "Abfalomus, and Judas the sonne of Calphi the captaines of the hostel."

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, sawe this, they turned againe vnto him, & helped him to followe after all vnto their tences at Cades, and these they camped.

74 So there were slaine of the strangers the same day about three thousand men, & Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome. 2 And to the people of Sparta, to renew their enemies of friendship. 3

Jonathan puteth to flight the princes of Demetrius. 4 Tryphon taketh Jonathan by disceite.

Joseph. Anti. 1 13 chap. 8.

Or. Lacerda-

Joseph. Anti. 12 chap. 5. Or. Daisus.

1 Jonathan now seeing that the time was mete for him, those certe me men, and sent them vnto Rome, to establish and renew the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and said, Jonathan the hie Priest and the nacion of the Lewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as in times past.

4 So the Romaines gaue them fre pasports, that men shulde lead them home into the land of Iuda peaceably.

5 AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nacion, and the Priests, and the rest of the people of the Lewes, send greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which then reigned among you, that ye wolde be our brethren, as the copie here vnder writen speciifieth.

8 And Onias intreated the ambassadour ho notably, and receiued the letters: wherein there was mencion made of the bonde of loue and friendship.

9 But as for vs, we nede no fische writings: for we haue the holy boks in our hands for comfort.

10 Neuertheles we thought it good to send vnto you, for the renewing of the brotherhode and friendship, lest we shulde be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other daies appointed when we offre sacrifices and prayers, as it is mete and convenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles & warres, so that the Kings rounde about vs haue fought against vs,

14 Yet wolde we not be grievous vnto you, nor to other of our cofederates & friends in these warres.

15 For we haue had helpe from heauen, that hathe foccoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and sent them vnto the Romaines, for to renewe the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, coocerning the renewing of our brotherhode.

18 And now ye shal do vs a pleasure to giue vs an answer of these things.

19 And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is founde in writing, that the Spartias and Lewes are brethren, and come out of the generacion of Abraham.

22 And now for somuche as this is come to our knowledge, ye shal do wel, to write vnto vs of your prosperitie.

23 As for vs, we haue writen vnto you, that your cattel and goods are ours, and ours are yours: these things haue we

commanded to be shewed vnto you.

24 Now when Ionathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue the not space to come into his owne countrey.

26 And he sent spies vnto their tetes, which came againe, and tolde him, that they were appointed to come vpon him in the night.

27 Wherefore, whe the sunne was gone downe, Ionathan commanded his men to watche, and to be in armer ready to fight all the night, & sent watchmen rounde about the hoste.

28 But when the aduersaries heard that Ionathan was ready with his men to the battel, they feared, and trembled in their hearts,

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hearts, and kindled fyres in their tentes, and fled away.

Neuertheles Ionathan and his companie knewe it not til the morning: for thei sawe the fyres burning.

Then Ionathan followed vpon them, but he colde not ouertae them: for they were gone ouer the flood Eleutherus.

So Ionathā turned to the Arabiās, which were called Zabedei, and flewe them, and toke their spoile.

He proceeded further also, and came vnto Damafcus, and went through all the country.

But Simon his brother went forthe, and came to Afcalon and to the next holdes, departing vnto Ioppe, and wanne it.

For he heard that they wolde deliuer the holde to them that toke Demetrius parte: wherefore he set a garifon there to kepe it.

After this came Ionathan home, and called the Elders of the people together, and deuifed with them for to buyld vp the strong holdes in Iudea,

And to make the walles of Ierufalem hier, and to make a great mount betwixt the castel and the citie, for to separate it from the citie, that it might be alone, and that men shulde nether bye, nor fel in it.

So they came together to buyld vp the citie: for parte of the wall vpon the broke of the Eift fide was fallen downe, and they repaired it, and called it Caphenatha.

Simon also fet vp Adida in Sephela, & made it strong with gates and barres.

In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had flaine the King Antiochus.

But he was afraied that Ionathan wolde not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kil him: so he departed, and came vnto Bethsan.

Then went Ionathā forthe against him to the battel with fortie thousand chofen men, and came vnto Bethsan.

But when Tryphon sawe that Ionathan came with so great an hoste, he durst not lay hand vpon him,

But receiued him honorably, and commended him vnto all his friends, and gaue him rewardes, and comanded his men of warre to be as obedient vnto him as to him self,

And said vnto Ionathan, Why haft thou caused this people to take fuche traual, feing there is no warre betwe-ne vs?

Therefore send them now home againe, and chuse certeine men to wait vpon thee, and come thou with me to Ptolemais: for I wil giue it thee, with the other strong holdes, and the other garifons, and all them

that haue the charge of the comune affaires: so wil I returne, & departe: for this is the cause of my coming.

Jonathan beleued him, & did as he laid, and sent away his
hofte, which went into the land of Iuda,

And reteined but thre thousand with him, whereof he sent two
thoufand into Ga lile, & one thousand went with him self.

Now affone as Ionathā entred into Ptolemais, they of Ptolemais
fhut the gates, and toke him, and flewe all them with the
fworde, that came in with him.

Then sent Tryphon an hofte of foremen, & horfemen into
Galile, & into the great plaine, to deftroie all Ionathās com
panie.

But when they knewe that Ionathā was taken, and flaine, and
thofe that were with him, they encouraged one another, and
came forthe againft them readie to the battel.

But when thei which followed vpon the, fawe that it was a
matter of life, they turned backe againe.

By this meanes all they came into the land of Iuda peaceably,
and bewailed Jonathan, and them that were with him, and
feared greatly, and all Ifrael made great lamentacion.

For all the heathē that were round about them, foght to
deftroie them.

For they laid, Nowe haue they no captaine, nor anie man to
helpe them: therefore let vs now fight againft them, and roote

out their memorie from amōg men.

CHAP. XIII.

After Ionathan was taken, Simon is chofen captaine. Tryphon, taking his children, and money for the redemption of Ionathan, killeth him and his children. Tryphon killeth Antiochus, and pffiffeth the realme. Demetrius taketh true with Simon. Simon wometh Gaz. He poffiffeth the tower of Sim. He maketh his fome Iohu captaine.

Now when Simō heard that Tryphō gathered a great hofte to come into the land of Iuda, and to deftroie it,

And fawe that the people was in great trembling and feare, he came vp to Ierufalem, and gathered the people together,

And gaue them exhortacion, faying, Ye knowe what great things I, & my brethre, & my fathers houle haue done for y Law, and the Sanctuarie, and the battels, & troubles that we haue fene.

By reafon whereof all my brethren are flaine for Ifraels fake, and I am left alone.

Now therefore God forbide, that I fhulde fpare mine owne life in anie time of trouble: for I am not better then my brethren.

But I wil aduenge my nacion, and the Sanctuarie, and our
wiues, and our children: for all the heathen are gathered to-

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gether to deftroy vs of very malice.

7 In hearing thefe wordes the hearts of the people were kindled,

8 So that they cryed with a loude voyce, fayig, Thou fhalt be our captaine in ftead of Iudas and Ionathan thy brethren.

9 Fight thou our battels, and whatfoeuer thou commandeft vs, we wil do it.

10 ¶ So he gathered all the men of warre, making hafte to finift the walles of Ierufalem, and for trified it rounde about.

11 Then fent he Ionathan the fonne of Abfalomus with a great hofte vnto Ioppe, which droue them out that were therein, & remained there him felf.

12 Tryphon alfo removed from Ptolemais with a great armie, to come into the lad of Iuda, & Ionathá was with him as prifoner.

13 And Simon pitched his tentes at Addidis vpon the open plaine.

14 But when Tryphon knewe that Simon ftode vp in ftead of his brother Ionathan, & that he wolde fight againft him, he fent meffengers vnto him, faying,

15 Where as we haue kept Ionathá thy brother, it is for money that he is owing in the Kings account cōcetning the bufines that he had in hand.

16 Wherefore fend now an hudreth talents of filuer, & his two fonnes for hoftages, y when he is letten forthe, he wil not turne from vs, and we wil fend him againe.

17 Neuertheles Simó kntwe that he diffem bled in his wordes, yet commanded he the money and children to be deliucred vnto him, left he fhulde be in greater hatred of the people of Ifrael.

18 Who might haue faid, Because he fent him not the money and the children, therefore is Jonathan dead.

19 So he fent the children and an hundreth talents: but he diffembled, and wolde not let Jonathan go.

20 ¶ Afterwarde came Tryphon into the land to deftroie it, & went rounde about by the way, that leadeth vnto Adora: but wherefoeuer thei went, thether went Simó and his hofte.

21 Now they that were in the caftel, fent meffengers vnto Tryphon, that he fhulde make hafte to come by the wilderness, & to fend them vitailles.

22 So Tryphon made readie all his horfe-men: but the fame night fell a very great fnowe, fo that he came not, because of

the fnowe: but he removed and went into the countrey of Galaad.

23 And when he came nere to Baframa, he flewe Ionathan and he was buryed there.

24 So Tryphon returned, & went into his owne land.

25 ¶ Then fent Simon to take the bones of Ionathan his brother, & they buryed him

in Modin his fathers cities.

26 And all Ifrael bewailed him with great lamëracion, & mourned for him veric lōg.

27 And Simon made vpon the fepulchre of his father & his brethren, a buylding high to loke vnto, of hewen ftone behinde and before,

28 And fet vp feuen pillers vpon it, one a-gainft another, for his father, his mother, and foure brethren,

29 And fet great pillers round about them, and fet armes vpon the pillers for a perpetual memorie, and carued fhippes befi-de the armes, that they might be fene of men failing in the fea.

30 This fepulchre which he made at Modin, ftandeth yet vnto this day.

31 ¶ Now as Tryphon wēt forthe with the yong King
Antiochus, he flewe him traiteroufly,

32 And reigned in his ftead, and crowned him felf King of
Afia, and broght a great plague vpon the land.

33 Simon alfo buylte vp the caftels of Iudea, and compaffed
them about with high towers, & great walles, euen with
towers, and gates and barres, and laid vp vitailles in the ftrong
holdes.

34 Moreouer Simon chofe certeine men and fent them to King
Demetrius, that he wolde difcharge the lad: for all Tryphons
doings were robberies.

35 Whereupon Demetrius the King answered him, and wrote
vnto him after this maner,

36 D E M E T R I V S the King vnto Simon the high Prieft,
and the friend of Kings, and to the Elders and to the nation of
the Iewes fendeth grcting.

37 The golden crowne, and 'precious ftone that ye fent vnto vs,
haue we receiued, and are readie to make a ftedf aft peace with
you, and to write vnto the officers, to release you of the things
wherein we made you fre.

38 So the things that we haue granted you, fhalbe ftable: the
ftrong holdes which ye haue buylded, fhalbe your owne.

39 Also we forgieue the ouerfights, and fautes cōmitted vnto this day, and the crowne taxe that ye oght vs: and where as was anie other tribute in Ierufalem, it shalbe now no tribute.

40 And they that are mete among you to be writen with our men, let them be writē vp, that there may be peace be owne vs.

41 Thus the yoke of the heathē was takē frō Ifrael in the hundreth, & feuentie yere.

42 And the people of Ifrael began to write in their letters, & publike infruments, IN THE FIRST yere of Simó, the high and chief Priest, gouernout, and prince of the Iewes.

Infeph Anti. 13 chap 10.

Or, Eifor, m. bandwic teria Orchy Bihara or habra.

43 In

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43 In those dayes Simon camped against Gaza, and besieged it rounde about, where he set vp an engine of warre, and approached nere the citie, and bet a towr, and toke it.

44 So thei that were in the engine, leapt into the citie, and there was great trouble in the citie,

45 In so much that the people of the citie rent their clothes,
and climbed vp vpon the walles with their wiues, and children,
and cryed with a loude voyce, beseeching Simon to grant them
peace, saying,

46 Deale not with vs according to our wickednes, but
according to thy mercie.

47 Then Simon pitied them, and wolde fight no more against
them, but put them out of the citie, and censed the houses,
wherein the idoles were, and so entred thereunto with palmes
and thanksgiving.

48 So when he had cast all the filthines out, he set fuche man
in it as kept the Law, and fortified it, and buylded there a
dwelling place for him self.

49 Now, when they in the castel at Ierufalem were kept, that
they colde not come forth nor go into the coftrey, nether bye
nor fel, they were very hungrie, and manie of them were
famished to death,

50 In so much that they besoght Simon to make peace with
them: which he granted them, and put them out from thence,
and censed the castel from filthines.

51 And vpon the thre, and twentie day of the seconde moneth
in the hudgeth, seuctie and one yere, they entred into it with
thanksgiving, and branches of palme trees, and with harpes,

and with cymbales, and with violes, and with pfalmes, and songs, becaufe the great enemie of Israel was ouercome.

52 And he ordeined that the fame day shulde be kept euerie yere with gladnes.

53 And he fortified the mount of the Teple that was beside the castel where he dwelt him self with his companie.

54 Simon also seing that Iohn his sonne was now a ma, he made him captaine of all the hostes, & caused him to dwell in Gazaris.

CHAP. XIII.

Demetrius is ouercome of Arfaces. 11 Simon being captaine, there is great quietnes in Israel. 12 The covenants of friendship with the Romans, and with the people of Sparta is renewed.

1 N the hundreth, seuntie and two yere gathered King Demetrius his hoste, & departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arfaces the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him aliue.

3 So he went, and ouercame the armie of

Demetrius, and toke him, and broght him to Arfaces, which kept him in warde.

4 Thus all the land of Iuda was in rest, so long as Simon liued: for he foght the welth of his nacion: therefore were they glad to haue him for their ruler, and to do him worship alway.

5 Simon also wanne the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countreis.

7 He gathered vp manie of their people that were prisoners, and he had the dominion of Gazaris, and Beth-sura, and the castel, which he censed from filthines, & there was no man that resisted him,

8 So that euerie man tilled his ground in peace, and the land gaue her trutes, & the trees gaue their frute.

9 The Elders fate in the opé places, & consulted altogether for the commune welth, and the yong me were honorably clothed and armed.

10 He prouided vitales for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the worlde.

11 He made peace thorow out the land, and Israel had perice mirth and ioye.

12 For euerie ma fate vnder his vine, & the fig trees, & there was no man to fray them.

13 There was none in the land to fight against them: for then the Kings were ouercome.

14 He helped all those that were in aduersitie among his people: he was diligent to se the Law kept, and he toke away the vngodlie, and wicked.

15 He beautified the Sactuarie, and encreased the vessels of the Temple.

16 Whe the Romains heard, and the Spartians had knowledge, that Ionathan was dead, they were very forie.

17 But whe they heard, that Simon his brother was made high Priest in his steade, & how he had wonne the land againe with the cities in it,

18 They wrote vnto him in tables of brass, to renewe the friendship, and bonde of loue, which they had made with Iudas & Ionathan his brethren.

19 Which writings were red before the congregation at Ierufalem, and this is the copie of the letters that the Spartias sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glorie

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& honour, we were glad of their coming,

21 And haue regisfited their ambaffage in y publike recordes in this maner, Numenius the fonne of Antiochus, and Antipater the fonne of Iafon the Iewes ambaffadours ca- me vnto vs, to renewe amitie with vs.

23 And it pleafed the people, that the men fhulde be honorably intreated, and that the copie of their ambaffage fhulde be regiftred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the fame was fent to Simon the chief Priest.

24 After this Simon fent Numenius to Ro- me, with a great fhield of golde of a thou- fand pounce weight, to cofirme the friéd- fhup with them.

25 Which when the people vnderftode, thei faid, What thanks fhall we recompense again vnto Simon and his children?

26 For he and his brethren, and the houle of his father haue ftablished Ifrael, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of braffe, and fet it vpo pillers in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth Elul in the hundred, feuentie and two yere, in the thirde yere of Simon the high Priest.

28 In Saramel in the great colgregation of the Priests, and of the people, and of the gouernours of the nacion, and of the Elders of the countrei, we wolde signifie vn- to you, y manie battels haue bene foghten in our country.

29 Wherein Simon the sonne of Matta- thias (come of the children of Iareb) and his brethren put them selues in dager, and refifted the enemies of their nacion, that their Sanctuarie, and Law might be main- teined, & did their nacion great honour.

30 For Ionathan gathered his nacion toge- ther, and became their high Priest, and is laid with his people.

31 After that wolde their enemies haue in- uaded their country, and deftroyed their land, and lay their hands on their San- ctuarie.

32 Then Simo refifted them, & foght for his nacion, and spent much of his owne sub- stance, and armed the valiant men of his nacion, and gaue them wages.

33 He fortified also the cities of Iudea, and Beth-fura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lyeth vpo the sea, and Gazara that bordreth vpon Azotus (where the enemies dwelt afore) and

there he placed Iewes, and furnished them with thigs necessarie for the repara-

tion thereof.

35 Now when the people sawe the faithfulness of Simon, and to what glorie he thought to bring his nacion vnto, they made him their gouernour, and the chief Priest, because he had done all these things, and for the vprighnes, and fidelitie that he had kept to his nacion, and that fought by all meanes to exalte his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Daud at Ierusalem, where they had made them a castel, out of the which they wēt, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land, and citie, and raised vp the walles of Ierusalem.

38 And King Demetrius confirmed him in his high priefthode for these causes,

39 And made him one of his friēds, and gaue him great honour.

40 For it was reported that the Romaines called the Iewes their friends, and conferred, & that they honorably received Simons ambassadours,

41 And that the Iewes, & Priests consented, that Simon should be their prince, & high Priest perpetually, till God raised up the true Prophet,

42 And that he should be their captain, and have the charge of the Sanctuary, and so set men over the works, and over the country, and over the weapons, and over the fortresses, and that should make provision for the holy things,

43 And that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear a gold,

44 And that it should not be lawful for any of the people or Priests to break any of these things, or to withstand his words, or to call any congregation in the country without him, or be clothed in purple, or wear a collar of gold:

45 And if any did contrary to these things or break any of them, he should be punished.

46 So it pleased all the people to agree that it should be done to Simon according unto these words.

47 Simon also accepted it, and was content to be the high Priest, and the capitaine, & the prince of the Iewes, and of the Priests, and to be the chief of all.

48 And they commanded to set vp this writing in tables of braffe, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And

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49 And that a copie of the same shulde be laied vp in the treasurie, that Simon and his sonnes might haue it.

CHAP. XV.

2 Antiochus maketh a couenant of friendship with Simſi 11 Tryphon u purſued. 12 The Romans write lettres vnto Kings and nacion on the defence of the Lewes. 27 Antiochus reſſing the helpe that Simon ſent him, breaketh his couenant.

1 M O couer King Antiochus the ſonne of Demetrius ſent lettres from the yles of the ſea vnto Simon the Priest, and

prince of the Lewes, and to all the nacion,

2 Csteining these wordes, ANTIOCHVS the King vnto Simon the great Priest, & to the nacion of the Lewes fendeth gretig.

3 For so muche as certeine pestilent men haue vsurped fy kingdome of our fathers, I am purposed to chalenge the realme againe, and to reftore it to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,

4 That I may go thorowe the countrey, & be aduenged of them, which haue destroued our countrey, and waisted manie cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitours haue discharged thee, and all the pafmnts, whereof they haue releafed thee.

6 And I giue thee leaue to coyne money of thine owne stampe within thy countrey,

7 And that Ierufalem, and the Sanctuarie be fie, and that all the weapons, that thou hast prepared, and the forteresses, which thou hast buylded, & kepest in thine hafs, shalbe thine.

8 And all that is due vnto the King, and all that shalbe due vnto fy King, I forgive it thee, from this time forth for euermore.

9 And when we haue obtained our kingdome, we wil giue thee, & thy nacion & the Temple great honour, so that your honor

fhallbe knowen thorowe out the worlde.

10 In the hüdreth, feuentie & foure yere, went Antiochus vnto his fathers land, and all the bandes came together vnto him, fo that fewe were left with Tryphon.

11 So the King Antiochus purfued him, but he fled and came to Dora, which lyeth by the fea fide.

12 For he fawe that troubles were towarde him, and that the armie had forfaken him.

13 Then camped Antiochus againft Dora with an hundeeth and twentie thoufand fighting men, and eight thoufand horfemen.

14 So he compaffed the citie about, and the fhippes came by the fea. Thus they preffed the citie by land, & by fea, in fo much that thei fuffered no man to go in nor out.

15 In the meane feafon came Numenius, and his companie from Rome, hauing lettres writen vnto the Kings and countreis, wherein w. re contained thefe wordes,

16 LVCIVS THE Conful of Rome vnto King Ptolemeus fendeth gretig.

17 The ambaffadours of fy Lewes are come vnto vs as our friends and confederates from Simon the hie Prieft, and from the people of the Lewes to renue friendfhip, and the bonde of loue,

18 Who haue broght a fhield of golde weying a thoufand pounde.

19 Wherefore we thought it good to write vnto the Kings and countreis, that they fhulde not go about to hurt them, nor to fight againft them, nor their cities, nor their countreie, nether to mainteine their enemies againft them.

20 And we were content to receiue of them the fhield.

21 If therefore there be anie peftiler felowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he maye punifh them according to their owne Law.

22 The fame things were writen to Demetrius the King, and to Attalus, and to Arathes and to Arfaces,

23 And to all countreis, as Samfpames, and to them of Sparta, and to Delus, and to Mindus and to Sicion, and to Caria, and to Samos, and to Pamphylia, and to Lycra, and to Halicarnasus, and to Rhodus, and to Phafelis, and to Cos, and to Siden, and to Corryna, and to Gndon, and to Cyprus, and to Cyrene.

24 And they fent a copie of them to Simon the hie Priest.

25 So Antiochus the King caped againft Dora the feconde time euer readie to take it, and made diuers engins of warre, and kept Tryphon in, that he colde nether go in nor out.

26 The Simon sent him two thousand chosen men to help him with silver & gold, and much furniture.

27 Nevertheless, he would not receive them, but brake all the covenant, which he had made with him afore, and withdrew him self from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withhold Ioppe, and Gazara with the castle that is at Ierusalem, the citie of my realme,

29 Whole borders ye haue destroyed and done great hurt in the land, and haue the gouernement of many places of my kingdome.

30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the

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borders of Iudea,

Or els giue me for them five hundred talents of silver, and for the harme that ye haue done, and for the tributes of the places

other fiue hundreth talents: if not, we wil come, and fight against you.

So Athenobius the Kings friend came to Ierusalem, & when he sawe the honour of Simon, and the cubbert of golde and filuer plate, and so great preparacion, he was astonished, and tolde him the Kings message.

Then answered Simon, and said vnto him, We haue nether taken other mens lads, nor withholden that which apperteineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certeine time.

But when we had occasion, we recouered the inheritance of our fathers.

And whereas thou requirest Ioppe and Gazara, they did great harme to our people, and through our countrey, yet wil we giue an hundreth talents for them. But Athenobius answered him not one worde,

But turned againe angrie vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had fene: and the King was veric angrie.

In the meane time fled Tryphon by Ihippe vnto Orthofias.

Then the King made Cendebeus captaine of the sea coast, and gaue him baides of foremen and horfemen,

And comanded him to remoue fy hofte rowarde Iudea, and to buylde vp Cedron, & to fortifie the gates, & to warre against the people: but fy King purftied Tryphon.

So Cendebeus came vnto Iamnia, and began to vex the people, and to inuade Iudea, and to take the people prifoners, & to flay them.

And he buylte vp Cedron, where he fet horfemen and garfions, that they might make outrodes by the waies of Iudea, as the King had commanded him.

CHAP. XVI.

Cendebeus the captaine of Antiochus hofte is put to fight by the fonnes of Simon. 1) Ptolemeus the fonne of Abubus killeth Simon and his two fonnes at a banket. 2) Iohn killeth them that lye in waste for his life.

I Hen came Iohn vp from Gazara, & tolde Simon his father, what Cendebeus had done.

So Simon called two of his eldest fonnes, Iudas and Iohn, and laide vnto them, I, and my brethren, and my fathers houle, haue euer from our youth vnto this day foghte against fy enemies of Israel, & the matters haue had good fuceffe vnder our hands, & we haue deliuered Israel often times.

But I am now olde, & ye by Gods mercie are of a sufficient age: be ye therefore in stead

of me, & my brother, & go forthe & fight for our nacion, & the helpe of heauen be with you.

So he chofe twentie thoufand fighting men of the countrey with the horfemen, which went for the against Cendebeus, & refted at Modin.

In the morning thei arofe, and went into the plaine field: & beholde, a mightie great hofte came against them bothe of foreme, & horfeme: but there was a riuier betwixt them.

And Iohn ranged his armie ouer against him, and when he fawe that the people was afrayed to go ouer the riuier, he went ouer firft him felf, and the men feing him, paffed through after him.

Then he deuided his men, & fet the horfemen in the middes of the f. temen.

For their enemies horfemen were verie manie: but when thei blewe the trumpets, Cendebeus fled with his hofte, whereof manie were flayne, & the remnant gate them to the fortrefse.

Then was Iudas Iohns brother wounded: but Iohn followed after them, til he came to Cedron, which Cendebeus had buylt.

Alfo thei fled vnto the rowres, that were in the fields of Azotus, and chofe did Iohn burne with fyrethus were there flaine two thoufand me of them: fo he returned peaceably into the land of Iuda.

Now in the field of Iericho was Ptolemeus the fonne of Abubus made captaine, and he had abundance of filuer and golde.

(For he had married the daughter of the hie Prifet.)

Therefore he waxed proude in his minde, and thought to rule the land, & thought to flay Simon and his fonnes by deceit.

Now as Simon went about thorowe the cities of the countrey, & ftudied carefully for them, he came downe to Iericho with Matrathias, and Iudas his fonnes in the hundreth, feuentie & feuen yere, in the eleuenth moneth, which is the moneth Sabat.

The fhe fonne of Abubus receiued them by treafon into a little holde, called Dochus, which he had buylte, where he made them a great banket, and had hid men there.

So when Simon and his fonnes had made good chere, Ptolemeus ftode vp with his men, and toke their weapons, and entred in to Simon in the banket houfe, and flewe him with his two fonnes, and certeine of his feruants.

Whereby he committed a great vilenie, and recompensed euil for good.

Then wrote Ptolemeus thfe things and fent to the King, that he might find him an hofte to helpe him, & fo wolde deliuer him the countrey with the cities.

He

On, complains according.

Apocrypha.

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He sent other men also vnto Gazara, to take John, and sent letters vnto the captaines to come to him, and he wolde giue the silver, and golde and rewardes. And to Ierusalem he sent other to take it, and the mountaine of the Temple. But one ranne before, and tolde John in Gazara, that his father, and his brethren were slain, and that Ptolemeus had sent to slay him. When he heard this, he was fore aftoni-

shed, & laid hands of them that were come to slay him, and sleewe them: for he knewe that they went about to kill him. Cocerning other things of John, boche of his warres, and of his noble acts (wherein he behaved him self manfully) of the buylding of walles which he made, and other of his dedes, Beholde, they are written in the chroni-nicles of his priesthode, fro the time, that he was made high Priest after his father.

THE SECONDE BO

ke of the Maccabees.

CHAP. I.

An epistle of the Iewes that dwelt at Ierusalem, sent once them that dwelt in Egypt, where they exhorte them to give thanks for the death of Antochus. 19 of the fyre that was hid in the pette. 24 The prayer of Nemias. The brethren the Iewes, which be at Ierusalem, & they y are in the country of Iudea, vnto y brethren the Iewes, that are thoreout Egypt, send salu-tation, and profferite. God be gracious vnto you and remember his couenant made with Abraham, and Isaac, and Jacob his faithful seruants, And giue you all an heart, to worship him, and to do his wil with a whole heart and with a willing mind, And open your hearts in his Law, and commandements, and send you peace, And he are your prayers, and be reconci-led with you, and neuer forfake you in time of trouble. Thus now we praye here for you. When Demetrius reigned, in the hundredth, threfore and nine yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in thofe yeres, after that Iason, and his companie departed out of the holie land and kingdome, And burnt the porche, and shed innocent blood. Then we praid vnto the Lord, and were heard: we offred sacrifices and fine floure, and lighted the lampes, and fet for the the bread. Now therefore kepe ye the dayes of the feast of the Tabernacles in the moneth Challeu. In the hundredth,

fourfere and eight yere, the people that was at Ierusalem, and in Iudea, and the counsel and Iudas, vnto Aristobulus King Ptolemeus master, which is of the flocke of the announced Priests, & to the Iewes that are in Egypt, fendeth greing and helth. In fo moche as God hathe deliuered vs from great perils, we thake him highly, as thoghe we had ouercome the King. For he broght them into Persia by hea- pes, that foght against the holie citie. For albeit the captaine, and the armie, that was with him, femed inuncible, yet they were slain in the temple of Nanea, by the difceit of Nanea Priests. For Antiochus, as thoghe he wolde dwell with her, came thether, he, and his friends with him, to receive money under the title of a dowrie. But when the Priests of Nanea had laid it forthe, and he was entred with a finale companie within the Temple, they shut the Temple, when Antiochus was come in. And by opening a priuie dore of the vaute, they cast stones, as it were thunder, vpon the captaine & his, and hauing bru-fed them in pieces, they cut of their heads & threwe the to thofe that were without. God be blessed in all things, which hathe deliuered vp the wicked. Whereas we are now purpofed to kepe y purification of the Teple vpon the fiue & twete day of y moneth Challeu, we thought it neceffare to certifie you thereof, y ye alfo might kepe the feast of y Tabernacles, & of the fyre which was given vs when Nce mias offred sacrifice, after y he had buylt the Temple, and the altar. For whe as our fathers were led away vnto Persia, y Priests, which foght the honor of God, toke the

fyre of the altar priuely, and hid it in an hollow pit, which was drie & 10.2. in y bottom, & therein they kept it, fo that the place was vnknown vnto euerie ma. Now after manie yeres when it pleased God that Nemias shulde be sent from the King of Persia, he fene of y pofteritie of Zzzz.ii.

II. Maccabees.

those Priests, which had hid it to fetch the fyre, and as they colde vs, they founde no fyre, but thicke water.

21 Then commanded he them to draweit vp, and to bring it: and when the things apperteinig to the sacrifices were broght, Neemias commanded the Priests to sprin kle the wood, and the things laid thereup o with water.

22 When this was done, and the time came that the sunne thone, which afore was hid in the cloude, there was a great fyre kindled, so that euerie man marueiled.

23 Now the Priests, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art fearful, and strong, & righteous, and merciful, and the onelie and gracious King,

25 Onely liberal, onely iuste and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receive the sacrifice for thy whole people of Israel, and preferue thine owne porcion, and sanctifie it.

27 Gather those together, that are scattered from viz: deliuer them that serue among the heathen: Ioke vpon them which are

despised, and abhorred, that the heathen may knowe that thou art our God.

28 Punish them that oppresse vs, and with pride do vs wrong.

29 Plant thy people againe in thine holie place *as Moyses harhe spoken.

30 And the Priests sang psalmes thereunto.

31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which whe it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 So when this matter was known, it was tolde the King of Persia, that in the place where the Priests, which were led away, had hid fyre, there appeared water, wherewith Neemias and his companie had purified the sacrifices.

34 The King tryed out the thing, and closed the place about, and made it holie.

35 And to them that the King favoured, he gaue and bestowed manie gifts.

36 And Neemias called the same place Ephthar, which is to say, purification: but manie men call it Nephthar.

CHAP. II.

a How Ieremia had the tabernacle, the Arke, and the altar in the bil. 23 Of the five bales of Latin contained in one.

b It is founde also in the writings of Ieremias the Prophet, that he comman-

ded them, which were caried away, to take fyre, as was declared, & as the Prophet commanded the that were led into capitulite,

2 * Giuing them a Law that they shulde baruc. not forget the commandemets of y Lord, & that they shulde not erre in their mindes, when they sawe images of golde and siluer, with their ornaments.

3 These and suche other things commanded he them, and exhorted them that they shuld not let y Law go out of their hearts.

4 It is writen also, how the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and follow him: & when he came vp into y mountaine where Moyses went vp, *and sawe the heritage of God,

5 Ieremias went for the, and founde an hollowe caue, wherein he laid the Tabernacle, and the Arke, and the altar of incense, and so stopped the dore.

6 And there came certeine of those that followed him, to marke the place: but they colde not finde it.

7 Which when Ieremias perceived, he reprovued them, saying, As for that place, it shalbe unknown, vntil the time that God gather his people together againe, & that mercie be shewed.

8 The shal the Lord shewe the these things, and the manestie of the Lord shal appeare and the cloude also, as it was shewed vnder Moyses, and as*when Salomó desired, that the place might be honorably sanctified.

9 For it is manifest that he, being a wife man, offered the sacrifice of dedication, and consecration of the Temple.

10 *And as when Moyses prayed vnto the Lord, the fyre came downe from heaué, & consumed the sacrifice: so, when Salomon prayed, the fyre came downe fro heauen, and consumed the burnt offering.*

11 And Moyses said, Because the sinoffring was not eaten, therefore is it consumed.

12 So Salomon kept those eight days.

13 These things also are declared in the writings, and registers of Neemias, and how he made a librarie, and how he gathered the actes of the Kings, & of the Prophets, and the actes of David, and the epistles of the Kings concerning the holie gifts.

14 Even so Iudas also gathered all things that came to pass by the warres that were among vs, which things we haue.

15 Wherefore if ye haue nede thereof, send some to fetch them vnto you.

16 Where as we then are about to celebrate the purification, we haue writen vnto you, and ye shal do wel, if ye kepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all & the kingdoms, & the priest-hode,

Baruc.4

Deu 34.

1. King.1

2. chro.6,

Leu. 9.2. 6. 10,16.

2. Chro.:

Or, Neph.

Apocrypha.

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Deu.10,5.

hode, and the Sanctuarie,

18 As he promised in the Law, will shortly have mercy vpo vs, & gather vs together from under the heaven into his holie place: for he hathe faued vs from great perils, and hathe clenfied the place. As concerning Iudas Maccabeus, & his brethren, the purification of the great Tfeple, and the dedication of the altar, And the warres against Antiochus Epiphanes, and Eupator his fonne, And the manifeft fignes, that came fro heauen vnto thofe, which manfully fto de for the Iewes religio: (for thoghthey were but fewe, yet they rane through whole coftreis, and purfued the barbarous armies, And repaired the Tfeple that was renoumed thorow out all the worlde, and deliuered the citie, and eftablifhed the Lawes, that were like to be abolifhed, becaufe the Lord was merciful vnto the w all lenitie) We wil afflay to abh. idge in one volume thofe things, that Iafon the Cyrenean hathe declared in fiue bokes. For confidering the wonderful nomber, & the difficultie that thei haue that wolde be occupied in the rehearfal of ftories, becaufe of the diuerfitie of the mattes, We haue indeuored, that they that wolde read, might haue pleafure, and that thei which are ftudious, might eafily kepe them in memorie, & that whofoeuer read them, might haue profite. 26 Therefore to vs that haue taken in hand this great labour, it was no cafe thing to make this abbridgement, but required both the

fewer, and watching. Like as he that maketh a feaft, & feareth other mens commoditie, hathe no female labour: fo we alfo for manie mens fakes are verie wel content to undertake this great labour. Leauing to the autor the exact diligence of euerie particular, we wil labour to go forward according to the prefcript order of an abbridgement. For as he that wil buyde a newe houfe, muft prouide for the whole buylding, but he that feteth out y plat or goeth about to painte it, feareth but onely what is comfie for the decking thereof: 30 Euen fo I thinke for vs, that it apperteineth to the firft writer of a ftorie to enter depely into it, and to make mencion of all things, and to be curious in euerie parte. But it is permitted to him that wil fhorten it, to vfe fewe wordes, and to auoyde thofe things that are curious therein. Here then wil we beginne the ftorie, adding thus muche to our former wordes, that it is but a foolifh thing to abonde in wordes before the ftorie, and to be fhorte in the ftorie.

CHAP. III.

2 Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon vittereth what treafure is in the Temple. 7 Heliodorus is fente to take them away. 26 He is ftricken of God and healed as the prayer of Onias.

What time as the holy citie was inhabited with all peace, and when the Lawes were very wel kept, becaufe of the godlines

of Onias the hie Priest, and hatred of wickednes, It came to paffe that euen the Kings did honour the place, and garnished the Temple with great giftes. In fo much that Seleuchus King of Asia of his owne rentes, bare all the costes belonging to the seruice of the sacrifices. But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie. And whe he colde not ouercome Onias, he gate him to Apollonius the sonne of Thrafeas, which then was gouernour of Coelofyria and Phenice, And tolde him that the treasurie in Ierufale was full of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into y Kings hands. Now whe Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement, to bring him the foresaid money. 8 Immediately Heliodorus toke his iourney as though he wolde visite the cities of Coelofyria & Phenice, but in effect to fulfil the Kings purpose. So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, & shewed the cause of his coming, and asked if these things were so in dede. Then the hie Priest tolde him that there were fuche things laide vp by y widdowes and fatherles, And that a certeine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported,

and that in all there were but foure hundredth talents of filuer,
and two hundredth of golde, And that it were altogether
vnpossible to do this wrong to them that had committed it of
truft to the holines of the place and Temple, which is honored
thorowe the whole worlde for holines & integritie. But
Heliodorus becaufe of the Kings co mandemet giuen him, faid
that in any wife it muft be brought into y Kings treafurie.

Zzzz. iii.

Virtue of the prouifion.

II. Maccabees.

14 So he appointed a day, and went into take order for these
things: then there was no smale grief thorn out the whole citie.

15 For y Priests fell downe before the altar in the Priests
garments, and called vnto heauen vpon him which had made a
Law concerning things giuen to be kept, that they shulde be
safely preferued for suche as had committed them to be kept.

16 Then thei that looked the high Priest in the face, were
woundgd in their heart: for his countenance, and the changing
of his colour declared the forowe of his minde.

17 The man was so wrapped in feare & trebling of the bodie,
that it was manifest to the that looked vpon him, what forowe
he had in his heart.

18 Others also came out of their houses by heapes vnto the comune prayer, because y place was like to come vnto contempt.

19 And the women, girt with skeeloth vnder their breastes, filled the streets, and the virgines that were kept in, ranne some to the gates and some to the walles, & others looked out of the windowes.

20 And all helde vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to se the multitude that fell downe of all fortes, and the expectation of the high Priest being in suche anguish.

22 Therefore thei called vpo the almightie Lord that he wolde kepe safe and sure the things, which were layed vp for those that had deliuered them.

23 Neuertheles, the thing y Heliodorus was determined to do, that did he performe.

24 And as he & his souldiers were now there present by the treasurie, he that is the Lord of the spirits, & of all power, shewed a great vision, so that all thei which presumed to come with him, were astonished at the power of God, and fell into feare, and trembling.

25 For there appeared vnto them an horse with a terrible ma
sitting vpon him, mofte richely barbed, and he ranne fiercely,
and smote at Heliodorus with his fore fete, & it semed that he
that fate vpon the horse, had harnes of golde.

26 Moreover, there appeared two yong me, notable in strength,
excellent in beautie, and comelie in apparel, which stode by
him on ether side, and scourged him continually, and gaue him
manie fore stripes.

27 And Heliodorus fel suddenly vnto the grounde, and was
couered with great darkenes: but they that were with him, toke
him vp, and put him in a litter.

28 Thus he that came with so great copanie, & manie souldiers
into y said treasurie, was borne out: for he colde not helpe him
self with his weapons.

29 So they did knowe the power of God manifestly, but he was
domme by the power of God, and lay destitute of all hope and
helth.

30 And they praised the Lord that had honored his owne place:
for the Teple which a little afore was ful of feare and trouble,
when the almightie Lord appeared, was filled with ioye and
gladnes.

31 Then streight wayes certeine of Heliodorus friends prayed
Onias, that he wolde call vpo the mofte High to grant him his

life, which lay readie to giue vp the golfe.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euil, he offered a sacrifice for the helth of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stode beside Heliodorus, saying, Giue Onias y hie Priest great thanks: for his sake hath the Lord granted thee thy life.

34 And seing that thou hast bene scourged fro heauen, declare vnto all me the mightie power of God: & when they had spoke these wordes, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, & went againe with his hoste to the King.

36 Then testified he vnto euerie man of the great workes of God that he had sene with his eyes.

37 And when the King asked Heliodorus, who were mete to be sent yet once againe to Jerusalem, he said,

38 If thou hast anie enemy or traitor, send him therber, & thou shalt receiue him wel scourged, if he escape with his life: for in that place, no double, there is a special power of God.

39 For he that dwelleth in heauen, hath his eye on y place, and defendeth it, & he beateth & destroyeth the that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

CHAP. XIII.

1 Simon reporteth euil of Onias. 2 Iafin obstineth the office of the hie Priest by corrupting the King. 23 And was by Menelaur defrauded by like bribing. 24 Onias is flayne traitorously by Andronicus.

1 His Simon now, of whome we spake afore, being a bewraier of the money and of his owne natural countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, and had bene the inuenter of the euil.

2 Thus was he bolde to call him a traitorur that was so beneficial to the citie, and a defender of his nation, and so zealous of the Lawes.

3 But

Apocrypha.

3 But when his malice increased so farre, that thorow one that belonged to Simon, murthers were committed,

4 Onias considering the danger of this contention, & that Apollonius as he that was the gouernour of Coelofyris and Pheni- ce, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the commune welth both priuately and publicly.

6 For he sawe it was not possible except the King toke order to quiet the matters, and that Simon wolde not Icaue of his folie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, toke the kingdom, Iason the brother of Onias labored by unlawful meanes to be his Priest.

8 For he came vnto the King, and promised him three hundredth and three score talents of siluer, and of another rente, fourefcore talents.

9 Besides this he promised him an hundredth and fifrie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they wolde name them of Ierusalem Antiochians.

10 The which thing when the King had granted, & he had gotten the superioritie, he began immediatly to drawe his

kinsme to the cultomes of the Gentiles,

11 And abolished y friendlie priuiledges of the Kings, that the Iewes had set vp by John, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes & policies, & brought vp newe statutes, and contrarie to the Lawe.

12 For he presumed to buylde a place of exercise vnder the castel, & brought the chief yong men vnder his subjection, and made them weare 'hattes.

13 So there began a great desire to follow the maners of the Gentiles, and they toke vp the factions of strange nacions by the exceeding wickednes of Iason, not the his Priest, but the vngodlie persone,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expenses at the playe a after the casting of the stone.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgreffe

against the Lawes of God, but the time following shal declare these things.

18 Now when the games that were vsed euerie fiue yere, were plaide at Tyrus, the King being present,

19 This wicked Iason sent from Ierusalem men to loke vpon them, as though they had bene Antiochians, & broght thre hundredth drachmes of siluer for a sacrifice to Hercules: albeit they that caryed them, desired they might not be bestowed on the sacrifice (because it was not comelie) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that broght them, they were giuen to the making of galleis.

21 Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceived that he was euil affectioned toward his affaires, he fought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where he was honorably receiued of Iason, and of the citie, & was broght in with torch light, & with great showings, and so he went with his hoste vnto Phenice.

23 Thre yere afterwards Iason sent Mene- laus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memorial.

24 But he, being commended to the King, magnified him for the appearance of his power, & turned the priesthode vnto him self: for he gaue thre hundredth talents of siluer more then Iason.

25 So he gate the Kings' letters patentes, al- beit he had nothing in him self worthie of the his priesthode, but bare the stomacke of a cruel tyrant, and the wrath of a wil- de beast.

26 The Iason, which had disceiued his ow- ne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he toke none order for it, albeit Sostratus y ruler of the castel required it.

28 For vnto him appertained the gathering of y cultomes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysima- chus in his stead in the priesthode, and So- stratus left Crates which was gouernour of the Cyprians.

30 Whiles these things were in doing, the Tharsians and they of Mallot made insur- rection, because they were giue to the Kings concubine called Antiochis.

Zzzz. iii.

We, that he was de verne the, de precipice that were at Ierusalem, long among them

We, before in sign of manu- nes at the Gen- iles did.

a This game was to crye thrigh by ca- ting a stone y had an hole in the middes, or a piece of met tal.

We, commend ments.

II. Maccabees.

31 Then came the King in all haste, to appease the busines, leaving Andronicus a man of autoritie to be his lieutenant.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certeine vessels of gold out of the Temple, and gave certeine of them to Andronicus: and some he solde at Tyrus & in the cities thereby.

33 Which when Onias knew of a surette, he reprobued him, and withdrew him self into a Sactuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus a parte, prayed him to slay Onias: so whe he came to Onias, he consoled him craftily, giving him his right hand with an othe: (howbeit he suspect him, & perswaded him to come out of the Sanctuarie) so he slewe him incontinently without any regarde of righteousness.

35 For the which cause not only the Iewes, but many other nations also were grieved, and toke it heavily for the unrighteous death of this man.

36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certeine of the Grekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with angre, he toke away Andronicus garment of purple, and rent his clothes, and commanded him to be led through out the citie, and in the same place where he had committed the wickedness against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserved.

39 ¶ Now when Lysimachus had done many wicked dedes in the citie through the counsel of Menelaus, and the brute was

spread abroad, & multitude gathered them together against
Lysimachus: for he had carved out now much vessel of gold.

40 And when the people arose, & were full of anger,
Lysimachus armed about three thousand, & began to use
unlawful power, a certain tyrant being their captain, who was
no less decayed in wit than in age.

41 But when they understood the purpose of Lysimachus, some
gathered stones, some great clubs, and some cast handfuls of
dust, which lay by, upon Lysimachus men, and those that
muzzed them.

42 Whereby many of them were wounded, some were slain,
and all the other chased away: but the wicked Church robber
himself they killed besides the treasure.

43 For these causes an accusation was laid against Menelaus.

44 And when the King came to Tyre, three men sent from the
Senate pleaded the cause before him.

45 But Menelaus, being now convinced, promised to
Ptolemy the sum of Dorymenes much money, if he would
persuade the King.

46 So Ptolemy went to the King into a court, where as he
was to counsel himself, & turned the Kings mind.

47 In so much that he discharged Menelaus from the accusations (notwithstanding he was the cause of all mischief) and condoned those poore men to death, which if they had tolde their cause, yea, before the Scythians, their shulde haue bene heard as innocent.

48 Thus were they some punished vnluffly, which followed vpo the matter for the citie, and for the people, and for the holic vessels.

49 Wherefore they of Tyrus hated that wickedness, and ministered all things liberally for their buryal.

50 And so through the couetousnes of the that were in power, Menelaus remained in authoritie, increasing in malice, and declared him selfe a great traitor to the citicens.

CHAP. V.

2 Of the signes and tokens some in Ierusalem. 6 Of the end and wickedness of Iason. 11 The purpose of Antiochus against the Iewes. 12 The spotting of the Temple 27 Maccabees fleeth into the wilderness.

1 A Bout the same time Antiochus vnquer, oke his seconde voyage into Egypt.

2 And then were there sene through out all the citie of Ierusalem, sortie dayes long, horsemen running in the aire,

with robes of gold, and as bandes of speare men,

3 And as troupes of horsemen set in array, encountering & coursing one against another with shaking of shields and multitude of darts and drawing of swordes, and shoting of arrowes, and the glittering of the golden armour sene, and harness of all sortes.

4 Therefore euerie man prayed, that those tokens might turn to good.

5 Now when there was gone for the a false rumour, as though Antiochus had bene dead, Iason toke at & least a thousand me, and came suddenly vpon the citie, & they that were vpon the walles, being put backe and the citie at length taken,

6 Menelaus fled into the castel, but Iason slewe his owne citizens without mercie, not considering that to haue the aduantage against his kinsme is greatest disadvantage, but thought that he had gotten the victorie of his enemies, & not of his owne nacion.

7 Yet he gate not the superioritie, but at the last received shame for the rewarde of his treason,

Apocrypha.

101, fms 79.

traifon, and went againe like a vagabound into the countrey of the Ammonites.

8 Finally he had this end of his wicked cō- uersation, & he was accufed before Areta, the King of the Arabians, and fled from citie to citie, being purfued of euerie ma, and hated as a forfaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen in- to Egypt.

9 Thus he that had chafed manie out of their owne countrey, perfhed as a bani- fhed man, after that he was gone to the Lacedemonians, thinking there to haue gotten fucour by reafon of kinred.

10 And he that had caft manie out vnbu- ryed, was throwen out him felf, no man mourning for him, nor putting him in his graue: nether was he partaker of his fa- thers fepulchre.

11 Now when thefe things that were do- ne, were declared to the King, he thoght that Iudra wolde haue fallen from him: wherefore he came with a furious minde out of Egypt, & toke the citie by violce.

12 He commanded his men of warre alfs, that they fhulde kill, and not fpare fuche as they met, and to flay fuche as went into their houfes.

13 Thus was there a flaughter of yong me, and olde men, and a deftruction of men & women & children, and virgines, and infants were murthred:

14 So that within thre dayes were flayne foure fcore thoufand, and fortie thoufand taken prifoners, and there were as manie folde as were flayne.

15 Yet was he not content with this, but durft go into the moſte holy Temple of all the worlde, hauing Menelaus that trai- tour to the Lawes, and to his owne coun- trey, to be his guide,

16 And with his wicked hads toke the holie veffels, which other Kings had giuen for y garnifhing, glorie and honour of that pla- ce, & handled them with his wicked hads.

17 So hautie in his minde was Antiochus, that he confidered not, that God was not a litle wrothe for the finnes of them that dwelt in the citie, for the which fuche cō- tempt came vpon that place.

18 For if they had not bene wrapped in ma- nie finnes, he, affone as he had come, had fuddely bene punfhed, & put backe from his prefumption, as Heliodorus was, who- me Seleucus the King fent to vewe the treafurie.

19 But God hathe not chofen the nacion for the places fake, but the place for the nacion fake.

20 And therefo ge is the place become par- taker of the peoples trouble, but afterwar- de fhall it be partaker of the benefites of the Lord, and as it is now forfaken in the wrath of the Almightye, fo when the great Lord fhall be reconciled, it fhall be fet vp in great worfhip againe.

21 So when Antiochus had taken eighteen hundreth talents out of the Temple, he gate him to Antiochia in all hafte, thin- king in his pride to make men fayle vpon the drye land, and to walke vpon the fea: fuche an hie minde had he.

22 But he left deputies to vex the people: at Ierufalem Philippe a Phrygia by birth, in maners more cruel then he that fet him there:

23 And at Garizin Andronicus, & with the Menelaus, which was more grievous to the citizens then the other, and was defpi- teful againft the Iewes his citizens.

24 He fent alfo Apollonius a cruel prince, with an armie of two & twentie thoufand, whome he commanded to flaye thofe that were towarde mans age, and to fell the wo- men, and the yonger forte.

25 So when he came to Ierufalem, he famed peace, and kept him ftill vntil the holy day of Sabbath: and then finding the Iewes keeping the feaft, he commanded his men to take their weapons.

26 And so he flew all them that were gone forth to the
flew, and running through the citie with his men armed, he
murdered a great number.

27 But Iudas Maccabeus, being as it were the tenth, fled into
the wilderness, & lived there in the mountaines with his
company among the beasts, and dwelling there, and eating
grass, left they should be partakers of the filthines.

CHAP. VI.

1 The Jewes are compelled to leave the Law of God. 2 The
Temple is defiled to The women cruelly punished. 3 The
grievous paine of Eleaz, grieues.

1 Not long after this, sent the King an olde man of Athens, for
to command the Jewes, to transgreffe the Lawes of the fathers,
and not to be governed by the Law of God,

2 And to defile the Temple that was at Ierusalem, and to call
it the temple of Iupiter Olympius, and that of Garizin, according
as they did that dwelt at that place, Iupiter, that kept
hospitality.

3 This wicked government was fore and grievous unto the
people.

4 For the Temple was full of dissolution, and gluttonie of the
Gentiles, which dealt with harlots, & had to do with

women within the circuit of the holie places, and broght in
fuche things as were not lawful.

5 The altar alfo was ful of fuche things, as were abominable &
forbidden by the Law.

6 Nether was it lawful to kepe y Sabbaths, not to obferue their
anciet feafts, nor plas- Aaaa.1.

II. Maccabees.

On, each of the flesh that was sacrificed.

nely to confesse him self to be a lewe.

7 In the day of the Kings birth they were grauouly compelled partorice euerie mo neth to banket, and when the feast of Bacchus was kept, they were constrained to go in the procession of Bacchus with gar- landes of yuse.

8 Moreover through the counsel of Ptole- meus, there went out a command: met vn- to the next cities of the heathen against the Iewes, that the like custome, and bank- etting shulde be kept.

9 And who so wolde not conforme them selues to the maners of the Gentiles, shul- de be put to death: then might a man haue sene the present miserie.

10 For there were two women brought for- the, that had circumcised their sonnes, whome when they had led rounde about y citre (the babes hanging at their breasts) they cast them downe headlong ouer the walles.

11 Some that were runne together into den- nes to kepe the Sabboth day secretly, were discoured vnto Philippe, and were burnt together, because that for the reuerence of the honorable day they were afraid to heipe them selues.

12 Now I beseeche those which reade this booke, that they be not discouraged for these calamities, but that they urge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness not to suffer sinners long to continue, but straight waies to punish them.

14 For the Lord doeth not long waite for vs, as for other nations, whome he punisheth when they are come to y fulnes of their sins.

15 But thus he dealeth with vs, that our sinnes shulde not be heaped vp to the full, so that afterwards he shulde punish vs.

16 And therefore he neuer withdraweth his mercie from vs: & though he punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this be spoken now for a warnig vnto vs: & now will we come to the declaring of the matter in fewe wordes.

18 Eleazar then one of the principal scribes, an aged man, & of a well fauoured countenance, was constrained to open his mouth, and to eat swines flesh.

19 But he desiring rather to dye gloriously than to liue with hatred, offered him self willingly to the torment, and spit it out.

20 As the oghe to go to death which suffer punishment for
such things, as it is not lawful to taste of for the desiroro liue.

21 But thei that had the charge of this wic- ked banquet, for that
olde friedship of the ma, toke him aside priuely, & prayed him,
that he wolde take suche flesh, as was lau-

ful for him to vse, & as he wolde prepare for him self, &
dissemble as thogh he had caten of the things appointed by y
King, euen the flesh of the sacrifice,

22 That in so doing he might be deliuered from death, and that
for the olde friedship that was among them, he wolde receiue
this fauour.

23 But he began to consider discretely, & as became his age,
and the excellence of his ancient yeres, and the honour of his
gray heeres, whereunto he was come, & his mo- ste honest
conversation from his childe- hode, but chiefly the holie Law
made and guen by God: therefore he answered con- sequently,
and willed them straight wales to send him to the graue.

24 For it becometh not out age, said he, to dissemble, whereby
manie yong persones might thinke, that Eleazar being foure
score yere olde and ten were now gone to another religion,

25 And so through mine hypocrisie (for a little time of a
transitorie life) they might be deceued by me, and I shulde
procute maledictio, & reproche to mine olde age.

26 For thogh I were now deliuered fro the torments of me, yet
colde I not escape the hand of the Almightye, nether aluee not
dead.

27 Wherefore I wil now change this life manfully, and wil
shewe my self suche as mine age requireth,

28 And so wil leaue a notable exaple for su- che as be yong, to
dye willingly & coura- geously for the honorable & holie
Lawes. And whe he had said these wordes, imme- diately he
went to torment.

29 Now they that led him, changed y loue which they bare him
before, into hatred, because of the wordes that he had spoken:
for they thocht it had bene a rage.

30 And as he was readie to giue the goft because of the
strokes, he sighed and said, The Lord that hathe the holy
knowledge, knoweth manifestly, that whereas I might haue
bene deliuered fro death, I am scour- ged and suffer these fore
paines of my bo- die: but in my minde I suffer them gladly for
his religion.

31 Eue now after this maner eded he his life, leauing his death
for an exaple of a noble courage, and a memorial of vertue, not
o- nely vnto yong me, but vnto all his nacio.

CHAP. VII.

The punishment of the seuen brethren & of their mother.

1 I came to passe also that seuen brethren, with their mother, were taken to be compelled by the King against the Law, to taste swines flesh, and were tormented with scourges and whippes.

2 But one of them, which spake first, said thus, What sekest thou? and what woldest thou knowe

On, each of the men of life.

Apocrypha.

468839/1224

Deut. 32. 38.

knowe of vs³ we are readie to dye, rather then to transgresse the Lawes of our fathers.

3 Then was the King angræ, and commanded to hear pannes and cauldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to slay him & to cut of the utmost partes of his bodie in y sight of his other brethren & his mother.

5 Now when he was thus mangled in all his membres, he commanded him to be brought alive to the fyre & to frye him in

the pan- ne: & while the smoke for a long time smo ked out of the pane, the other brethren with their mother, exhorted one another to dye courageously, saying in this maner,

6 The Lord God doeth regarde vs, & in de- de taketh pleasure in vs, as Moyses' decla- red in the song wherein he testified open- ly, saying,

That God wil take pleasure in his seruans.

7 So when the first was dead after this ma- ner, they broght the seconde to make him a mocking stocke: and when they had pul- led the skinne with y heere ouer his head, they asked him, if he wolde eat, or he were punished in all the members of the bodie.

8 But he answered in his owne langage, & said, No. Wherefore he was tormented forthe with like the first.

9 And when he was at y last breth, he said, Thou murtheres takest this present life from vs, but the King of the worlde wil raise vs vp, which dye for his Lawes, in the resurrection of euerlasting life.

10 After him was the thirde had in deri- sion, and when they demanded his tongue, he put it out incontinently, & stretched for- the his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, and trust that I shal receive them of him againe.

12 In so much that the King & they which were with him, marvelled at the young mans courage, as at one that nothing regarded y pannes.

13 Now when he was dead also, they vexed and tormented the fourth in like maner.

14 And when he was now readie to dye, he said thus, It is better that we shulde chage this which we might hope for of men, & wait for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 Afterwarde they broght the first also & tormented him,

16 Who looked vpon the King, & said, Thou haest power among men, and thought thou be a mortal man, thou doest what thou wilt: but thinke not, that God hath forsaken our nacion.

17 But abide a while, and thou shalt se his

great power, how he wil torment thee and thy fede.

18 After him also they broght the first, who being at the point of death, said, Decene not thy self foolishly: for we suffer

these things, which are worthie to be wored at for our owne sakes, because we haue offen- ded out God.

19 But thunke not thou, which vndertakest to sight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, & worthie of honorable memo- rie: for when she sawe her seue sonnes slai- ne within y space of one day, she suffered it with a good wil, because of the hope that she had in the Lord.

21 Yea, she exhorted euerie one of them in her owne langage, and being ful of coura- ge and wisdom, stirred vp her womanlie affections with a malie stomacke, and said vnto them,

22 I can not tel how ye came into my wom- be: for I nether gaue you breth nor life: it is not I that set in order the members of your bodie,

23 But doutes the Creator of the worlde, which formed the birth of man, & founde out the beginning of all things, wil also of his owne mercie giue you breth and life a- gaine, as ye now regarde not your owne selues, for his Lawes sake.

24 Now Antiochus thinking him self def- pised, & considering the iniurious wordes, while the yongest was yet aliue, he did ex- horte him not onely with wordes, but swo- re also vnto him by an othe y he wolde ma ke him riche and welthie, if he

wolde for- sake y Lawes of his fathers, & that he wol- de take him as a fried, & giue him offices.

25 But when the yong ma wolde in no case hearken vnto him, the King called his mo ther, and exhorted that she wolde counsel the yong man to saue his life.

26 And when he had exhorted her with manie wordes, she promised him that she wolde counsel her sonne.

27 So she turned her vnto him, laughing the cruel tyrant to scorne, & spake in her owne langage, O my sonne, haue pitie vpon me, that bare thee nine monethe in my wombe, & gaue thee sucke thre yeres, & nourished thee, and toke care for thee vnto this age, and broght thee vp.

28 I beseche thee, my sonne, loke vpon the heauen & the earth, and all that is therein, & consider that God made the of things y were not, & so was makeinde made likewise.

29 Feare not this hangman, but shewe thy self worthie suche brethren by suffering death, that I may receive thee in mercie with thy brethren.

30 While she was yet speaking these wos- Aaaaaaii.

II. Maccabees.

des, the yong man said, Whome wait ye for! I wil not obey the Kings commande- ment: but I wil obey the commandement of the Lawe that was giuen vnto our fa- thers by Moyses.

31 And thou that imagineft all miſchief a- gainſt the Hebrewes, ſhalt not eſcape the hind of God.

32 For we ſuffer theſe things, becauſe of our finnes,

33 But though the living Lord be angrie with vs a little while for our chaſtning and cor- rection, yet wil he be reconciled with his owne ſeruants.

34 But thou, ô man without religion & mo- ſte wicked of all men, liſt not thy ſelf vp in vaine, which art puffed vp with vncere- ine hope, and liſteſt thine hands againſt the ſeruants of God.

35 For thou haſt not yet eſcaped the iudge- ment of almightie God, which ſeeth all things.

36 My brethre that haue ſuffered a little pai- ne, are now vnder the diuine couenant of euerlaſting life: but thou through the iud- gemet of God, ſhalt ſuffer iuſt puniſhmets for thy pride:

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beſeching God, that he wil ſo- ne be merciful vnto our nacion, and that thou by torment and puniſhment mayeſt confeſſe, that he is the onelie God,

38 And that in me and my brethren y wrath of the Almightye,
which is righteouſly fal- len vpon all our nation, may ceaſe.

39 Then the King being kindled with an- ger, raged more
cruelly againſt him then the others, and toke it grieuouſly, that
he was mocked.

40 So he alſo dyed holely, and put his who- le truſt in the Lord.

41 Laſt of all after the ſonnes, was the mo- ther put to death.

42 Let this now be ynough ſpoken concer- ning the bankets,
and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoſte. 2 Nicanor is ſent againſt
Iudas. 16 Iudas exhorteth his ſtuldiers to con- ſtance. 20
Nicanor is overcome. 27 The Iewes giue thanks, after they
haue put their enemies to flight, di- uiding parte of the ſpolies
vnto the fatherles and vnto the weddemes. 30 Timotheus and
Bacchides are de- comfited. 31 Nicanor fleeth vnto Antiochus.

1 Then Iudas Maccabeus, and they that were with him, went
priuely into the townes, & called their kinffolkes & friends
together, & toke vnto the all ſuche as con- tinued in the Iewes
relig:ō, and aſsembled fix thouſand men.

2 So they called vpō the Lord, that he wol- de haue an eye vnto his people, which was vexed of euerie mā, & haue pitie vpō the Temple that was defiled by wicked men,

And that he wolde haue compaffion vpon the citie y was deftroied, & almoft brought to the ground, & that he wolde heare the voyce of the blood that cryed vnto him,

And that he wolde remember the wicked flaughter of the innocent children, & the blafphemies cōmitted againft his Nam, & that he wolde fhewe this hatred againft the wicked.

5 Now when Maccabeus had gathered this multitude, he colde not be withftand by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwates, & burnt vp the townes and cities: yet he toke the moſte commodious places, and flewe many of the enemies.

7 But ſpecially he vſed the nights to make ſuche affalts, in ſo much that the brute of his manlines was ſpred euerie where.

8 So when Philippe ſawe that this mā increafed by little and little, and that things proſpered with him for the moſte parte, he wrote vnto Ptolemeus the gouernour of Coelofyria and Phenice, to helpe him in the Kings bufines.

9 Then sent he speedily Nicanor the sonne of Patroclus, a special friend of his, & gave him of all nations of the heathē no less then twentie thousand men, to rote out the whole generation of the Iewes, & toy- ned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordained also a tribute for the King of two thousand talents, which the Romaines shulde haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the ci- ties on the seacoast, prouoking them to bye Iewes to be their seruants, promising to fel fourescore & ten for one talent: but he considered not the vengeance of almightie God, that shulde come vpon him.

12 When Iudas then knewe of Nicanors coming, he tolde the that were with him, of the coming of the armie.

13 Now were there some of them fearful, which trusted not vnto y righteoufnes of God, but fled away, & abode not in y place.

14 But the other folde all that they had left, and befoght the Lord together, to deliuer them frō that wicked Nicanor, which had folde them, or euer he came here them.

15 And though he wolde not do it for their fakes, yet for the couenant made with their fathers, and because they called vpon his holie and glorious Name.

16 And so Maccabeus called his men together, about fix thousand, exhorting the not to be afraid of their enemies, neither to feare the great multitude of the Gentiles, which came againft them vnrighteoufly, but to fight manly,

17 Setting

Apocrypha.

46941/1224

a. King. 19. 31 b. 3. 17. 16. c. 1. 21. secl. f. 48. 24. L. max. 7. 41.

67 Setting before their eyes the iniurie that they had vniustly done to the holy place, and the crueltie done to the citie by dert-fion, and the deftruction of the orders esta blished by their fathers.

18 For they, said he, trust in their weapons & boldenes: but our confidence is in the al-mightie God, which at a becke can bothe destroy them that come againft vs, and all the worlde.

19 Moreouer he admonished them of the helpe that God fhewed vnto their fathers, as when there perished an hundredth and foure score, and fiue thousand vnder 'Scn-nacherib,

20 And of the battel that they had in Baby-lon againft the Galacians, how they came in all to fy battel eight thousand,

with fou-re thoufand Macedonians: and when the Macedonians were altonifhed, the eight thoufand flewe an hūdreth & twentic thou land through the helpe that was giuen the from heauen, whereby they had received many benefites.

21 Thus when he had made the bolde with thefe wordes, & readie to dye for fy Lawes and the country, he deuided his armie in-to foure partes,

22 And made his owne brethren captaines ouer fy armie, to wit, Simō, & Ioseph & Iona than, giuing eche one fifteen hūdreth men.

23 And when Eleazarus had red the holie boke, & giuen them a token of the helpe of God, Iudae which led the forewarde, toy-ned with Nicanor,

24 And becaufe the Almightye helped the, they flewe aboue nine thoufand men, and wounded and maimed the molte parte of Nicanors hofte, and fo put all to flight,

25 And toke the money fro thofe that came to bye them, and purfued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, & therefore they wold no longer purfue the.

27 So they toke their weapō, & ſpoiled the enemies, & kept the Sabbath, giuing thikes and praifing the Lord wonderfully,

which had deliuered them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, they diftributed the fpoiles to the ficke, & to the fatherles, & to the widdowes, & deuided the refidue among them felues and their children.

29 When thus was done, & they all had ma-de a general prayer, they befoght the mer-ciful Lord to be reconciled at the length with his feruants.

30 Afterwarde with one cofent they fel vpo Timotheus and Bacchides, & flewe aboue twētie thouland, & wanne hie & ftrong hol des, & deuided great fpoiles, & gaue an e-qual porciō vnto fy ficke, & to fy fatherles, & to fy widdowes, & to aged perfones alfo.

31 Moreouer they gathered their weapons together, and layed them vp diligently in conuenient places, and broght the remnat of the fpoyles to Ierufalem.

32 They flewe alfo Philarches a molte wic-ked perfone, which was with Timotheus, and had vexed the Iewes manie wayes.

33 And when they kept the feaft of viftorie in their country, they burnt Callifthenes that had fer fyre vpon the holie gates, which was fled into a litle houle: fo he re-ctued a rewarde mete for his wickednes.

34 And that most wicked Nicanor, which had brought a thousand marchants to bye the Iewes,

35 He was through the helpe of the Lord brought downe of them whome he thought as nothing, in so much that he put of his glorious raiment, and fled our thwart the country like a fugitive seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romaines, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight. 2 As he persecuteth the Iewes, he is stricken of the Lord. 13 The famed repentance of Antiochus. 24 He dyeth miserably.

1 At the same time, came Antiochus againe with dishonour out of the country of Persia.

2 For when he came to Persepolis, & went about to robbe the Temple, and to subdue the citie, the people ranne in a rage to defende themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatana, he vn-derftode the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thought to impute to fy Iewes their faute, & had put him to flight, and therefore com-manded his charet man to driue cōtinual-ly, and to difpatche the journey: for Gods iudgement compelled him: for he had faid thus in his pride, I wil make Ierufalem a cōmune burying place of the Iewes, whē I come thether.

5 But the Lord almightie & God of Ifrael fmote him with an incurable and mulfible plague: for affone as he had fpoken thefe wordes, a paine of the bowels, that was re-mediles, came vpon him, & fore tormēts of the inner partes,

6 And that moſte iuſtely: for he had tormē-ted other mens bowels with diuerſe, and Aaaaaiii.

II. Maccabees.

Strange torments.

7 Howbe it he wolde in no wife ceafe from his arrogance, but fwelled the more with pride, breathing out fyre in his rage against the Iewes, and commanded to hafte the tornay: but it came to paffe that he fel downe from the charet that rane fwiftely, fo that all the membres of his bodie were bruifed with the great fall.

8 And thus he that a little afore thocht he might commande the floods of the fea (fo proude was he beyonde the condicion of man) & to weigh the hie mountaines in y balance, was now caft en the ground, and caried in an horfelitter, declaring vnto all the manifeft power of God,

9 So that the wormes came out of the bodie of this wicked man in abundance: and whiles he was aliue, his fleth fel of for paine and torment, and all his armie was grieued at his' fmel.

10 Thus no man colde beare becaufe of his ftinke, him y a little afore thocht he might reach to the ftarres of heauen.

11 Then he began to leaue of his great pride, & felf wil, when he was plagued & came to the knowledge of him felf by the fcourage of God, & by his paine which increased euerie moment.

12 And when he him felf might not abide his owne ftinke, he faid thefe wordes, It is mete to be fubieft vnto God, & that a

man which is mortal, fhulde not thinke him felf equal vnto God through pride.

13 This wicked perfone prayed alfo vnto y Lord, who wolde now haue no mercie on him,

14 And faid thus y he wolde fet at libertie y holie citie vnto y which he made hafte to deftroy it, & to make it a burying place.

15 And as touching the Iewes, whome he had iudged not worthie to be buried, but wolde haue caft them out with their children to be deuoured of the foules & wilde beaftes, he wolde make the all like the citizens of Athenes.

16 And whereas he had fpoiled y holie Têple afore, he wolde garnift it with great giftes, and encreafe the holie veffels, and of his owne rentes beare the charges belonging to the facrifices.

17 Yea, & that he wolde alfo become a Iewe him felf, & go through all the worlde that was inhabited, & preache y power of God.

18 But for all this his paines wolde not ceafe: for the iuft iudgemēt of God was come vpo him: therefore defpairing of his helth, he wrote vnto the Iewes this letter vnder writen, cōteining y forme of a fupplicatio.

19 THE KING & prince Antiochus vnto the Iewes his louing
citizens wifheth muche ioye and helth and prosperitie.

20 If ye and your children fare wel, & if all

things go after your minde, I giue great thikes vnto God
hauing hope in y heaue.

21 Thogh I lie ficke, yet I am mindeful of your honour, &
good wil for y loue I beare you: therefore when I returned fro
the countrey of Persia, and fel into a fore difeafe, I thoght it
neceffarie to care for the commune fafetie of all,

22 Not diftruifting mine helth, but hauing great hope to efcape
this fickenes.

23 Therefore confidering that when my father led an hofte
againft y high couëtreys, he appointed who fhulde fuccede him:

24 That if anie controuerfie happned cōtrary to his expectation,
or if that anie tidings were broght that were grieuous, they in
the lad might knowe to whome y affaires were committed, that
they fhulde not be troubled.

25 Againe, when I ponder how that the gouernours, y are
bordres, and neighbours vnto my kingdome, waite for all
occafios, & loke but for opportunitie, I haue ordeined that my
fone Antiochus fhall be King whome I oft cōmeded & cōmitted

to many of you, whe I went into y hie prouunces, & haue writé vnto hi as followeth hereafter.

26 Therefore, I pray you & require you, to reméber the benefites y I haue done vnto you generally, & particularly, and y euerie ma wil be faithful to me and to my fonne.

27 For I truft that he wil be gentle, & louing vnto you according to my minde.

28 Thus y murtherer & blafphemer fuffered mofté grieuoufly, & as he had intreated other me, fo he dyed a miserable death in a strange countrey among the mountaines.

29 And Philippe that was broght vp with him, carryed away his bodie, who fearing the fonne of Antiochus, went into Egypte to Ptolemeus Philometor.

CHAP. X.

1 Judas Maccabeus taketh the citie and the Temple. 20 The allies of Eupator. 21 The Iewes fight against the Idumeans. 22 Timotheus moadeth Judea, with whome Judas isyneth battel. 23 Fiue men appeare in the aere to the helpe of the Iewes. 24 Timotheus is flamo

M Accabeus now and his companie, through the helpe of the Lord, wan the Temple and the citie againe,

2 And deftroyed the altars, and chapels that the heathé had
buylded in the open places,

3 And clenfed the Têple, & made another altar, & burned
ftones, & toke fyre of the, and offred facrifices, & incenfe two
yeres, and fix monethes after, and fet forthe the lampes, and
the fhewebread.

4 When that was done, they fel downe flar vpon the grounde,
and befoght the Lord, that they might come no more into fuche
troubles: but if they finned anie more against him, that he him
felf wolde chafté them with mercie, & that they might not be

All.12.23.

Objections.

Apocrypha.

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be deliuered to the blasphemous, and barbarous nacions.

5 Now vpo the same day, that the strangers polluted the
Temple, on the veric same day it was closed against even yue
& twentieth day of the same moneth, which is Chasleu.

6 They kept eight days with gladnes as in the feast of the
Tabernacles, remébring, that not long afore they held the feast

of the Tabernacles when they lived in the mountains and
dennes like beastes.

7 And for the same cause they bare grene bowes, and faire
branches and palmes, and sang psalmes vnto him that had
giuen the good successe in clensing his place.

8 They ordained also by a commune statute, and decre that
euerie yere those dayes shulde be kept of y whole nacio of y
Iewes.

9 And this was the end of Antiochus called Epiphanes.

10 Now wil we declare the actes of Antiochus Eupator, which
was the sonne of this wicked man gathering briefly the
calamities of the warres, that followed.

11 For when he had taken the kingdoms, he made one Lythas,
which had bene captaine of the hoste in Phinice, & Coelofyria,
ruler ouer the affirres of the realme.

12 For Ptolemeus that was called Macron, purposed to do
justice vnto the Iewes for y wrog, y had bene done vnto the &
went about to behaue him self peaceably w the.

13 For the which cause he was accused of his friends before
Eupator, & was called of times traitour, because he had left
Cyprus that Philometor had comitted vnto him, and came to
Antiochus Epiphanes: therefore scing that he was no more in

estimation, he was discouraged, and poy sonned him self, and dyed.

14 But when Gorgias was gouernour of the same places, he interteined strangers, & made warre of times against the Iewes.

15 Morcoure the Idumeans that helde the strong holds, which were mere for their purpose, troubled the Iewes, and by receiuing them that were druuen fro Ietufalem, toke in hand to continue warre.

16 Then thei that were with Maccabeus made prayers, & befoght God that he wolde be their helper, and so they fel vpon the strong holdes of the Idumeans,

17 And assalted them fore, that they wanne the places, & slewe all that foght against them on the wall, and killed all y they met with, & slewe no less the twette thousand.

18 And because certeine (which were no less the nine thousand) were fled vnto two strong castels, hauing all mines of things convenient to susteine the siege,

19 Maccabeus left Simo, & Ioseph, & Zaccheus also, & those that were with the, w were ynowe to besiege them, and departed

to those places w were more necessarie.

20 Now thei that were with Simon, being led with couetoufnes, were intreated for monei, (thorowe certeine of those that were in y castel,) & toke seuentie thousand drachmes, and let some of them escape.

21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, & accused those me, that they had solde their brethren for money, and let their enemies go.

22 So he slewe the when they were couist of traizon, & immediatly wan y two castels:

23 And hauing good successe, as in all the warres that he toke in hand, he slew in the two castels mo then twentie thousand.

24 Now Timotheus whome the Iewes had ouercome afore, gathered an armie of strangers of all fortes, and broght a great troupe of horsemen out of Asia to winne Iewrie by strength.

25 But when he drewe nere, Maccabeus, and thei y were with him, eurned to praye vnto God, & sprinkled earth vpo their heads, & girded their reines with sacke cloth,

26 And fel downe at the fore of the altar, & befoght the Lord to be merciful to them, & to be an enemy to their enemies, and to be an aduersarie to their aduersaries, * as the Law declareth.

27 So after the prayer, they toke their weapons, & went on further from the citre, & when they came nere to the enemies, they toke hede to them selues.

28 And whe y morning appeared, they both soyned together: the one parte had y Lord for their refuge, & pledge of prosperity, & noble victorie, and the other toke courage as a guide of the warre.

29 But when y battel waxed strong, there appeared vnto the enemies fro heauen sue comelie men vpon horses with bridles of golde, and two of them led the Iewes,

30 And toke Maccabeus betwixt them, & couered him on euerie side with their weapons, & kept him safe, but shot darres, & lightenings against the enemies, so y thei were cofounded with blindenes, and beaten downe and ful of trouble.

31 There were slaine of sevement wette thousand & sue huldreth & six huldreth horseme.

32 As for Timotheus him self, he fled vnto Gazara, w was callid a very strong holde, wherein Cheras was captaine.

33 But Maccabeu & his copanie laid siege against y fortresses w courage for foure daies.

34 And thei that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible worries.

35 Neuerthe les vpo the fifth day in y morning twentie yog men of Maccabeus copanie, whose hearts were inflamed, because of y blasphemies, came vnto y wan, & w bolde

Aaaaa.iii.

Exod.13.29 deu.20.4.

On the far, & outwith day.

II. Maccabees.

stomackes fmote downe thofe y they met.

Others also that climbed vp vpon the engines of warre againf the that were within, fet fyre vpon the towers, & burnt thofe b'afphemers quicke with the fyres that they had made, & others brake vp the gates, and received the rest of the armie, and toke the citre. 37 And hauing found Timotheus, that was crept into a caue, they killed him, & Che- reas his brother with Apollophanes. When this was done, they praised y Lord with pfalmes, and thanksfguing, which had done fo great things for Israel, & gi- uen them the victorie.

CHAP. XI.

1 Lyias goth about to overcome the Iewes. 2 Succour is sent from heuen into the Iewes. 10 The letter of Lyias into the Iewes. 20 The letter of King Antiochus into Lyias. 27 A letter of the fame into the Iewes. 34 A letter of the Romans to the Iewes. V Erie shortly after this, Lyias the Kings stewarde, and a kinsma of his, which had the gouernance of the affairs, toke fore displeafure for the things that were done. 2 And when he had gathered about four- score thousand, with all the horfmen he ca me againft the Iewes, thinking to make the citre an habitacion of the Gentiles. 3 And the Temple wolde he haue to get money by, like the other temples of the heathen: for he wolde fel the Priests office euerie yere. 4 And thus being puffed vp in his minde, becaufe of the great number of fotemen, & thoufands of horfmen, & in his foure fco- re elephants, 5 He came into Iudea, and drewne nere to Beth- fura, which was a caftel of defence, fue afurlogs from Ierufalem, and laid fore flege vnto it. 6 But when Maccabeus, and his companie knew that he befieged the holdes, they, & all the people made prayers with weping, and teares before the Lord, that he wolde fend a good Angel to deliuer Israel. 7 And Maccabeus him felf first of all toke weapons, exhorting the other that they wolde jeopardde them felues together with him to helpe their brethren: fo they went for the together w a courageous minde. 8 And as thei were there befidcs Ierufalem, there appeared before them vpon horfe- backe a man in white clothing, shaking his harnes of golde. 9 Then they praised the

merciful God all together, and toke heart, in fo much that they were ready, not only to fight w me, but with the moste cruel beafts, & to breake downe walles of yron. 10 Thus they marched forward in array, hauing an helper from heauen: for the

Lord was merciful vnto them.

11 And ruining vpo their enemies like lios, they fiewe eleuen thousand foemen, and fixten hundredth horsemen, & put all the other to flight. 12 Manie of them also being wounded, escaped naked, and Lyias him self fled away shamefully, and escaped, 13 Who as he was a man of vnderstanding considering what losse he had had, & knowing, that the Hebrewes could not be overcome because the almighty God helped them, sent vnto them, 14 And promised, that he wolde content to all things which were reasonable, and performe the King, to be their friend. 15 Maccabeus agreed to Lyias requestes, hauing respect in all things to y commune welth, and whatfauer Maccabeus wrote vnto Lyias concerning the Iewes, the King granted it. 16 For there were letters written vnto the Iewes from Lyias containing these wordes, LYSIAS vnto the people of the Iewes sendeth greeting. 17 John & Abelfalom, which were sent from you, deliuered me the things that you demanded by writing, and required me to fulfill the things that they had declared. 18 Therefore what things soeuer were mete to be reported to the King himself, I haue declared them, and he

granted that that was poffible. 19 Therefore if ye behaue your felues as friends toward his affairs, hereafter also Iwil indeuour my felf to do you good. 20 As concerning thefe things, I haue gue commandement to thefe men, and to thofe whome I fent vnto you, to commune with you of the fame particularly. 21 Fare ye wel, the hundredth and eight and fortie yere, the foure and twetieth day of the moneth Diofcornthius. 22 Now the Kings letter contained thefe wordes, KING ANYTOCH VS vnto his brother Lyias fendeth greting. 23 Since our father is tranflated vnto the gods, our wil is, that they which are in our realme, liue quietly, that euerie man may applie his owne affairs. 24 We vnderftand also that the Iewes wolde not confent to our father, for to be brogh vnto the cuftome of the Gentiles, but wolde kepe their owne maner of liuing: for the which caufe they require of vs, that we wolde fuffer them to liue after their owne Lawes. 25 Wherefore our minde is that this nacio fhall be in reft, and haue determined to reftore them their Temple, that thei may be gouerned according to the cuftome of their fathers. 26 Thou fhalt do wel therefore to fend vnto them.

a Whereof eight make a mile.

Apocrypha.

Or. April

Or. Marcius.

them, and grante them peace, that when they are certified of our minde, they maie be of good comfort, and cherefully go about their owne affaires.

27 And this was the Kings letter vnto the nacion, KING ANTIOCHVS vnto the Elders of the Iewes, and to therest of the Iewes sendeth greting.

28 If ye fare wel, we haue our desire: we are also in good helth.

29 Menelaus declared vnto vs that your desire was to returne home, & to applie your owne busines.

30 Wherefore, those that wil departe, we giue them fre libertie, vnto the thirtie daye of the moneth of Panthicus,

31 That the Iewes may vse their owne maner of liuing and Lawes, like as afore, and none of them by anie maner of waies to haue harme for things done by ignorance.

32 I haue fent also Menelaus to comfort you.

33 Fare ye wel: the hindreth and eight & fortie yere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romains also fent a letter conteining these wordes,
QVINTVS MEMMIVS and Titus Manilius embassadours of
the Romains, vnto the people of the Iewes fend greting.

35 The things that Lysias the Kings kinsman hathe granted
you, we grant the fame also.

36 But concerating that which he shal report vnto the King,
fend hether fome with fpe-de, when ye haue confidered the
matter diligently, that we may confult thereupō as shalbe beft
for you: for we muft go vnto Antiochia.

37 And therefore make haste and fend fome men, that we may
knowe your minde.

38 Fare wel: this hundreth and eight, and fortie yere, the
fifteenth day of the moneth of Panthicus.

CHAP. XII.

9 Timotheus troubleth the Iewes. 3 The wicked dede of the of
Ioppe against the Iewes. 4 Iudas admerged of the ple fitteth
fyre in the hauē of Iamnia. 20 The purfute of the Iewes against
Timotheus. 24 Timotheus taken and let go vnthurs. 32 Iudas
purfueth Gorgias.

1 ¶ Hen these couenats were made, Lysias went vnto the King,
and the Iewes tilled their grounde.

2 But the gouernours of the places, as Timotheus & Apollonius the fonne of Genneus, and Ieronimus, & also Demophon, and besides them Nicanor the gouernour of Cyprus, wolde not let them liue in reft and peace.

3 ¶ They of Ioppe also did fuche a vile act: they prayed the Iewes that dwelt among them, to go with their wiues and children into the shippes, which they had prepared as thogh they had oght them none euil wil.

4 And so by the commune aduise of the citie, they obeyed them, and suspect nothing: but when they were gone for the into the depe, they drowned no less than two hundreth of them.

5 Now when Iudas knewe of this crueltie shewed against his nacion, he commaded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went for the against the murtherers of his brethren, and set fyre in the hauen by night, & burnt the ships, and those that fled thence, he slewe.

7 And when the citie was shut vp, he departed as thogh he wolde come againe, and roote out all them of the citie of Ioppe.

8 ¶ But when he perceiued that the Ianites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iammites by night, & set fyre in the hauē with the naue, so that the light of the fyre was fene at Ierufale, vpon a two hundreth and fortie furlongs.

10 Now when they were gone from thence nine furlongs, in their iousney towarde Timotheus, about fiue thousand me of foe and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battel was sharpe, but it prospered with Iudas thorowe the helpe of God: the 2 Nomades of Arabia, being ouercome, be foght Iudas to make peace with them, and promised to giue him certeine cattel, and to helpe him in other things.

12 And Iudas thinking that they shulde in dede be profitable cœcerning manre thigs, granted them peace: whereupō thei shoke hands, and so they departed to their tents.

13 ¶ Iudas also assalted a citie called Caspis, which was strong by reason of a bridge, and fenced rounde about with walles, and had diuers kindes of people dwelling therein.

14 So they were within it, put fuche truft in the strength of the walles, and in store of vitalles, that they were the slacker in their domgs, reuiling the that were with Iudas, and reproching

the: yea, they blasphemed & spake fuche wordes as were not lawful.

15 But Maccabeus souldiers, calling vpon the great Prince of y worlde (which without anie instruments, or engins of warte, did cast downe the walles of Ieticho, in the time of Iesus) gaue afferce assalt against the walles,

16 And toke the citie by the wil of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broad, which laye thereby, femed to flowe with blood.

a so called because they were shepherds.

Or. Lister rammer. Loth. 6. 20.

Bbbbb.i.

II. Maccabees.

17 ¶ Then departed thei from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.

18 But they founde not Timotheus there: for he was departed from thence, and had done nothing, and had left a garifon in a verie ftrong holde.

19 But Dofitheus, & Sofipater, which were captaines with Maccabeus, went forthe, & flewe thofe that Timotheus had left in the fortereffe more the ten thoufand men.

20 And Maccabeus prepared, & ranged his armie by bandes, & went courageously a-gaint Timotheus, which had with him an hundreth and twentie thoufand men of fote, and two thoufand and fiue hundreth horfemen.

21 Whê Timotheus had knowledge of Iudas comming, he fent the women, & children, and the other baggage afore vnto a fortereffe called Carmion (for it was hard to befige, & vneafie to come vnto becaufe of the ftrates on all fides.)

22 But when Iudas firft bade came in fight, the enemies were fmiten with feare, and a trembling was among them thorow the prefence of him that feth all things, in fo much that thei fleing one here, another there, were oft times hurt by their owne people, and wounded with the pointes of their owne fwordes.

23 But Iudas was verie earneft in purfuing, and flewe thofe wicked men: yea, he flewe thirtie thoufand men of them.

24 Timotheus alfo him felf fell into the hands of Dofitheus, & Sofipater, whome he befoght with muche crafte to let him go with his life, becaufe he had manie of the Iewes parents & the brethren of fome of them, which if they put him to death, fhulde be defpifed.

25 Sowhen he had affured the with manie wordes, & promifed that he wolde reftore them without hurt, thei let him go for the helth of their brethren.

26 ¶ Then went Maccabeus towarde Carmon, and Atargation, and flewe fiue and twentie thoufand perfones.

27 And after that he had chafed away and flayne the, Iudas remoued the hofte towarde fphron a ftrong citie, wherein was Lyfias & a great multitude of all naciós, & the ftróg yong men kept the walles defendig the mightely: there was alfo great preparacion of engins of warre, & dartes.

28 But when they had called vpo the Lord, which with his power breaketh the ftrégth of the enemies, they wan the citie, & flewe fiue and twentie thoufand of them that were within.

29 ¶ Fro thence went thei to Scythopolis, & fieth fix hundreth furlongs fro Ierufale.

30 But when the Iewes which dwelt there, testified, that the Scythopolitans delt loungly with them, & intreated them kindly in the time of their aduerficie,

31 They gaue them thanks, desiring them to be friendlie ftill vnto them, and so thei came to Ierufalem, as the feaft of the wekes approached.

32 ¶ And after y feaft called Penticoft thei went forthe against Gorgias the gouernour of Idumea.

33 Who came out with thre thoufand men of fote and foure hundreth horfemen.

34 And when they ioyned together, a fewe of the Iewes were flayne,

35 And Dofitheus one of the Baccenors, which was on horfebacke and a mightie man, toke Gorgias, and laied holde of his garment, and drewe him by force, becaufe he wolde haue taken the wicked man aliue: but an horfeman of Thracia fell vpon him, and fmote of his fhulder, so that Gorgias fled into Marifa.

36 And when they that were "with Eferin, had foghten long, and were wearie, Iudas called vpo the Lord, that he wolde fhewe him felf to be their helper, and captaine of the field.

37 And then he began in his owne langage, and fung pfalmes with a loude voyce, in fo much that ftraight wayes he made the that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hofte, and came into the citie of Odolla. And when the feuenth day came, they clenfed them felues (as the cuftome was) and kept the Sabbath in the fame place.

39 And vpon the daye following, as neceffitie required, Iudas and his companie came to take vp the bodies of them that were flayne, and to burye them with their kiffemen in their fathers graues.

40 Now vnder the coates of euerie one, that was flayne, they founde jewels that had bene confecrate to the idoles of the Iamnites, which thing is forbidden the Iewes by the Law. The euerie man fawe, that this was the caufe wherefore thei were flayne.

41 And fo euerie man gaue thanks vnto the Lord, the righteous Iudge, which had opened the things that were hid.

42 And they gaue them felues to prayer, & befoght him, that they fhulde not vterly be deftroied for the faute committed. Befides that, noble Iudas exhorted the people to kepe them felues from finne, for fo much as they fawe before their eyes the things which came to paffe by the finne of thefe that were flayne,

43 And hauing made a gathering through the companie, fent to Ierufale about two thoufand

Or, with Gen

Diet. 7. 28. Wfl. 7. 28.

Apocrypha.

a Pro this ver le to the end of this chap- ter the Gecke text is corrupt, fotham good force, muchie little extreme doctrine can be gathered thereby - al- so it is cut- dent that this place was not written by the holic God, ho- the because it disforth fro the rest of the holic Scriptu- res, and also sunt of this boke acknow- ledgig know- ne infirmite, delirethparab, if he have not attained to be shulde. And it femeth, that this Iason the Cyrenean, out of whom he toke this ab- bridgement, is Joseph Ben Go- ton, who ha- the written in Bbreve Sue bockes of the- se matters, and interesting this place, maketh no mention of this prayer for the dead, lib. 5 chap. 19. for it is cur- tain to the ex- tome of the Lewes, even to this day, to pray for the dead. And though Iudas had so done, yet this parti- cular example is not sufficient to establish a doctrine no mo re then Zip- porahs was to prone that women might monitor the fa cremeets, Exa. 4.25, or the ex- ample of Ra- 251 that one might kill him self, whom this author fo ouche chomen- deth. 1. Mace. 14.41.

thoufand drachmes of filuer, to offer a fin- neoffring, doing
very wel, and honestly that he thought of the resurrection.

44 For if he had not hoped, that thee which were flame, shulde
rise againe, it had be- ne superfluous, and vaine, to pray for the
dead.

45 And therefore he perceived, that there was great fauour laid
vp for those y dyed godly. (It was an holie, & a good thought)
So he made a reconciliation for the dead that they might be
deliured from finne.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of
Menelaus. 10 Macabeus going to fight against Eupator, mouth
his fouldiers into prayer. 11 He killed fourtene thoufand men
in the tentes of Antio- chus. 21 Rhodocus the betrayer of the
Lewes is taken.

IN the hundreth, fortie and nine yere it was tolde Iudas, that
Antiochus Eupa- tor was comming with a great power in- to
Iudea,

2 And Lysias the stewarde and ruler of his affaires with him,
hauing bothe in their ar mie an hundreth and ten thoufand men
of fote of the Grecians, and sue thou- fand horsemen, and two

and twentie ele- phants, and thre hudreth charets set with hookes.

3 Menelaus also ioyned him self with them and with great disceit incouraged Antio- chus, not for the safeguard of the countrei, but because he thought to haue bene made the gouernour.

4 But the King of Kings moued Antio- chus minde against this wicked man, and Lysias informed the King that this man was the cause of all mischief, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a tower of fiftie cubites high, full of ashes, and it had an instrument that turned round, and on euerie side it roulled downe into the ashes.

6 And there whosoever was condemned of sacrilege, or of anie other grievous cri- me, was cast of all men to the death.

7 And so it came to passe that this wicked man shulde dye suche a death, and it was a mofte iuste thing that Menelaus shulde want buryal,

8 For because he had committed manie fin- nes by the altar, whose fyre and ashes were holic: he him self also dyed in the ashes.

9 Now the King raged in his minde, and came to shoue him self more cruel vnto the Lewes then his father.

10 Which things when Iudas perceived, he commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he wolde now helpe them, when they shulde be put from their Law, from their countrey and from the holie Temple:

11 And that he wolde not suffer the people, which a little afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this all together, and besoght the Lord for mercie with weping, and fasting, and falling downe thre daies together, Iudas exhorted them to make them selues readie.

13 And he being aparte with the Elders, toke counfel to go forthe, afore the King brought his hoste into Iudea, & shulde take the citie, & commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the worlde, he exhorted his fouldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the commune wealth, and camped by Modin.

15 And so giuing his fouldiers for a watche worde, The victorie of God, he piked out the manliest yong men, and went by night into the Kings campe, and slewe of the hoste fourtene thoufand men, & the grea- test elephant with all that fate vpon him.

16 Thus when they had broght a great sea- re, and trouble in the campe, & all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 Now when the King had tasted the manlines of the Lewes, he went about to take the holdes by policie,

19 And marched towarde Beth-fura, which was a ftrog holde of the Lewes: but he was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, suche things as were necessarie.

21 But Rhodocus which was in the Lewes hoste, disclosed the secretes to y enemies: therefore he was foght out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-fura, and 'toke tru- ce with them, departed, and ioyned

barrel with Iudas, who ouercame him.

23 But when he vnderstode, that Philip- pe (whome he had left to be ouerser of his bufines at Antiochia) did rebell a- gainst him, he was astonished, so that he yelded him self to the Lewes, and made them an othe to do all things that were right, and was appeased towarde them, & offred sacrifice and adorned the Tem- ple, and shewed great gentlenes to the place,

Bbbbb.ii.

Ongene and rely the right hand.

II. Maccabees.

24 And embraced Maccabeus, and made him captaine and
gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheles, whê he came to Ptolemais, the people of the
citie were not content wit this agrement: and becaufe they
were grieved, they wolde that he fhulde breake the couenants.

26 Then went Lyfias vp into the iudgemêt feat, and excusfed
the fact as wel as he colde, & perfuaded them, and pacified
them, and made them wel affectioned, and came againe vnto
Antiochia. This is the matter concerning the Kings iourney,
and his returne.

CHAP. XIII.

Demetrius meued by Alcimus fendeth Nicanor to kill the
Iewes. 18 Nicanor maketh a compaffe with the Iewes. 19
Which he yet breaketh through the mocom of the King 17
Nicanor commandeth Rax, is to be taken, who flayeth him felf.

A Fter thre yeres was Iudas enformed that Demetrius the fonne
of Seleucus was come vp with a great power and name by the
hauen of Tripolis,

2 When he had wonne the countrey, and flaine Antiochus and
his lieutenant Lyfias.

3 Now Alcimus, which had bene the high Prieft, and wilfully
defiled him felf in the time that all things were cōfounded,

feing that by no meanes he colde fauc him felf, nor haue anie more entrance to the holie altar,

4 He came to King Demetrius in the hundredth, fifte and one yere, prefenting vnto him a crowne of golde, and a palme, & of the boughes, which were vfed folemnelly in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, & occafion for his rage, Demetrius called him to counfel, and afted him what deuifes or counfels the Iewes leaned vnto.

6 To the which he answered, the Iewes that be called Afideans whole captaine is Iudas Maccabeus, mainteine warres, and make infurrections, and wil not let the realme be in prace.

7 Therefore I, being depriued of my fathers honour (I meane the high priefthode) am now come hether,

8 Partely becaufe I was wel affectioned vnto the Kings affaires, and fecondly becaufe I foght & profite of mine owne citizés: for all our people, thorowe theirrathnes, are not a litle troubled.

9 Wherefore, ô King, feing thou knoweft all thefe things, make prouifion for the countrey, and our nacion which is abufed, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Iudas liueth, it is not poffible that the matter fhulde be wel.

11 When he had fpoken thefe wordes, other friends alfo hauing euil wil at Iudas, fet Demetrius on fyre.

12 Who immediatly called for Nicanor, the ruler of the elephantes, and made him captaine ouer Iudea,

13 And fent him forthe, commanding him to flay Iudas, and to fcatter the that were with him, & to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Iudea from Iudas, came to Nicanor by floc kes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now whê the Iewes heard of Nicanors comming, and the gathering together of the heathen, they fpinkled them felues with earth, & prayed vnto him which had appointed him felf a people foreuer, and did alwais defende his owne porcion with eudent tokens.

16 So at the commandement of the captaine, they remoued ffraight wayes from thence, and came to the towne of Deffan,

17 Where Simô Iudas brother had ioyned battel with Nicanor, and was fomewhat aftonifhed thorowe the fudden filence of the enemies.

18 Neuertheles Nicanor hearing the manlines of them that were with Iudas, & the bolde stomackes that they had for their countrey, durft not proue the matter with blood fhedding.

19 Wherefore, he fent Pofidonius, Theodocius, and Matthias before, to make peace. 10r, Theobaeas. 10r, Maccabees

20 So when they had taken long aduifemêt thereupô, and the captaine fhewed it vnto the multitude, they were agreed in one minde, and confented to the couenants.

21 And they appointed a day when they fhulde particularly cometogether: fo whê the day was come, they fet for euerie man his ftoole.

22 Neuertheles Iudas commanded certeine men of armes to waite in conuentent places, left there fhulde fuddenly arife anie euil thorowe the enemies: and fo they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierufalem, did none hurt, but fent away the people that were gathered together.

24 He "loued Iudas, and fauoured him in his heart. 10r, had Iudas before his eyes.

25 He praid him alfo to take a wife, and to beget children: fo he married, & they liued together.

26 But Alcimus perceiuing the loue that was betwene them, and vnderstanding the couenantes that were made, came to Demetrius, and tolde him that Nicanor had taken ftrange matters in hand, and ordeined Iudas a traitour to the realme, to be

his

Apocrypha.

473 949/1224

his fucceffour.

27 Then the King was difpleafed, and by the reportes of this wicked man, he wrote to Nicanor, faying, that he was very angric for the couenants, commanding him that he fhulde fend Maccabeus in all hafte prifoner vnto Antiochia.

28 When thefe things came to Nicanor, he was aftonifhed & fore griued, y he fhulde breake the things wherein they had agreed, feing that that man had committed no wickednes.

29 But becaufe it was not cofmodious to him to withftand the King, he foght craftely to accomplifh it.

30 Notwithftanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that he intreated him more rudely the he was wonte, he perceiued that fuche rig our came

not of good, and therefore he gathered a few of his men, and withdrew him self from Nicanor.

31 But the other perceiuing that he was preuented by Maccabeus worthie policie, came into the great & holie Temple, and commanded the Priests, which were offering their vsual sacrifices, to deliuer him the man.

32 And when they fware that they colde not tell where the man was, whome he foght,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Temple of God a plaine field, and wil breake downe the altar, and wil erect a notable Temple vnto Bacchus.

34 After these wordes he departed: then the Priests lift vp their hands toward heaue, and befoght him that was euer the defender of their nacion, saying in this maner,

35 Thou, o Lord of all things, which haft nede of nothing, woldest that the Temple of thine habitation shulde be among vs.

36 Therefore now, o moste holie Lord, kepe this house euer vndefiled, which lately was clenfed, and stoupe all the mouths of the vnrighteous.

37 Now was there accused vnto Nicanor, Ratis one of the Elders of Jerufalem, a loue of the citie, and a man of very good reporte, which for his loue was called a father of the Iewes.

38 For this man afore times when the Iewes were minded to kepe them selues vndefiled and port, being accused to be of the religion of the Iewes, did offer to spend his bodie and life with all conftancie for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, fent about fiue hundred men of warte to take him.

40 For he thought by taking him to do the Iewes muche hurte.

41 But when this companie wolde haue taken his castel, and wolde haue broken the gates by violence, and comanded to bring fyre to burne the gates, fo that he was readie to be taken on euerie fide, he a fel on his fworde,

42 Willing rather to dye manfully, the to giue him felf into the hafts of wicked men, and to fuffer reproche vnworthie for his noble ftocke.

43 Notwithstanding what time as he miſſed of his ftroke for halfe, and the multitude ruſhed in violently between the dores, he ran boldely to the wall, and caſt him ſelf downe manfully amog the multitude.

44 Which conueyed them felues lightly away, and gaue place,
fo that he fell vpon his bellie.

45 Neuertheles while there was yet breth in him, being kindled
in his minde, he rofe vp, and though his blood gulfhed out like
a fountaine, and he was verie fore wounded, yet he ran thorow
the middes of the people,

46 And gate him to y toppe of an hie rocke: fo when his blood
was vtterly gone, he toke out his owne bowels with bothe his
hands, and threwe them vpon the people, calling vpon the
Lord of life and ſpirit, that he wolde reſtore them againe vnto
him, and thus he dyed.

CHAP. XV.

1 Nicanor goth about to come vpon Iudas on the Sabbath day.

2 The blafpheme of Nicanor. 3 Maccabeus expounding vnto
the Iewes the viſſon, incurageeth them. 4 The prayer of
Maccabeus. 5 Maccabeus commandeth Nicanors head and
hands to be cut of, and his tongue to be glued vnto the foules.

6 The autor excuſeth him ſelf.

7 Now when Nicanor knewe that Iudas and his companie were
in the countrey of Samaria, he thought with all affurance to
come vpon them, vpon the Sabbath day.

8 Neuertheles the Iewes that were compelled to go with him,
faid, O kill not so cruelly and barbarously, but honour and
sanctife the day, that is appointed by him that seeth all things.

9 But this moste wicked person demâded, Is there a Lord in
heauen, that commanded the Sabbath day to be kept?

10 And whi theifaid, There is a liufg Lord, which ruleth in the
heauen, who commanded the feuenth day to be kept,

11 The he faid, And I am mightie vpo earth to commande them
for to arme them seiues, and to performe the Kings bufines.
Notwithstanding, he colde not accomplifh his wicked
enterprife.

12 For Nicanor lifted vp with great pride, Bbbbb. iii.

13 As this private example oght out to be followed of y fhulde,
becaufe it is coftrary to y worde of God, althofh the autorifome
here to appro- we it: fo that place as cou- ching prayer chap.

14, 15, though Iudas had appointed it, yet were it not fufficient
to prove a do- ftrine, becaufe it is only a particular ac- ample.

II. Maccabees.

purposed to set vp a memorial of the victorie obtained of all
them that were with Iudas.

7 But Maccabeus had euer fure confidence and a perfite hope
that the Lord wolde helpe him,

8 And exhorted his people not to be afraid at the coming of the
heathen, but alway to remember the helpe that had bene
shewed vnto them from heauen, and to truft now alfo, that they
fhulde haue the victorie by the Almightye.

9 Thus he encouraged them by the Law & Prophetes, putting
them in remembrance of the battels that they had wone afore,
& fo made them more willing,

10 And ftirred vp their hearts, and shewed them alfo the
difceitfulnes of the heathé, and how they had broken their
othes.

11 Thus he armed euerie one of them, not with the affurance of
fhields and fpeares, but with wholfome wordes and
exhortacions, and shewed them a dreame worthie to be
beleued, and reoyced them greatly.

12 And this was his vifion, He thoght that he fawe Onias
(which had bene the high Priest, a vertuous & a good man,
reuerent in behaiour, and of fober conuerfation, wel fpoken,
and one that had bene exercifed in all pointes of godlines from
a childe) holding vp his hands towarde heauen, and praying for
the whole people of the Iewes.

13 After this there appeared vnto him another man which was aged, honorable, and of a wonderful dignitie, and excellen cie aboute him.

14 And Onias fpake, & faid, This is a louer of the brethren, who prayeth muche for the people, and for the holie citie, to wit, Ieremias the Prophet of God.

15 He thoght alfo that Ieremias helde out his right hand, and gaue vnto Iudas a fworde of golde: & as he gaue it, he fpake thus,

16 Take this holie fworde a gifte frô God, wherewith thou fhalt wounde the aduersaries.

17 And fo being comforted by the wordes of Iudas, which were very fwete and able to fturre them vp to valiantnes and to incourage the heartes of the yong men, they determined to pitch no campe, but courageoufly to fet vpon them, and mafully to affaile them, and to crye the matter hand to hand, becaufe the citie and the Sanctuarie, and the Temple were in danger.

18 As for their wiues, and children, and brethren and kinffolkes, they fet leffe by their danger: but their greateft and principal feare was for the holie Temple.

19 Againe they that were in the citie, were careful for the armie that was abroad.

20 Now whiles thei all waued for the trval

of the matter, and the enemies now met with them, and the hofte was fet in araye, and the beaftes were feperated into conuenient places, and the horfemen were placed in the wings,

21 Maccabeus confidering the coming of the multitude and the diuers preparations of weapons, and the fierceness of the beaftes, helde vp his hands towarde heauen, calling vpô the Lord that doeth wonders, and that looked vpon the, knowing that the victorie cometh not by the weapons, but that he giueth the victorie to them that are worthie, as femeth good vnto him.

22 Therefore in his prayer he fald after this maner, O Lord, thou that didest fend thine Angel in the time of Ezecias King of Iudea, who in the hofte of Sennacherib flewe an hundreth, forefcore & fiue thou-fand,

23 Send now alfo thy good Angel before vs, ô Lord of heauens, for a feare and dreade vnto them,

24 And let the be difcôfited by the ftrengh of thine arme, which come againft thine holie people to blafpheme. Thus with the-fe wordes he made an end.

25 Then Nicanor and they that were with him, drewe nere with trumpets and fhoutings for ioye.

26 But Iudas and his companie praying and calling vpon God,
incountered with the enemies,

27 So that with their hands they foght, but with their hearts
they prayed vnto God, and flewe no leffe then fiue & thirtie
thou-fand me: for thorowe the prefence of God they were
wonderoufly comforted.

28 Now when they left of, & were turning againe with ioye,
they vnderftode that Nicanor him felf was flaine for all his
armour.

29 Then they made a great fhoute and a crye, praifing the
Almightie in their owne langage.

30 Therefore Iudas, which was euer y chief defender of his
citizens bothe in bodie & minde, and which bare euer good
affeciaf towards them of his nacion, commanded to fmite of
Nicanors head, with his hand and fhulder, and to bring it to
Ierufalem.

31 And when he came there, he called all the of his nacion,
and fet the Priests by the altar, and fent for them of the caftel,

32 And shewed the wicked Nicanors head, & the hand of that
blafphemour which he had holden vp againft the holie Temple
of the Almighty with proude bragges.

33 He caufed the congue alfo of wicked Nicanor to be cut in
litle pieces, & to be caft vnto the foules, and that the rewardes
of his madnes fhulde be hanged vp before the Temple.

10.16.17.18

1. King. 19. 20.

2. 18.

3. 21.

4. 21. 22.

Apocrypha.

34 So euerie man prais, d towarde the hea- uen the glorious Lord, saying, Blessed be he, that hathe kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castel, for an eudent and plaine token vnto all of the helpe of God.

36 And so they established all together by a comune decre that they wolde in no ca- se suffer this day without keping it holie:

37 And that the feast shulde be the thir- tenth day of the twelfth moneth, which is called Adar in the Syrias langage, the day before Mardocheus day.

38 Thus farre as concerning Nicanors mat-

ters, and from that time the Hebrewes had the citie in possession. And here wil I also make an end.

39 If I haue done wel, and as the storie re- quired, it is the thing that I desired: but if I haue spoken slenderly & barely, it is that I colde.

40 For as it is hurtful to drinke wine alone, and then againe water: and as wine tempe- red with water is pleasant and deliteth the taste, so the setting out of the matter deli- teth the eares of them that read the storie. And here shalbe the end.

Bbbbb. iii.

THE

NEWESTESTAMENT

OF OVR LORD

IESVS CHRIST,

*

Conferred diligently with the Greke, and best approved translations in diuers languages.

EXOD. XIII, VER. XIII.

FEARE YE NOT, STAND STIL, AND BE- holde the saluacion of the Lord, which he will shew to you this day.

Great are the troubles of the righteous:

THE LORD SHAL FIGHT FOR YOU: therefore holde you your peace, Exod. 14, vers. 14.

but the Lord delinquents them out of all, Psal. 34, 39.

AT GENEVA.

PRINTED BY ROULAND HALL

M. D. LX.

The generacion of Christ.

a This words signif: the good tidings, and is taken here for the State which consti- neth the loy- ful message of the comming of the Sonne of God prom- led from the beginning. b That is, wit- ven and taught by Matthews.

THE HOLY a GOSPEL

of Iesus Christ, b according to Matthews.

THE ARGUMENT.

IN this historic written by Matthews, Marke, Luke, and John, the Spirit of God so governed their hearts, that although they were foure in niber, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diners, and sometime one writeth more largely that which the other doeth abbridge: nevertheless in matter and argument they all tende to one end: which is, to publish to the worlde the favour of God towardsa mankind through Christ Iesus, whome the Father hath the giuen as a pledge of his mercie & loue. And for this cause they intitule their storie, Gospel, which signifeth good tidings, for asmache as God hath performed in dede that which the fathers hoped for. So that hereby we are admonished to forsake the worlde, and the vanities thereof, and with moste affectioned hearts embrace this in- comparable treasure freely

effect vnto vs: for there is no ioye nor consilacion, no peace nor quietnes, no felicitie nor saluacion, but in Iesus Christ, who is the very substance of this Gospel, and in whome all the promises are yea, and amen. And therefore vnder this worde is contained the whole New settlement: but communely we vse this name for the historie, which the foure Evangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perisse samme of our saluation. Matthews, Marke, and Luke are more copious in describing his life and death: but John more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appear: for without this, to knowe that Christ was borne, dead & risen againe, shulde nothing proue vs. The which thing notwithstanding that the thre first stuche partely, as he also sometime intermedieth the historical narration, yet John chiefly is occupied herein. And therefore as a moste learned interpreter writeth, they describe, as it were, the bodie, and John setteth before our eyes the foule. Wherefore the same aptely termeth the Gospel writ by John, the keye which openeth the dore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redemer of the worlde, with moste proffit. Now as concerning the writers of this historie, it is evident that Matthews was a Publicane or custome gatherer, and was thence chosen of Christ to be an

Apostle. Marke is thoght to haue bene Peters disciple, and to haue plated the first Church at Alexandria, where he dyed the eight yere of the reight of Niro. Luke was a phistion of Antiochia and became Pauls disciple, and fellowe in all his traueris: the liued foure score and foure yeres, and was buried at Constantinople. John was that Apostle whome the Lord loud, the sonne of Zebedeus, and brother of Lames: he dyed thre score yeres after Christ, and was buried nere to the Citie of Ephesus.

CHAP. I.

2 The genealogie of Christ, that is, the Messias promised to the fathers. 13 Who was conceived by the holy Gist, and borne of the virgine Marie, whom she was betrou- thed vnto Ioseph. 20 The Angel satisfieth Iesophus minde. 21 Why he is called Iesus, and wherefore Em- manuel.

Luk. 3, 21. c This is the rehearsel of the progenie, whereof Iesus Christ is sprig according to the flesh. d So called, for that he ca- me of the Roc he of David. e Their two a- re first rehear- sed, because Christ was a- specially pro- mised to come of them and their fode, and therefore Christ com-

munely was called the fonne of David, because the promes was more eni- dently confirmed vnto him. 1. Gne. 21, 2. Gne. 25, 24. 3. Gne. 29, 35. 4. Gne. 33, 37. f By inceltions adulterie,

the which shame setteth forth his great humi-
licie, who made him self of no reputation, but became a tyrant for our fa-
kes: yea, a worme and no man, the reproche of men, and contempt
of the peo- ple, and at length suffered the accursed death of the
crofts. 2. Chron. 3, 5. rab. 4, 26.

He boke of the genera-
ció of IESVS CHRIST the s fonne of a David, the fonne of Abraham.

Abrahâ begate Isaac. And Isaac begate Iacob. And a Iacob
bega-

te Iudas and his brethren.

And Iudas' begate Phares, and Zara' of Thamar. And a Phares
begate Efrom. And Efrom begate Aram.

And Aram begate Aminadab. And Ami-
nadab begate Naasson. And Naasson be- gate Salmon.

5 And Salmon begate Booz of a Rachab. And a Booz begate
Obed of Ruth. And Obed begate Iesse. 6 And a Iesse begate
Dauid the King. And Dauid the King begate Solomon of her
that was the wife of Vrias. 7 And a Solomon begate Roboam.
And Ro- boam begate Abia. And Abia begate Afa. 8 And Afa
begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate
Ozias. 9 And Ozias begate b Ioatham. And Ioa-
tham begate Achaz. And Achaz begate Ezecias. 10 And a Ezecias begate
Manasses. And Manasses begate Amon. And Amon be- gate

Iosias. 11 And a Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caryed away to Babylon. 12 And after they were caryed away into Babylon, a Iechonias begate a Salathiel. And Salathiel begate Zorobabel.

capticie, the title royal was appointed vnto him: so that notwithstanding that they were as felates for the space of sinestie yeres, yet by the promisiance of God the governorate, remained in the familie of David, where it continued to the coming of Christ. 5. Chro. 3, 17. c. 4, 3, 2 & 5.

AA. ii.

g Rachab and Ruth, being Genetics, signifye that Christ came not only of ye few as, and for them, but also of ye Genetics, and for their saluation.

Ruth 4, 18. 1. Sam. 16, 1.

& 17, 22.

2 Sam. 22, 24.

3. King. 21, 43

4. chro. 3, 10.

h He hath omitted thre Rings, Ions, Annuities, extents, abbridging the number to make the sinest fourteen gran-

rations.

2. King. 20, 21 & 21, 18.

3. chro. 3, 13.

4. King. 23.

24 & 24, 1.

1. chro. 30, 4.

2. King. 22, 6.

3. chro. 16, 9.

After the

The birth of Christ.

S. Mattheu. The wifemen.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim.
And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And
Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan.
And Matthan begate Iacob.

16 And Iacob begate Ioseph, the houf band of Marie, 2 of whom was borne Ies vs, that is called 1 Christ.

17 So all the generaciós from Abraham to Daud, are fourtene generacions. And from Daud vntil they were caryed away into Babylon, fourtene generacions: and after they were caryed away into Babylon vntil Christ, fourtene generacions.

18 Now the byrth of Ies vs Christ was thus, When as his mother Marie was 2 betrowthed to Ioseph, 2 before they came together, she was founde 2 with childe of the holie Goft.

19 Then Ioseph her houf band being a 2 inft man, and not willing to 2 make her a publike example, was minded to put her away secretly.

20 But whiles he thoght these things, beholde, the Angel of the Lord appeared vnto him in a 2d dream, saying, Ioseph the 2 sonne of Daud, feare not to take Marie for thy wife: for that which is conccued in her, is of the holie Goft.

21 And she shal bring forth a sonne, and thou shalt 2 call his name Ies vs: for he shal 2 fane his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 2 Beholde, a vingine shalbe with childe, and shal beare a sonne, and they shal call his name Emmanuel, which is by

interpretation, 1 God with vs.

24 3 Then Ioseph, being raifed from slepe, did as the Angel of the Lord had inioyned him, and toke his wife.

25 But he knewe her not, til she had broght forth her 2 firft borne sonne, and he called his name Ies vs.

b. Albele the Ies vs mother their kinred by the male- kind 1 pre this, linage of Marie is coryrthen ded under the fame, becaufe she was married to a man of her own Rocka thri the I Was is the true King, Priest, and Prophet, consi- ted of God 10 accomplih 2 office of 2 re- dener

Luk. 1.27. m before he toke her ho- me to him n As the An- gel after war- de declared to Ioseph

o Vynigh and fearing God, in therefore firf- potting 2 she had consired fornicarih, be- forelle was he trowthed, wol- de nether re- teine her, 2 by the Law fholde be ma- ricdo another nether by ac- cuing her pat her to flame for her fult

Tenn 24.1. p This dream is winnified by the holie God, and is a kinde of revelation, Nom 12.6

q This name punish him in remembrance of Gods pro- mes to David.

Luk. 1.27. 2 That is, a Saviour

dill 4.12. phil 2.10. Ifs. 7.14.

Or, 2000. f God is ioyned with vs by the means of Iesus' Christ, who is both God and man. t Christ is here called the firft borne, becaufe she had never none before, and not in respect of any she had aittir. Mother yet death this worde (til) import always a time following: wherein the con- trarie may be affirmed, as our Saviour, saying, that he will be prefune with his disciples, til the end of the worde, manneth not, that after this worde he will not be with them.

CHAP. II.

1 The time and place of Christs birth 11 The Wife- men offer their profans. 14 Christ ffeeth into Egypt. 15 The young children are flaine. 23 Ioseph turneth into Galile.

2 When 2 Ies vs then was borne at Beth-lehe in 1 Iudea, in the dayes

Luk. 1.6. a For there is

another Beth-lehem in the tribe of Zebulon.

of Herode the King, beholde, there came 2 Wifemen from the Eaft to Ierufalem,

3 Saying, Where is the King of the Iewes tl at is borne for we haue fene his 2 ftarre in the Eaft, and are come 2 to worship

him.

4 When King Herode heard this, he was troubled, and all Ierufalem with him.

4 And gathering together all the chief Priests & Scribes of the people, he asked of them, where Christ should be borne.

5 2 And they said unto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

6 2 And thou Beth-lehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the Governor that shall feed my people Israel.

7 Then Herode secretly called the Women, and diligently inquired of them the time of the star that appeared,

8 And sent them to Beth-lehem, saying, Go, and search diligently for the babe: and when ye have found him, bring me word againe, that I may come also, and worship him.

9 2 So when they had heard the King, they departed: and lo, the star which they had seen in the East, went before them, till it came, and stood over the place where the babe was.

10 And when they saw the star, they rejoiced with an exceeding great joy,

11 And went into the houfe, and 2 founde the babe with Marie his mother, and fel downe, and worshipped him, and opened their treafures, and prefented vnto him giftes, 2 euen golde, and incense, and myr- rhe.

12 And after they were warned of God in a dream, that they fhoulde 2 not go againe to Herode, they returned into their coun- trey another way.

13 2 After their departure, beholde the An- gel of the Lord appareth to Ioseph in a dream, saying, Arife, & take the babe and his mother, and flee into Egypt, and be there til I bring thee worde: for Herode wil feke the babe, to deftroie him.

14 So he arose and toke the babe and his mother by night, and departed into E- gypt,

15 And was there vnto the death of Hero- de, 2 that it might be fulfilled, which was spoken of the Lord by the 2 Prophet, saying, Out of Egypt haue I called my Sonne.

16 2 The Herode, feing that he was moc- ked of 2 Wifemen, was exceeding wroth, and fent forth, & flewe all the male children that were in Beth-lehem, and in all the coaftes thereof, from two yee olde & vnder, according to the time which he had diligently feached out of the Wifemen.

b Wifemen, or Mogi, in the Perifons and Chaldeans con- gue fignifa Philofophers, Priests, or a- fromomant, & are here the

firft feare of the Gentiles that came to worſhip Chriſt c An
cetrator- dinaria figne to fet forth 2 Kinga honour, whom 2
worlde did not ef- tome

d Which was a declaration of that reuer- ce, which the Gentiles
fhol- da beare vnto Chriſt

e They colde wal till of Chriſt in gene rul: but when they
fholde profelte bizna me, and gine him his due honor, ſhel wa
ze colde, and ftrioke bec- kt.

Mich 1.2. John 7.42. f An chil con felonce is a burning fyre g
The ftarre vaniſhed away before, to 2 in- cft that fholde tary at
Ieruf- lem, and there ioquire of the thing, to the confuſion of
the Iewes Or, feare

h The Perifis maner was not to fafum Kigs without a prefent,
and therefore they bough of that which was moſt precious in
their con- trei, whereof every one of them offred.

i Promer ought not to be kept, where Gods honour and
preaching of his routh is hindered or als it oghe not to be
broken.

k That which was pefegored by the diline- rance of the
Ifeasites out of Egypt, 2 were Chriſt Church and his bodie, is
now verified, and accompli ſhed in the head Chriſt. Hefe 11.1.

l Wifem a cernine time aftes.

17 So

Iohn Baptiste.

Chap.III.III. Christ tempted. 3 957/1224

Iere.31,15 m Hérode re- newed the fo- rowe which §
Semanites had suffred long before, yet for all his cruelise be
col- de nos. being to paffe, that Christ shulde not reigne o That
is, they were killed & dead o Thus the faithful may fe how
God hashe mñone meanes to pre- ferne them feh the rage of
ty- ranes. Or, therefore Or, of Nazar- te p Which isho- lie and
confe- crated to God; alluding vna thofe that we- re Nazarites
in the olde Law, which were a figure of that holines which
shulde be ma- nifested in Christ, as wte Salim, Ioseph, &c

17 Then was that fulfilled which was spoke by the Prophet
Jeremias, saying,

18 * In m Rama was a voyce heard, mourning, and weping
and great lamentation: Rachel weping for her children, and
wolde not be comforted, because they were not.

19 And when Hérode was dead, beholde, an Angel of the Lord
appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arife, and take the babe and his mother, and go into
the land of Israel: for they are o dead which foght the babes
life.

21 Then he arofe vp, and roke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea in theade of his father Hérode, he was afiayed to go thether: yet after he was warned of God in a dreame, he turned aside into the parties of Galile.

23 And went and dwelt in a citic called Nazaret, that it might be fulfilled which was spoken by the Prophetes, which was, That he shulde be called 'ar Nazarite.

CHAP. III.

a The office, doctrine, & life of Iohn. 7 The Pharises are reprobued. 8 The frutes of repentance. 13 Christ is baptized in Iordan. 17 And antorified by God his Father.

Mar.1,4. Iuk.3,4. a In § firth ye re of § reigne of Tiberias, after Christ had long time remained in Nazaret, and was now about to yere olde. b So called in refpeth of the playne coun- try and fort. le valiest: and not because it was not inha- bited Or, he firle for yere fionne poft, and cmed c Which it, § God wil re- gne ouer vt, gather vt vno him, pardon our finnes, and adopte vt by the preaching of the Gospel Ifa 40,5. mar.1,8. Iuk.3,4. tob 1,23 Mar 1,8 d Women with heere, as grof- fe heereto- the e Sothe mea- tes as nature

brugie forth: n ithout mam labour or diligence reade Levit
11,22 Or, grof, supper. *Mar 1,4. Iuk 3,7 f Acknowledging
their faures: for there is no repentance without confertion Chap
13,16 Or, breeder g He me- naceth thofe venemus and
enlistrem Pharises with the judgement of God, except they
shewe before men Sothe workses as are agreeable to the
profes- sion of the godlin, a home Ifat calleth the trees of
righteousness, chap 6,5.

*We haue Abraham to our father: for I fay Iohn 8,39. vnto you,
that God is able of thefe stones as to raife vp children vnto
Abraham.

10 And now alfo is the b axe put to the roo- te of the trees:
*therefore euerie tre, which bliingeth not forthe good frute, is
hewen downe, and caft into the fyre.

11 *In dede I baptize you w water to amen- demet of life, but
he that cometh after me, is mightier then I, whose fhoes I am
not worthie to bear: he wil baptize you with the holie Goft, and
with f fyre.

12 Which hathe his b fanne in his hand, & wil make cleane his
ftoore, and gather his wheat into his garner, but wil buine vp
the chaffe with vnquencheable fyre.

13 *The came Iefus fro Galile to Iordan vnto Iohn, to be
baptized of him.

14 But Iohn put him backe, saying, I haue nede to be baptized of thee, and commet thou to me?

15 Then Iefus anfwering, faid to him, Let be now: for thus it becometh vs to 1 fulfil all righteousness. So he suffred him.

16 And Iefus when he was baptized, came ftraight out of the water. And lo, the hea- vens were opened vnto him, & Iohn lawe § Spirit of God defending like a m doue, and lighting vpon him.

17 And lo, a voyce came from heauen, say- ing, * This is my *beloued Sone, in who- me I am wel pleased.

m To shewe the flate of his kingdom, which is in all metunes & lowlines. *Chap 17,5 2, pre 1,17 a The faunor of God refieth on Iefus Christ, that fro him it might be powred on vs, which æfæne of our felues his wæth, and in- dignation. Chap 1,11*

CHAP. III.

1 Christ falleth & w tempted. 11 The Angels minister vnto him
17 He begineth to preache. 12 He calleth Pe- ter, Andrew, James and Iohn, and healeth all the fick.

1 T Hen was Iefus led afide a of the Spi- sit into the wilderness, to be b tepted of the deuil.

2 And when he had fasted fortie dayes, and fortie nights, he was afterwards hungrie. 3 Then came to him the tempter, and faid, If thou be the Sonne of God, c comman- de that thefe stones be made bread.

4 But he anfwering, faid, It is writte, *Man fhall not liue by bread onely, but by euerie 4 worde that proceedeth out of the mouth of God.

5 Then y deuil toke him vp into the holie Citie, & fet him on a p inacle of the teple, 6 And faid vnto him, If thou be the Sonne of God, caſt thy ſelf downe: for it is writ- ten, * y he wil giue his Angels charge ouer thee, and with their hands they ſhall lifte thee vp, left at anie time y ſhuldeſt: daſh thy ſelf againſt a ſtoe.

7 Ieſus faid vnto him, It is written againe, *Thou ſhalt not tempt the Lord thy God.

the rather, and choke his cruelie purpoſe *Deus.6,16 g We muſt not leane ſo the few ſhall meanes as God haſte appointed, to feke others after our owne fantaſie.

b The inde- ment of God is at hand to defroye ſo the as are not ma- te to be of his Church Chap 7,19. Marc.1,6. Iuk.3,19. tob 1,26. aft 1,5. & 1,1 & 1,5 & 1,1 & 1,5 1 When God baptized m- wardely with the virtue of his Spirit, he burneth, & thumeth the vi ces and mñs- meth the hoar- tes with lone towarde him. k Which is y preaching of the Goſpel, whereby

he gathereth the faithful as good come, & feareth the infideles
as chaffe.

Mar 1,9. Iuk 3,20. 1 We muft it, der perfit ohe dience to God in
all things, which he ha- the ordered.

Marc 1,12. Iuk 4,1. a By the holie Goft

b To y cod y he ouercomig thefe tentatihe might get the
viflorie for vs c Satan wolde hane Christ to diffroft God, and
his worde and follow other frange and vulawful meanes

Deu 2,3. d He meaneth the ordre that God hashe or- doned to
mean teine his crea- tures by e To 9,16, Je- rufalem:

Or, your which frowed where the wædofide. Pfal 22,15. f He
alledgeth but haffe the femere to de- cerne thereby

AA.iii.

Christ's preaching.

S.Matthewe. The blessed.

h In a vision.

8 Against the deuil toke him vp vnto an exceeding his
mountaine, and h shewed him all the kingdomes of the worlde,
and the glorie of them,

9 And said to him, All these wil I giue thee, if thou wilt fall
downe, and worship me.

Deut.8,13. & 10,20. 1 The worde of God is the facode of the
spirit, wherewith Satan is overcome h To comfort him

Mar 1,14. Iuk.4,14. Job 4,43. I And call in prifho by Me-ude m
For fo they called y lake of Goneforth

Ifa.9,2. n Christ had preached now almost a ye-ze in Iudea,
and Samaria, and after want to preache in the uppermost
Galile, which was out of the borders of Pa Iedina

o Which was without comfort, hache re-ocured confu-lation

Mar.1,16 Mar.1,16. y God hache chofen y wea he thing: of the
worlde to confounde the mughne,1. Corin 1,27 q To draw
them out of the sin of this worlde, whe-zein they are devured.

10 Then said Iefus vnto him, Auoide Sata: for it is written,
"Thou shalt worship the Lord thy God, and him onely shalt
thou ferue.

11 Then the deuil 1 left him: and beholde, the Angels 2 came,
and minifred vnto him.

12 ¶ And when Iefus had heard y John was 1 deliuered vp, he
returned into Galile,

13 And leauing Nazaret, went and dwelt in Capernaum, which
is nere the m fea in the borders of Zabulon & Nephthalim, 14
That it might be fulfilled which was spo ken by Efaias the
Prophet, saying,

15 "The land of Zabulon, and the land of Nephthalim by the
way of the fea, beyond Iordan, a Galile of the Gentiles:

16 The people which fate in a darkenes, fawe great light: and
to them which fate in the region and shadow of death, light is
ri-fen vp.

17 "From that time Iefus began to preache, and to say, Amend
your liues: for y king-dome of heauen is at hand.

18 ¶ And Iefus walking by the fea of Gali-le, fawe two
brethren, Simó, which was called Peter, and Andrew his
brother, ca-fting a net into the fea (for they were p fishers.)

19 And he said vnto them, Follow me, and I wil make you
fishers 9 of men.

20 And they straight way leauing the nets, followed him.

21 And when he was gone for the from then-ce, he fawe other two brethren, Iames the fount of Zebedeus, and John his brother in a ship with Zebedeus their father, meding their nets, and he called them.

22 And they without tarying, leauing the ship and their father, followed him.

23 So Iefus went about all Galile, reaching in their Synagogues, and preaching the Gospel of the kingdome, and healing-uerie fickenes and euerie difeafe among the people.

24 And his fame spred abroad through all Syria: and they brought vnto him all ficke people, that were taken with diners dif-eafes and gripings, and them that were possessed with deuils, & those which were a lunatike, and those that had the pallfey: and he healed them.

25 And there followed him great multitu-des out of Galile, and 1 Decapolis, and Ie-rufalem, and Iudea, and from beyonde Iordan.

CHAP. V.

1 Christ teacheth who are blessed. 13 The salt of the earth & light of the worlde 16 Good worker 17 Christ came to fulfil the Law. 21 What is ment by killing. 23 Remunification. 27

Adulterie 29 Offences 31 De mercenium 33 Not to swear. 35
To suffer wrong. 43 To loue our enemies 46 Perfection.

1 And when he fawe the multitude, he went vp into a
mountaine: and whi he was fet, his disciples came to him.

2 And he opened his mouthe and taught them, saying,

3 "Blessed are the poore in spirit, for theirs is the kingdome of
heauen.

4 "Blessed are they that b mourne: for they shalbe comforted.

5 "Blessed are the c meke: for they shal inhe rite the earth.

6 Blessed are they which a honger & thirst for righteousness:
for they shal be filled.

7 Blessed are the mercifult: for thei shal ob-teine mercie.

8 Blessed are the p pure in heart: for they shal fe God.

9 Blessed are the peace makers: for they shalbe called the
children of God.

10 Blessed are they which suffer perfecutió for righteousness
fake: for theirs is the king dome of heauen.

11 "Blessed are ye when men reuile you, and perfecute you,
and say all maner of euil a-gaint you for my fake, falsely.

12 Reioyce and be glad, for great is your rewards in heauen:
for fo persecuted they the Prophets which were before you.

13 "Ye are the f falte of the earth: but if the falte haue loft his
fauour, wherewith shal it be faked? It is thenceforthe good for
nothing, but to be cast out, & to be troden vnder f ote of men.

14 Ye are the light of the worlde. A citie that is fet on an hill,
can not be hid.

15 "Nether do men light a candel, and put it vnder a bufhel,
but on a candelticke, & it giueeth light vnto all that are in the
house.

16 "Let s your light fo shine before men, that they may fe your
good worker, & glo-risfe your Father which is in heauen.

17 Thinke not that I am come to destroye the Law, or the
Prophetes. b I am not co-me to destroye them, but to fulfil
them.

18 "For truely I say vnto you, Til heauen, and earth perish, one
iote, or one title of the Law shal not scape, til all things be
fulfilled.

19 "Whofoeuer therefore shal breake one of h these leaft
commandements, & teache men fo, he shalbe called the leaft
in the kingdome of heauen: but whofoeuer shal obferue and

teache them, the fame shal be called great in the kingdome of heauen.

20 For I say vnto you, except your righteous "excede the righteousness of y 1 Scribes

Luk 6,20. a That feele them fihers vnode of all righteousness that they may onely feche it in Christ.

Ifa.6,1,2. Iuk.6,21. b in such fee-te their own mfeire, thicke their comfort in God

Pfal.7,9,11. c Who rather wolde suffer all murnes, then they wol de renege the fihers

Pfal.24,4. d Being in no-cefense, defire nothing but y or is vynight & godlie.

e For he is called y God of peace, 2 Cor 14,15.

1. Pet 3,14.

2. Pet 4,14. all.7,41.

Mar 9,10. Iuk.14,34. f Your office is to feaion

men with the salt of y heaud lie dodrone Mar 4,21. Iuk.3,16.

& 11,35. g Because you are fene farre of, give good example of life

h The Gospel is the Rabi-fhing, & neci-plishing of y Law

1. Pet.2,12. i The dedeir-ne of the Law contempth no-thing
vuprof-tahle or faper-fuunt

Luk.16,17. Iam.3,16.

k Whofoeuer shal crav-gref fe the leaft of the ten ob-
mandements in worfe and euple, he shal be cast out of the
kingdome of God, except it be pardoned him in Christ.

Luk.21,29. l Which ne-ther expound the Law true-ly, nor
obfer-ne it wel.

and

y We ought to bemoate ready to follow Christ, when he called,
lea-ning all worl-dobe refpede uperse. f That is, the blisshed
tidings of forgiveness of fumes & re-conciliation with God. e
So that by healing, lone-ruble difeafes Christ's dim-ance
appeared n They that were mad or ficke at a cer-mine tone of
the moone. 2 It was a misery whe-rem was id re-tus, as y wor-
ce signifeth.

The Law expounded.

Chap. VI. Ofloue & almes.

m He sheweth hoe these not then deftent have fal cly gladed
this of mandement

Exud 20,13. dem 5,17 "Or, faileth to punifouras Or, without
can it

v For God knowing his secret malice wil punish hi. o Which
figul fuch in the 57 rians obgyn an idle braine, & is spoken to
contempt

p Like judge- reuse almshe the Romans obfirmed: for Trumour
had the examina- tion of finale matters, if cou f of xxiii of
greater canies & finally gre- at matters of importance were
decided by the feume of leral mages which here is compared
to the judgement of God, or to be punifhed & hel fyre

Luk 12,18 v For that thou hast of- fended him, or he hathe
offi- ded thee: for God prefer- rech broncher- lie reconcilia-
tion to facre- fice.

Exud 20,14. rom.13,9. z Chastine is required ho- die in bodie
& in mode

Chap.18 8. mat 9,47. f Nothing is fo ppleiunt & ugh not to be
ralifed in re- feed of the glorie of God "Or, pr not that

Chap 19,7. dem 24,1. mat.10,4. luk.16,18. 1.cor 7,10.

z In that he gainth her lume to mary another by y millimonal

Exud.20,7. leu 19,12. dem 5,11.

u All super- fiours: othes are virely debarred, the that the
Name of God be the- reto mencio- ne, or other- nife.

& Pharifes, ye fhalt not enter into the king- dome of heauen.

21 * Ye haue heard that it was faid vnto the of the olde time, *
Thou fhalt not kil: for whofoeuer killeth, fhalt be 'culpable of
judgement.

22 But I fay vnto you, whofoeuer is angrie with his brother *
vnaduisedly, fhalt be culpable of judgement. And whofoeuer
faith vnto his brother, * Raca, fhalt be worthie to be punifhed
by the v Counfel. And whofoeuer fhalt fay, Foole, fhalt be
worthie to be punifhed with hel fyre.

23 If the thou bring thy gift to the altar, & there remembreft
that thy brother hath ought againft thee,

24 Leaue there thine offering before the al- tar, and go thy way:
firft be v reconciled to thy brother, & then come & offer thy
gift.

25 * Agre with thine aduersarie quickly, whiles thou art in the
way with him, left thine aduersarie deliuer thee to the iudge,
and the iudge deliuer thee to the fergeat, and thou be caft into
prifon.

26 Verely I fay vnto thee, thou fhalt not come out thence, til
thou haft payed the vt- moft farthing.

27 * Ye haue heard that it was faid to them of olde time, *
Thou fhalt not commit ad- ulterie.

28 But I fay vnto you, y whofoeuer loketh on a woma to luft
after her, hathe comitt- ted * adulterie wher already in his
heart.

29 * Wherefore if thy right eye caufe thee to offend, plucke it
out, and caft it fro thee: for better it is for thee, that one of thy
me- bers perish, the that thy whole bodie fhul de be caft into
hel.

30 Also if thy right hand make thee to of- fend, cut it of, and
caft it fro thee: for bet- ter it is for thee that one of thy
members perish, the that thy whole bodie fhulde be caft into
hel.

31 It hathe bene faid also, * Whofoeuer fhall put away his wife,
let him giue her a celt- monial of diuorcement.

32 But I fay vnto you, whofoeuer fhall put away his wife
(except it be for fornicatio) * caufeeth her to commit adulterie:
and whofoeuer fhall marie her that is diuor- ced, committeth
adulterie.

33 Againe, ye haue heard that it was faid to them of olde time,
* Thou fhalt not for- fweare thy felf, but fhalt performe thine
othes to the Lord.

34 But I fay vnto you, * Sweare not at all, nether by heaue, for
it is y thion: of God: 35 Nor yet by the earth: for it is his fote
flo le: nether by Ierufalem: for it is the citie of the great King.

36 Nether fhalt thou fweare by thine head, because thou canft
not make one heere white or blacke.

37 * But let your communication be, * Yea, yea: Nay, nay. For
whatoeuer is more the these, commeth of y euil.

38 * Ye haue heard that it hathe bene faid, An*eye for an eye,
& a tooth for a tooth.

39 But I fay vnto you, * Iceft not euil: but whofoeuer * fhall
fmite thee on thy right cheke, turne to him the other also.

40 And if anie man wil fue thee at the law, and take away thy
coate, let him haue thy clope also.

41 And whofoeuer wil compell thee to ge a mile, go with him
twaine.

42 * Giue to him that aficeth, and from him y wolde borrow of
thee, turne not away.

Ye haue heard that it hathe bene faid, * Thou fhalt loue thy
neighbour, and tha te thine enemy.

44 But I fay vnto you, * Loue your enemies: bleffe them that
cuife you to do good to the that hate you, * and praye for them

which hurt you, and perfecute you,

45 * That ye may be the childre of your Fa- ther that is in heauen: for he maketh his funne to arife on the euil, and the good, and fendeth raine on the iufte, & vniufte.

46 For if ye loue them, which loue you, what rewarde fhall you haue? Do not the c Publicanes euen the fame?

47 And if ye be friendlie to your brethre onely, what fingular thing do ye do not euen the Publicanes likewise?

48 Ye fhall therefore be perfute, as your Fa- ther which is in heauen, is perfute.

CHAP. VI.

1 Of almes, 1 Prayer, 14 Forgiving one another, 16 Fasting. 19 He forbiddeth the careful feeking of worldlie things, & wilketh men to put their whole trof en him.

1 * Ake hede that ye giue not your al- mes before men, to be fene of them, or els ye fhall haue no rewarde of your Father which is in heauen.

2 * Therefore when thou giueft thine al- mes, thou fhalt not make a trumpet to be blowen before thee, as the hypocrites do in the Synagogues and in the ffretes, to be praifed of men. Verely I fay vnto you, they haue their * rewarde.

3 But when thou doest thine almes, let not thy c left hand
knowe what thy right hand doeth,

4 That thine almes may be in fceret, & thy Father that feeth in
fceret, he wil rewarde thee * openly.

5 And when thou prayeft, be not as the hy- pocrites: for they
loue to fstand, and pray in the Synagogues, & in the corners of
the ftretes, because they wolde be fene of me. Verely I fay vnto
you, they haue their rewarde.

6 But when thou prayeft, * enter into thy chamber, & when
thou haft fluethy dore,

AA.iiii.

Iem 5,12. z Let fmpli- cute, & trneth be in your woe des, and
then ye fhall not be fo light, and ready to fsea re

y When and fpenhethcher wife then be thilketh in he- are, it
cometh of an euil vi- ficence, and of the deuil

Exud 21,24. dem 19,21.

leut.24 20. z Ahive this was fpoe for the mages, yet enerte
mil ap- plied is to re neege his pru- mit: quarel.

Luk.6,29. rom.19,17.

1.cor 6,7. *Or, marie

z Rather re- ecure double wrong, thou remerge thine owne
gries

Deut.15,8. Lemit.19,18.

b This was added by the false expofi- tors y Pharifes

Luk.6,27. Luk.23,14. aft 7,60.

2.cor 4,13. *Or, rofe in vpt 70.

Luk.6,32. *Or, ind.acc.

c These did ta keto farme y cate, to wit, & other pyre- ments,
& the relate were greatly in dif- dame with all men

d We muft la- bour to enter- en vnto y pre- faith of God, who
of his fane liberali- tes, doeth good to them that are vnaorthe
VI

Rom.12,8. z Whufi wor- kes precede not of a right faith, but
are done for vat- ne glorie

b In that thoi are praifed & commended of men

c It is fufi- cute that God approve one worker

d In that day when all chige fhall be reme- fied

e With drawn thy felf ra- ther sparte.

Christ's doctrine.

S. Mattheue. Gods prouidence.

Or, bade not me the He common dech vs to beware of me the babiling & Superfluous re- quest. Who is not persuaded by alleged (per che, and long talite, as men are. Christ's hun- deth them not to the wonder, but to the sea- fe, and foume of prayer. Luk. 11, 2. We must fea- he Gods glo- rie firf, and a bone all thigt Reignethon over all, and let vs render veto thee per- fit obedience, as thine Aor- gels do To be mer- come thereby. Chap 13, 19. This con- clution tach- dech must me nate, and ma- cheth vs to ground our prayers only on God. Mar. 11, 25. actief 28, 2. Make their faces to feast of another force the they were wise to do Whereby is commanded to aneyde all vame obtrun- tion.

Luk. 12, 30. 2. from 6, 19. Luk. 11, 30. If thine eye be disposed to liberalize, prone 21, 9. if thine af- faction be corrupt & given to, conor- out, den 15, 9. if the ob- spite, & wic and affections over some rea- son, we must not marneil thoeh men be blilled, & be li keven beaftes Luk. 16, 15. Tful 15, 20. Luk. 12, 22. Philip. 4, 6. 2. from 4, 8. 2. per. 5, 7. Manu trunel nursing mat- leth where God gmeth not increas.

pray vnto thy Father which is in secret, & thy Father which feeth in secret, shal re- warde thee openly.

7 Also when ye pray, "fuse no vaine repe- titions as the heathen: for they thinke to be heard for their muche babiling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue nede, before ye aske of him.

9 After this maner therefore pray ye, "Our father which art in heauen, halowed be thy Name.

10 Thy kingdome come. Thy wil be do- ne euen in earth, as is in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes, as we also forgiue our dettes.

13 And lead vs not into tentation, but de- liuer vs fro euil: for thine is the king- dome, and the power, and the glorie for euer, Amen.

14 "For if ye do forgiue men their trefpa- ces, your heauenlie Father wil also forgi- ue you.

15 But if ye do not forgiue men their tref- paees, no more wil your Father forgiue you your trefpaees.

16 Moreover, when ye fast, loke not fowre as the hypocrites: for they disfigure their faces, that they might feme vnto men to fast. Verely I say vnto you, that they haue their rewarde.

17 But when thou fastest, "anoint thine head, and wash thy face,

18 That thou feme not vnto men to fast, but vnto thy Father which is in secret: & thy Father which feeth in secret, wil rewarde thee openly.

19 "Lay not vp treafures for your feues vpon the earth, where the mothe & canker corrupt, & where theues digge through, and steale.

20 "But lay vp treafures for your feues in heauen, when e nether the mothe nor canker corrupteh, and where theues nether digge through, nor steale.

21 For where your treafure is, there wil your heart be also.

22 "The light of the bodie is the eye: if the thine eye be a single, thy whole bodie shal be light.

23 But if thine eye be a wicked, then all thy bodie shalbe darke. Wherefore if the light is in thee, be darkenes, how great is that darkenes!

24 "No man can ferue two masters: for ei- ther he shal hate the one, and loue the o- ther, or els he shal leane to the one, and despise the other. Ye can not ferue God and riches.

25 "Therefore I say vnto you, be not careful for your life, what ye shal ear, or what ye shal drike: nor yet for your bodie, what ye shal put on. Is not the life more worth then meat? and the bodie then raiment?

26 Beholde the foules of the heauen: for they fowe not, neither reape, nor carie in- to the barnes: yet your heauenlie Father feedeth them. Are ye not muche better then they?

27 Which of you by taking care, is able to adde one cubit vnto his stature?

28 And why care ye for raiment? Learne, how the lilies of the field do growe: they labour not, nether spinne:

29 Yet I say vnto you, that euen Solomon in all his glorie was not arayed like one of these.

30 Wherefore if God so clothe the graf- se of the field which is to day, and to mo- rowe is cast into the ouen, shal he not do muche more vnto you, of ye of little fath?

31 Therefore take no thought, saying, What shal we eat or what shal we drinke: for whe- re with shal we be clothed?

32 (For after all these things "seke the Gé- tiles") for your heauenlie Father knoweth, that ye haue nede of all these things.

33 But seke ye first the kingdome of God, and his righteousness, & all these things shalbe minifred vnto you.

34 Care not then for the morowe: for the morowe shal care for it self: the day hathe ynough with his owne grief.

CHAP. VII.

1 Christ forbiddeth rafe judgement. 6 Not to cast holic things to dogge 7 To aske, fike, or knucke. 12 The scope of the Scripture 13 The fit: will and wade gatu. 15 Of false Prophets 16 The good tre and euil. 22 False miracles. 24 The house on the rocky or vyn the sand.

1 Vdge not, that ye be not judged.

2 For with what judgement ye, judge, ye shal be judged, and with what measure ye mette, is shal be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

4 "Or how fast thou to thy brother, Suf- fet me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou se clearely to cast out the mote out of thy brothers eye.

6 "Giue ye not that which is holie, to dog ges, nether cast ye your pearles before swine, lest they trade them under their fete, and turning againe, all to rent you.

7 "Aske, and it shalbe giuen your seke, & ye shal finde:
knocke, & it shalbe opened vnto you.

8 For whofocuer afketh, receiueth: and he, that feeketh,
findeth: and to him that knoe- keh, it shalbe opened.

9 For what man is there among you, which

1 The goodness of God euen towards her box of field, farre
perfect all things that man can com- pass by his power and le-
ance. 2 The warde signifia, they weary not the faines. 3 With
care and distrust 4 That is, to be regenerate, and ascende, your
lines "Or, but none things 5 God will provide for course day
that shalbe necefforate, though we do not increase the present
griefs by the carefulness how to line in time to come.

6 He commas- deth, not to be current or ma- licious to type
out, and con- dense our neighbours faute: for hy- pocrites hide
their owne fa- utes, and seke not to and de them, but are
curious to re- prove other men. Luk. 6, 17. rom. 2, 1. 1. cor. 4,
3. Mar. 4, 14. luk. 6, 28. Luk. 6, 31. and 4, 1. 7 Declare not the
Gospel to the wicked of towers of God whome thou feeth left
to them faines & fortishes Chap. 21, 22. mar. 11, 24. luk. 11, 9.
sub. 14, 15. & 16, 16. rom. 1, 6.

if his

The streict gate.

Chap.VIII.

Faith.

5

Luk.6,31 tob 4,16.

c The whole Law and the Scriptures set for the vnto vs. &
commende charms

Luk.13,24. d We trust o- vercome and meritise one of fictions,
if we will be true disciples of Christ

e For the most parte of men take their ow- ne liberate, and
ruane headlog to euil

Luk.6,43.

Or, a retro.

Chap.3,10.

f He meaneth hirelige & hy- poerutes, who rather ferue God &
their hipes then & their heart.

Rom 2,13. Iam 1,22 g By thy ver- tue, autoritie and power Or,
whacler h I never ac- cepted you to be my true ma- niters and
dif- ciples

Luk.13,74. Pfai 6,9. Luk.4,47.

if his fonne aske him bread, wolde giue him a stone?

20 Or if he aske fish, wil he giue him a ser- pen?

21 If ye then, which are euil, can giue to your childre good gifts, how much more shal your Father which is in heauen, giue good things to them that aske him?

22 *Therefore whatsoeuer ye wolde that men shulde do to you, euen so do ye to them: for this is the * Law and the Prophetes.

23 ¶*4 Enter in at the stricte gate: for it is the wide gate, and broad * way that leadeth to destruction: and many there be which go in thereat,

14 Because the gate is stricte, and the way narrow that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in shepes clothing, but inwardly they are murthering wolves.

16 Ye shall knowe them by their fruits. * I men gather grapes of thornes? or figges of thistles?

17 So euery good tree bringeth forth the good fruit, and a * corrupt tree bringeth forth the euil fruit.

18 A good tree can not bring forth the euil fruit: neither can a corrupt tree bring forth the good fruit.

19 * Euerie tre y bringeth not forthe good frute, is hewen
downe, and cast into the fyre.

20 Therefore by their frutes ye shal knowe them.

21 ¶ Not euerie one that faieth vnto me, * Lord, Lord, shal
enter into the kingdo- me of heauen, *but he that doeth my Fa-
thers wil which is in heauen.

22 *Manie wil fay to me in that day, Lord, Lord, hane we note
by thy Name prophe- cied and by thy Name cast out deuils?
and by thy Name done manie great workes?*

23 And then wil I professe to them, h * I neuer kn: we you: *
departe from me, ye that worke iniquitie.

24 Whofoeuer then heareth of me these wordes, * and doeth
the fame, I wil liken him to a wife man, which hathe buylded
his houfe on a rocke:

25 And the raine fell, and the floods came, and the windes
blewe, and beat vpon that houfe, and it fell not: for it was
grounded on a rocke.

26 But whofoeuer heareth these my wor- des, and doeth them
not, shalbe lickened vnto a foolish man, which hathe buylded
his houfe vpon the fand:

27 And the raine fell, and the floods came, and the windes
blewe, and beat vpon that houfe, and it fell, and the fall thereof

was

great.

28 ¶*And it came to paffe, when Iefus had ended these wordes, the people were a sto- nied at his doctrine.

29 For he taught them as one hauing 1 au- toritie, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 3 The captaines faeth. 11 The vaccation of the Gentiles 14 Peters mother in law 19 The Scribe that wolde follow Christ 21 Christs po- nerate 24 He filleth the sin and the wande, 28 And druneth the deuils out of the puffed into the fume.

1 Now when he was come downe from the mountains, great multitudes followed him.

2 *And lo, there came a leper and worship- ped him, faying, Master, if thou wilt, thou cans make me cleane.

3 And Iefus putting forthe his hand, tou- ched him, faying, I wil, be thou cleane: and immediately his lepi oise was clensed.

4 Then Iefus faid vnto him, Se thou tell no ma, but go, or shewe thy self vnto the Priest, and offer the gift that Moyses

co- manded, for a witness to them.

5 ¶*Whe Iefus was entred into Capernaü, there came vnto him
a * Centurion, bese- clung him,

6 And faid, Master, my * seruant lieth ficke at home of the
pallie, and is grievously pained.

7 And Iefus faid vnto him, I wil come and heale him.

8 But the Centuriö answered, faying, Ma- fter, I am not
worthie that thou shuldest come vnder my rofe: but speake the
wor- de orfely, and my seruant shalbe healed.

9 For I am a man also vnder the autoritie of another, and haue
fouldies vnder me: & I fay to one, Go: and he goeth, and to an-
other, Come: and he cometh, & to my ser- uant, Do this: and
he doeth it.

10 When Iefus heard that, he marueiled, & faid to them that
followed him, Verely, I fay vnto you, I haue not founde fo
great faith, euen in Ifrael.

11 But I fay vnto you, that manie shal co- me from the East
and West, and shal fit downe with Abraham, and Isaac, and Ia-
cob in the kingdome of heauen.

12 And the children of the kingdome shal be cast out into vter
* darkenes: there shalbe weping and gnashing of teeth.

13 Then Iefus faid vnto the Ceturion, Go thy way, and as thou hast beleued, fo be it vnto thee. And his seruant was healed the fame houre.

14 ¶*And whe Iefus came to Peters houfe, Mar 2,29. he fawe his wines mother laied downe, & luk.4,36. ficke of a feuer.

15 And he touched her hand, and the feuer left her: fo she arofe, and miniftred vnto them.

Mar 2,22. luk.4,30

1 The mightie power of God Spirit appea- red in him, whisely he declared him self to be God and caused o- thers to belie- ne in him.

Mar 1,40. luk.1,12.

a It was not like that it pro- fit that it now, but was a kin- de thereof, & was immishia. Levi 14,4. Luk.7,2. ble wolde not yet be through ly known, but had his time & houre appointed c Our Simeur wolde not ch- teame y which was ordemed by the Law, fering as yet y ceremonies thereof were not abolished. d To condem- ne them of in- grainde, whi they shal fo the whale Or, a captain ture as ha- deth Or, fuaer.

e Which are Strange people in the Gettites, to whom the covenant of God did not properly ap- peritate Chap 22,13. f

For there is nothing but mere darkness one of y king- dome of
hea- nen.

BB.i.

Chrifts pouertie.

S.Matthewe, Sinnes pardoned.

Mar 1.31. luk.4.40.

If 53.4. 2. per 2.24. Luk.4.17. g the Prophe- te (punched)
chiefs of the soldiers & dif- casts of our foulies, & Iesus Christ
harbe hometherefo- re he fousteth his great mor- ce and power
before our ay- ce by healing the bodies. h the thought by
themeness to contrue fa- nour with the world; but Iesus
thaweth him that he is ferre vide fro that he doeth fear for in
the ad of worde- lie welch, the- ce is but power on in Christ
Mar.4.31. luk.4.22. i Luku ma- keeth memore of thre, which
were hindered by worldelle respects from comming to Christ k
To succour helpe him to his old age all he dye, and then I will
fol- lows thee wholly l No durcie or lone is to be preferred in
Gods cal- ling; therefore Iesus called them dead, & are
hindered by any world- lie thing in ful lowe Christ Mar 1.1.
luk.4.26.

m The wicked wolds ever dif- ferre their qu- nihaness, this-
king all corre- dion to come to some n The deuil defireth mor-
to do harms, but he can do no more, then God deets ap- pour.

o Meaning the labs of Gene- fareth.

16 When the euen was come, they brought vnto him manie that
were possessed with deuils; and he cast out the spirits with his
worde, and healed all that were sicke,

17 That it might be fulfilled, which was spoken by a Esaiaes the
Prophet, saying, He toke our infirmities, and bare our sic-

kenesses.

18 ¶ And when Iesus sawe great multitu- des of people about him, he commanded them to go ouer the water.

19 Then came there a certeine Scribe, and said vnto him, Master, I wil followe thee whetherfoeuer thou goest.

20 But Iesus said vnto him, The foxes ha- ue holes, and the birdes of the heauen ha- ue nestes, but the Sonne of man hathe not whereon to rest his head.

21 ¶ And another of his disciples said vn- to him, Master, suffer me first to go, and burye my father.

22 But Iesus said vnto him, Followe me, & let the dead burye their dead.

23 ¶ And whê he was entred into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so the ship was couered with waues: but he was a slepe.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perish.

26 And he said vnto the, Why are ye seare- ful, & ye of little faith? Then he arose, and rebuked the windes and the sea: and so the- re was a great calme.

27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no man might go by that waye.

29 And beholde, they stayed out, saying, Iesus the Sonne of God, what haue we to do with thee? Art thou come hether to torment vs before the time?

30 Now there was a farce of from them, a great herd of swine feeding.

31 And the deuils besoght him, saying, If thou cast vs out, suffer vs to go into the herd of swine.

32 And he said vnto them, Go. So thei went out, and departed into the herd of swine: & beholde, the whole herd of swine was caryed with violence from a steepe downe place into the sea, and dyed in the water.

33 Then the herdmen fled: and when thei were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde all the citie came out, to

mete Iesus: and when thei sawe him, thei besoght his to departe out of their coasts. CHAP. IX.

2 He healeth the pallie, And forgueth sinnes He calleth and visiteth Matthewe 13 Mercie 14 He answereth the Pharises and Iohus disciples. 16 Of the rawe cloth and new wine. 17 He healeth the woman of the bloudie sffue 18 He raiseth laurus daughter, 19 Gueth two blinde men therr fight. 20 Maketh a domme man to speak. 21 Preacheth and healeth in diues se places. 22 And exhorteth to prayers for the advancement of the Gospel.

1 Then he entred into a ship, & passed ouer, and came into his owne citie.

2 And lo, they broght to him a man sicke of p pallie, lying on a bed. And Iesus seig their faith, said to the sicke of the pallie, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And beholde, certeine of the Scribes said with them selues, This man blasphemeth.

4 But when Iesus sawe their thoghts, he said, Wherefore thinke ye euil things in your hearts?

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may knowe that the Sonne of man hathe autoritie in earth to forgi- ue sinnes, (then said he vnto the sicke of the pallie,) Arise, take vp thy bed, and go to thine houfe.

7 And he arose, and departed to his owne houfe.

8 So when the multitude sawe it, they mar- ueiled, and glorified God, which had giue suche autoritie to men.

9 ¶ And as Iesus passed for the from then- ce, he sawe a man sitting at the receite of custome named Matthewe, & said to him, Followe me. And he arose, and followed him.

10 And it came to pallie, as Iesus fate at me at in his houfe, beholde, manie Publicanes and sinners, that came thether, fate downe at the table with Iesus and his disciples.

11 And when the Pharises sawe that, they said to his disciples, Why eateth your master with Publicanes and sinners?

12 Now when Iesus heard it, he said vnto them, The whole nede not a physicion, but thei that are sicke.

13 But go ye and learne what this is, I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Cæ the children of the mariage chamber mourne as lóg as the bridegrome is with them? But p dates wil come when p bridegrome shaibe

p Thefe Gergesenes cite, med more their hogges than Iesus Christ.

Mar 2.1. luk.1.24.

a And also his faith that had the pallie (for except we ha- ue faith, our sinnes can not be forgiven. b Iesus tou- cheth the pria equal cause of all our milers, & it is time. c because thei did maliciously relishe Christ, who of- freed him said vnto them d Christ spen- keeth secondig to their expe- citues: for they more esteemed onwarde mi- racles, and the verme & pow- er of Iesus Christ, where- by their sinnes might be for- given.

Mar.2.14. luk.1.27.

citie reproach the vanne per- session of the, which thocht the sinnes who is, & confined the poore sic- ke sinners, & soght Iesus Christ to be their physiciis. f Which are passed vp with verse confiden ce of your ow- ne righteous- son.

Hof 6.7. chap.12.7. g God requi- reth not care- mourne, but brotherlistious of our towar- des another.

1 Tim.1.1. Mar.2.16. luk.1.13. h Christ wol- de spare his disciples a while, not bur- deung them to moche, is it he shulde

dis- courage them.

taken

The rulers daughter.

Chap. IX. X. The Apostles called .6

I Christ com- parent his dis- ciples for their informa- tion, to olde gar- ment, and of- ne vessels, in are not ableg- yet to bear. I perfection of his doctrine, which he men neth by new cloth, and new wine Or, now and rodefied Mar 1, 22. Iuk. 2, 41. I live made which is infe- sed with the dregges of fe- perfections or remontes, is not men to re- ceive the plea then wine of the Gospel *Barrels to beg got of Iodors or Satanes, where were not ex- tended to offer a camele.*

I players vpo sures or pipes or other infirm ments, which in those days they vied at barryales.

He wolle proven better they have him that resurrect which was due to Messias.

Luk. 11, 24.

taken from them, and then shal they fast.

16 Moreover no man pieceth an olde gar- ment with a piece of newe cloth: for that that shulde sii it vp, taketh away from the

garment, and the breache is worfe.

17 Nether do they put newe wine into olde vessels: for then the vessels wolde breake, and the wine wolde be spit, and the vessels shulde perishe: but they put newe wine into new vessels, and so ate be- the prcferued.

18 ¶ While he thus spake vnto them, be- holde there came a certeine ruler, & wor- shipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shal liue.

19 And Iesus a rose and followed him with his disciples.

20 (And beholde a woman which was dis- eased with any ssue of blood twelve yeres, came behinde him, and touched the heme of his garment.

21 For she said in her self, If I may tou- che but his garmet onely, I shalbe whole.

22 Then Iesus turned him about, and seing her, did say, Daughter, be of good com- fore: thy faith hath made thee whole. And the woman was made whole at that houre.)

23 Now when Iesus came into the rulers house, and saw the minstrels and the mul- titude making noise,

24 He said vnto them, Get you hense: for the maide is not dead, but slepeth. And they laughed him to skorne.

25 And whe the multitude were put forthe, he went in and toke her by the hand, and the maide arose.

26 And this brute went through out all that land.

27 And as Iesus departed thence, two blinde men followed him, crying, and say- ing, O sonne of David, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vn- to them, Beuleue ye that I am able to do this: And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, Ac- cording to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, Se that no man knowe it.

31 But when they were departed, they spied abroad his fame throughout all that land.

32 ¶ And as they went out, beholde, they brought to him a domme man possessed w a deuil.

33 And when the deuil was cast out, the domme spake: then the multitude maruei- led, saying, The like was neuer sene in Israel.

34 But the Pharises said, He casheth out deuils, through the prince of deuils.

35 ¶ And Iesus wee about all cities & row- nes, teaching in their Sinagogues, & prea- ching the Gospel of the kingdome, & healing euerie sicknes and euerie disease among the people.

36 But when he sawe the multitude, he had compassion upon them, because they we- re dispersed, and scattered abroad, as shepe having no shepherds.

37 Then said he to his disciples, Surely haruest a great, but laborers are sewe.

38 Wherefore pray the Lord of the haruest that he wolde send forthe laborers into his haruest.

the people are ripe, and ready to receive Gospel, comparing the elect to a plentiful haruest. Or, the of forthe

CHAP. X.

1 Christ so deth out his Apostles to preache in In- dea 7 He gmeth them charge, toacheth them, and comforteth them against persecution. 10 The holie Gost speaketh by his ministers 20 Whome we right to fearn. 30 Our heers are counted 32 To confesse Christ. 37 Not to lose our parents more than Christ. 38 To take up our cross 39 To same or lose the life. 40 To receive the preachers.

1 And he called his twelve disciples vnto him, and gaue them power a- gainst vncleane spirits, to cast them out, and to heale euerie sickenes, & euerie dis- ease.

2 Now the names of the twelve Apostles are these. The first is Simon, called Peter, and Andrewe his brother: James the sonne of Zebedeus, and John his brother.

3 Philippe and Bartlemewe: Thomas, and Mathewe the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas Iscariot, who also betrayed him.

5 These twelve did Iesus send forthe, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather to the lost shepe of the house of Israel.

7 And as ye go, preach, saying, The king- dome of heauen is at hand.

8 Heale the sickes: clense the lepers: raise vp the dead: cast out the deuils. Frely ye ha- ue receiued, freely giue.

9 ¶ Possesse nor g solde, nor sluuor, nor mo ney in your girdels,

10 Nor a scrippe for the ionney, nether two coates, nether shoes, nor a staffe: for the workeman is worthie of his meat.

11 And into wharsouer citie or towne ye shal come, enquire who is worthie in it, & there abide til ye go thence.

12 And when ye come into an house, salute the fame.

13 And if the house be worthie, let your peace come vpo it: but if it be not worthie,

Chap 12. 24. mar 3, 22

Iuk. 11. 17. a Ihi: blas- phome price- deth of extra- nie impurite, seing all the people confec fue the con- trasts.

Mar 6, 6. Iuk. 11, 22. o Whereby God gathreth his people co-gather, that he may risque o- uer them

Mar 6, 24. Luk. 10, 2. com 4, 16.

He meaneth the number of

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BB.ii.

*Assurance of Gods help. S. Matthews. To
take the cross.*

let your peace return to you.

Mar 6, 11. Luk. 9, 2 Afl. 13, 17. and 17, 8. 4 To figure that their lid is polluted, & that you con- fine not to their wickedness Luk. 10, 3. 6 Who were not so finely taught, and advertised "in single f Not warn- ging wrong, muche loth doing wrong g To take it them all pre- tence of igno- rance, and to make them in- terestable Mar 13, 11. Luk. 12, 11.

Luk. 21, 16

Mar. 13, 13. Luk. 21, 15 b To pro- fit & do good, & not to be idle. i And will ch- fore you & gi- us manifest e- undence of his pretences; and he speaketh not of their fist feeling, but of f who- le come of their Apostleship. Luk. 8, 40. John 13, 16. and 17, 20. Chap 12, 2 his was the ta- me of an idole which figu- sed the god of Synath in dif- pipe thereof was aerith- red to the de- til ready Rig 1, 2 and f use- had called Christ by this name. Mar 4, 22 Luk. 8, 17. and 17, 2 f Which in those cofereis are so made f man may exil- he vph them a Sam 14, 11. all 27, 26 Mar 1, 18. Luk. 9, 26. and 12, 8. a time 2, 12. and not to know ledge me his onelie famous

14 And whofseuer fhall not receiue you, not heare your wordes, when ye depaite out of that houle, or that citie, * 4 fhaake of the duft of your fete. 15 Truly I fay vno you, it fhallbe eafer for them of the land of * Sodom and Go- morha in the day of iudgem:nt, then for that citie. 16 ¶ Beholde, I fend you as

fhepe in the middles of wolues: be ye therefore wise as
ferpentes, and f innocent as doues. 17 But beware of men, for
they wil deliuer you vp to the Councils, and wil fcourge you in
their Synagogues. 18 And ye fhall be broght to the gouernours
and Kings for my fake, in a witnes to the, and to the Gentiles.
*19 But when they deliuer you vp, take no thought how or what
ye fhall fpeake: for it fha.be giuen you in that houre, what ye
fhall fay. 20 For it is not ye that fpeake, but the fpirit of your
Father which fpeaketh in you. 21 And the brother fhall betray
the brother to death, and the father the fonne, and the children
fhall rife againft their parents, and fhall caufe them to dye. 22
And ye fhall be hated of all men for my Name:* but he that
enduicth to the end, he fhall be faued. 23 And when they
perfecute you in this ci- tie, flee into another: for verely I fay
vn- to you, ye fhall not finifh all the cities of If- rael, til the
Sonne of man be come. 24 The difciple is not aboue his mafter,
nor the feruant aboue his lord. 25 It is ynough for the difciple
to be as his mafter is, and the feruant as his lord. *If they haue
called the mafter of the houfe b Beelzebub, how much more
them of his houfholde? 26 Feare them not therefore:* for theie
is nothing couered, that fhall not be dif- closed, nor hid, that
fhall not be known. 27 What I tel you in darkenes, that fpeake
ye in light: and what ye heare in the care, that preache ye on
the 1 houfes. 28 And feare ye not them which kil the bo- die,
but are not able to kil the foule: but ra- ther feare him, which is
able to deftroye bothe foule and bodis in hel. 29 Are not two

fparrowes folde for a far- thing, and one of them fhall not fall on the ground without your Father? 30 *Yea, and all the heeres of your heade are nombred.* 31 *Feare ye not therefore, ye are of more value then manie fparrowes.* 32 Whofseuer therefore fhall confesse me before men, him wil I confesse also before my Father, which is in heauen. 33 But whofseuer fhall denie me before me, him wil I also denie before my Father, which is in heauen. 34 *Thinke n it that I am come to fend n peace into the earth: I came not to fend peace, but the fworde.* 35 *For I am come to fet a man at * varian- ce againft his father, and the daughter a gainft her mother, & the daughter in law againft her mother in law.* 36 And a mans enemies fhall be they of his owne houfholde. 37 *He that loueth father or mother more then me, is not worthie of me. And he that loueth fonne, or daughter more then me, is not worthie of me.* 38 And he that take: h not his cross, & followeth af tet me, is not worthie of me. 39 *He that wil faue his a life, fhall lofe it, and he that lofeth his life for my fake, fhall faue it.* 40 *He that receiueth you, receiueth me: and he that receiueth me, receiueth him that bathe fent me.* 41 *He that receiueth a Prophet in the name of a Prophet, fhall receiue a Prophe- tes rewarde: and he that receiueth a righteous man in the name of a righteous man, fhall receiue the rewarde of a righteous man.* 42 And whofseuer fhall giue vnto one of thefe litle ones to drinke a cup of colde water onely, in the name of a Disciple, verely I fay vnto you, he fhall not lofe his rewarde.

CHAP. XI.

1 Christ preacheth 2 John Baptif fendeth his disciples vnto him
3 Christ teftioname concerning John 14 The opinif of the
people chce ing Christ and John. 20 Christ vphreadeth the
ymbhants 21 cettes 22 The G fhel is vruelled to the fmole 23
They that labour, and are laden. 23 Christ's joke

1 And it came to paffe that when Iefus had made an the of
commading his tweiue disciples, he departed thence to teach
and to preach in their cities. 2 ¶ *And whe Ioh beat in the
prifon the workes of Christ, he a fent two of his disci- ples,
and faid vnto him, 3 Art thou he that fholde come, or fhall we
loke for another? 4 And Iefus anfwering, fild vnto them, Go,
and fhewe Iohn, what things ye haue heard and fene. 5 The
blinde receiue fight, & the haly go: the lepers are clenfed, and
the deaf heare: the dead are raifed vp, "and the" poore re-
ceiue the Gofpel. 6 And bleffed is he that fhall not be offset-
ded in me. 7 And as they departed, Iefus beg a to fpea- ke vnto
the multitude, of Iohn, What wee ye out into the wilderness to
fe A reed fha ken with the winde? 8 But what went ye out to fe
A ma clothed in foft

Luk. 12, 11. 9 He gnueth ve inwarde peace in our chiefces, but
outwardly we malt hate war to with wie- ked worfde- lings: 10
Which thig cometh not of the propertn of Christ, but procedeth
of the malice of men, & four not the light, but darkenes, and
are offre- ded with the winde of fal- nation. Micah 7, 6. Luk.

14, 26. Chap 16, 24. Mar 2, 24. Luk. 9, 23 and 14, 27. 11 Also they f mutat anio o- ther way to honour God, then that he bathe prefere- bed by hiswoe de, follow not Christ, but go before him. 12 He that do- the preferre his life before my glover Luk. 10, 6. John 3, 20 13 We malt re- nerfce Christ in his fmufes, & receiue the as fch fih him, & honour the for their offi- ce fake Mar. 9, 48.

Wisdomes iustified.

Chap.XI.XII. Christsyoke. 7

d For 9 Pro- phesic declar- ed Christ llog before he ce- me, but Iohn as it were pol- ted him with his finger Malach 3,1

e Which were begotten and borne by the meant of me, and after the chance com- ts of nature: for Christ was concerned by the holle God f The least of them that that preache 9 of it put in the new after of Christ Church, that have more clearly knol- ge thim Iohn, and their not- age that he more excels. Luk.

10,16 g Main scales are inflamen with desire to receive God mercies of- red, and are mostly great to hear the words. h They pro- phesied things to come, or now we see pre- fect and more clear. i Meaning his relimine ch- cerning Iohn Malach. 4,9 Luk. 7,32 Or, flog mor- ughs k They that are wife in de- de, acknowledged the wisdom of God in him, whome 9 Pharises con- sume, read Luk. 7,19 Luk. 10,19. l Circle of great march- diseful of Solomon and wantonies Or, therefore

Luk. 10,21.

in soft raiment? Beholde, they that weare soft clothing, are in Kings houses.

9 But what went ye out to se? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whome it is written, * Beholde, I send my messenger before thy face, which that prepare thy way before thee.

11 Verely I say vnto you, among the which are a begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the least in the king- dome of heauen, is greater then he.

12 And from the time of Iohn Baptist li- therto, the kingdoms of heauen a suf- freth violence, and the violent take it by force.

13 For all the Prophetes & the Law b pro- phesied vnto Iohn.

14 And if ye will receive it, this is a Eliot, which was to come.

15 He that hath eares to heaue, let him heare.

16 * But whereunto shall I liken this gene- ration? It is like vnto little children which sit in the markets, and call vnto their fe- lowes,

17 And say, We haue piped vnto you, & ye haue not danced,
we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came nether eating nor drin- king, and they say,
He hath a deuil.

19 The Sonne of man came eating & drin- king, and they say,
Beholde a glutton & a drinker of wine, a friend vnto
Publicanes & sinners: but his wisdom is iustified of her
children.

20 Then beg a he to vpraiſe the cities, wherein most of his
great works were done, because they repented not.

21 Wo be to thee, Chorazim: Wo be to thee, Bethsaida: for if
the great works, which were done in you, had bene done in
Tyrus & Sidon, they had reped long ago in ſackcloth and
ashes.

22 "But I ſay to you, It ſhall be eaſier for Tyrus and Sidon at
the day of iudgement, then for you.

23 And thou, Capernaum, which art lif- ted vp vnto heauen,
ſhall be brought dow- ne to hel: for it great works, which ha-
ue bene done in thee, had bene done a- mong them of Sodom,
they had remai- ned to this day.

24 But I ſay vnto you, that it ſhall be eaſier for them of the
land of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus antives ed, and said, I gue thee thokes,
& Father, Lord of heaue & eath, because thou hast hid these
things from the wife and men of vnde: standing, and hast
opened them vnto babes.

26 It is so, Father, because thy good plea- sure was such.

27 * All things are given vnto me of my Fa- ther: and no man
knoweth the Sonne, but the Father: nether knoweth any man
the Father, but the Sonne, & he to whome the Sonne will reuile
him.

28 Come vnto me, all ye that are wearie & laden, and I will
cast you.

29 Take my yoke on you, and learne of me, that I am meke and
lowlie in heart: & ye shall finde rest vnto your soules.

30 * For my yoke is eafie, and my buden light.

CHAP. XII.

1 Christ e confith his disciples which plucke the eares of corne
to him, which the dread hand, 2 Halpath the possessed that
was blame and damme 3 Blesshemme. 4 The grace account
import 5 Of good worder. 6 Of vile worder 7 He rebuketh the
unfaithful that void: vales haue to you, 8 And sheweth who is
his brother, sister and mother.

A That time Iesus wea on a Sabbath day through the corne,
and his disci- ples were an hungred, began to plucke the eares
of corne and to eat.

2 And when the Pharises sawe it, they said vnto him, Beholde,
thy disciples do that which is not lawful to do vpo the Sabbath.

3 But he said vnto them, a Haue ye not red what Dauid did,
when he was an hun- gred, and they that were with him?

4 How he entred into the House of God, & ate the shews
bread, which was not law- ful for him to eat, nether for them
which were with him, but only for the Priests?

5 Or haue ye not red in the Law how that on the Sabbath dayes
the Priests in the Temple a b breake the Sabbath, and are
blameless?

6 But I say vnto you, that here is one grea- ter then the Temple.

7 Wherefore if ye knewe what this is, a I wil haue mercie and
not facrifice, ye wolde not haue condemned the innocents.

8 For the Sonne of man is Lord, even of the Sabbath.

9 * And he departed thence, and went into their Synagogue:

10 And beholde, there was a ma which had his hand dryd vp.
And they asked him, saying, Is it lawful to heale vpo a
Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be amog you, that shall haue a shepe, and if it fall on a Sabbath day into a pit, wil not he take it and lift it out?

12 How much more then is a man bettet the a shrepe? therefore, it is lawfull to do wel on a Sabbath day.

13 Then said he to the man, Stretch for the thine haid. And he stretched it for the, and it was made whole as the other.

BB .iii.

in Faith co- mitis not of mans will or power, but by the secret illu- mination of God, which is the declara- tion of his e- ternal counseft Iohn 3,16.

Ioh. 6,46. a which isle the weight, is proof of your finnes and mi- feries.

o To be gouer ned by my Spirit, and to morelle your aff. Sions

Ier. 6,16. i Iohn 3,3.

Mar. 3,25. Iuk. 6,3. den. 23,25.

1 Sam 21,6. a tressfina maketh that lawfull, which is prohibited for a certain respect, in things apper- tening to even monies

Exod 19,33. Ien 8,31. & 24,9.

2 Sam 21,9. b Ios that the Priests bra ke the Sab- bath in doing that, which was commanded by the Law, but he spea- keth that to obfuse your of the people, who τβοphe the Sabbath broken, if any necessitate nor he was done that day

Hof 6,7. chap 9,13. e Christ hath power to ex- empe his fol- keeping of the Sabbath, doing the sinuice re- quired in the Temple, was able to excuse the that labo- red in the fa- me

Mar 3,3. Iuk 6,6.

Blasphemie.

S.Matthewe. Idle wordes.

Ifa.42.2. The right trade of ge- nerdoms, one only to the faves,
but el- so to strange nacum. He shall not make great notie, nor
fake outwards ph- pe and glorie He will bee- ne with them that
he infir- me & wake. Luk 11.14. Civid shall overcome all
Jettes, & him- der the comfe of the Gospel, and then shall give
sentence as a conqueror against all his manner.

Chap. 9.24. mar 3.22. luk. 11.47.

Or. defi. 22.

Which con- lured deuils by the verne of Gods name, al- bers it
was ex- perity against the Law of God

He declares to the Phari- fes, that they were in two forties his
con- mies, nor one- ly because that did forfeite him, but also
make opfwer- re against him. Mar. 2.28. Luk. 12.10. 2.26.
3.13. That is the that firmerth against the much which he
kneweth, and again his own confeli- ce, can now re- tume to
rep- ence: for he fineth again the holle God. Or. 2.27.

14 Then the Pharises went out, and consul- ted against him,
how they might destroye him.

15 But whè Iefus knewe it, he departed che- ce, and great
multitudes followed him, & he healed them all,

16 And charged them that they shulde not make him known,

17 That it might be fulfilled, which was spo- ken by Efaias the Prophet, faying,

18 "Beholde my feruant whome I haue cho- fen, my beloued in whome my foule deli- terth: I wil put my Spirit on him, & he shal shewe 4 iudgement to the Gentiles.

19 He shal not 5 ftrue, nor crye, nether shal anie man heare his voyce in the ftretes.

20 A 6 bruifed rede shal he not breake, and smoking flaxe shal he not quenhe, til he bring forthe iudgement vnto vi dorie.

21 And in his Name shal the Gétiles truft.

22 ¶ Then was broght to him one, posfsef- sed with a deuil, bethe blinde, and domme, and he healed him, so that he which was blinde and domme, bothe spake and fawe.

23 And all the people were amazed, & faid, Is not this the fonne of Daud?

24 But whe the Pharises heard it, they faid, "This ma cafteth the deuils no othei wi- seous, but through Beelzebub the prince of deuils.

25 But Iefus knewe their thoghtes, and faid to them, Euerie kingdome deuided against it self, shalbe broght to naught: & euerie citie or houfe, deuided against it self, shal not stand.

26 So if Satan caft out Satan, he is deuided against him self:
how shal then his king- dome endure?

27 Also if I through Beelzebub caft out deuils, by whome do
your 5 children caft them out? Therefore they shalbe your
iudges.

28 But if I caft out deuils by the Spirit of God, then is the
kingdome of God come vnto you.

29 Els how can a man enter into a ftrong mans houfe and
spoil his goods, except he first binde the ftrong man, and then
spoil his houfe.

30 He 1 that is not with me, is against me: & he y gathereth
not with me, fcartereth.

31 "Wherefore I fay vnto you, euerie finne and blasphemie
shalbe forgiuen vnto men: but the blasphemie against the holle
Goft shal not be forgiuen vnto men.

32 And whosoever shal speake a worde a- gainft the Sone of
man, it shalbe forgiuen him: but whosoever shal speake
against y holle Goft, it shal not be forgiue him, ne- ther in this
world nor in y worde to come.

33 Echer make the sre good, and his frute good: or els make
the sre euil, & his frute euil: for the sre is known by the frute.

34 O 'generacions of vipers, how can you speake good things,
when ye are euil? For of the 5 abundance of the heart the
mouth speaketh.

35 A good man out of the good treasure of his heart bringeth
forthe good things: & an euil man out of an euil treasure,
bring- eth forthe euil things.

36 But I fay vnto you, that of euerie 1 idle worde that men shal
speake, they shal gue accounts thereof at the day of iudgement.

37 For by thy wordes thou shalt be 5 iufti- fied, and by thy
wordes thou shalt be con- demned.

38 ¶ Then answered certeine of the Scri- bes & of the Pharises,
faying, Mafter, 5 we wolde se a figne of thee.

39 But he answered, and faid to them, An e- uil and 5
adulterous generacion feketh a figne, but no figne shal be
giuen vnto it, faue the figne of the Prophet Ionas.

40 "For as Ionas was thre dayes, and thre nights in the whales
bellie: so shal the Son ne of man be thre 5 dayes and thre
nights in the heart of the earth.

41 The men of Nineue shal rise in iudge- ment with this
generacion, and condem- ne it: for they 5 repented at the
preaching of 5 Ionas: and beholde, a greater then Io- nas is
here.

42 "The Quene of the South shal rise in iudgement with this generacion, and shal condemne it: for the came from the vi-most parties of the earth to heare the wif- dome of Solomon: and beholde a greater then Solomon is here.

43 ¶ Now whe the vncleane spirit is gone out of a man, he walketh throughout drye places, fking reft, and findeth none.

44 Then he faith, I wil returne into mine houfe, fro whence I came: & when he is co- me, he findeth it emptie, swept & garnished.

45 ¶ Then he goeth, & taketh vnto him 1 fe- uen other 5 spirits worfe then him self, and they 1 nere in, and dwell there: 5 and the end of that man is worfe then the begin- ning. Euen so shalt be with this wicked generacion.

46 ¶ While he yet spake to the multitude, beholde, his mother, & his 5 brethren stode without, defiring to speake with him.

47 The one faid vnto him, Beholde, thy mo- ther and thy brethren stand without, defi- ring to speake with thee.

48 But he answered, and faid to him that tolde him, Who is my mother? and who a- re my brethren?

49 And he stretched forthe his hand towar- de his disciples, & faid, Beholde my 2 mo- ther and my brethren.

50 For whosoeuer shal do my Fathers wil which is in heauen,
the fame is my brother and filter and mother.

1 Moche more they shal gue 2 centre of their blasphe- mies.

m Their wic- ked wordes shal be a fail- eient profre to
condemne the vignolle, if there were no other thing.

Chap. 16.2. luk. 11.32.

1 cur 1.22. n This was to finde some newe shift or preters to
re- fit his doher- ne

Iona. 2.2. n They were become bef- tordes and de- generate
from their holle an- cters

Iona. 3.1. p He taketh parce of the day for the whole day

1. King 10.2. 2 chro 9.1

q Who was a poose friger, and yet shefo knowe not the
McGinn which was promised to be their King

Luk. 11.24. 1 It is more as touching her faith in ch- mung to fo
So- lomon, and not her person: for the was not infruited in the
Laws of God.

Or. willbress. 2 Pet. 2.20. ch. 4.4.

Or 10.26. Mar. 3.21. luk. 8.20.

f Meaning an indicate num- ber.

1 If Satan be saft out, we must, wothe shil, y he enter not
against for since he was once mds ulde gaft, he knoweth eue-
rie hole and corner of our houfe.

2 That worde in the Scnprm- res fignifeth of tunes eue- rie
kiofman.

3 Christ pre- ferreth the fpl ritual: kured to the earsal.

CHAP.

Who knowe Gods secrets, Chap.XIII. Of the fede.

CHAP. XIII.

The state of the kingdoms of God set forth by the parable of
the side. 24 Of the tares. 31 Of the mustards side. 33 Of the
lands. 44 Of the treasure held in the field. 45 Of the perles. 47
And of the sects 57 The Prophet is condemned in his crime
country.

Mar 4,8. luk 8,5.

a All desired to heave his doctrine, but there was not like
affection in all

1 The same day went Jesus out of the house, and fate by the
sea side.

2 And great multitudes resorted vnto his, so that he went into a ship, and fate downe: and the whole multitude stode on the shore.

3 Then he spake many things to them in parables, saying,
Beholde, a sower went forth to sower.

4 And as he sowed, some fel by the wayes side, and the foules came and deuoured them vp.

5 And some fel vpon stonie ground, where they had not much earth, and anone they sprong vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withred away.

7 And some fel among thornes, & the thornes sprong vp, and choked them.

8 Some againe fel in good ground, and broght forth frute, one come an hundredth folde, some sixtie folde, and another thirtie folde.

9 He that hathe eares to heare, let him heare.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdoms of heauen, but to them it is not giuen.

12 ¶ For whosoever hathe, to him shalbe giuen, and he shal haue abundance: but whosoever hathe not, from him shalbe taken away, euen that he hathe.

13 Therefore speake I to them in parables, because they seing, do not se: and hearing, they heare not, nether vnderstand.

14 So in them is fulfilled the prophecie of Esaia, which prophecie faith, By hearing, ye shal heare, and shal not vnderstand, and seing ye shal se, and shal not perceiue.

15 For this peoples heart is waxed fatte, and their eares are dul of hearing, and with their eyes they haue winked, lest they shulde se with their eyes, and heare with their eares, and shulde vnderstand with their hearts, and shulde ieturne, that I might heale them.

16 But blessed are your eyes, for they se: & your eares, for they heare.

17 For verely I say vnto you, that many Prophetes, & righteous men haue desired to se those things which ye se, & haue not sene them, and to heare those things which ye heare, & haue not heard them.

18 ¶ Heare ye therefore the parable of the sower. Mar 4,15. luk 8,11.

19 Whensoever a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sower in his heart: & this is he which hathe receiued the sede by the way side.

20 And he that receiued sede in the stonie ground, is he which heareth the worde, & incontinently with ioye receiueh it.

21 Yet hathe he no roote in him self, & dureth but a season: for assone as tribulation or persecution cometh because of the worde, by and by he is offended.

22 And he that receiueh the sede among thornes, is he that heareth the worde: but the care of this worde, and the deceitfulness of riches choke the worde, and he is made vnfruteful.

23 But he that receiueh the sede in the good ground, is he that heareth the worde, and vnderstandeth it, which also heareth frute, & bringeth forth, some an hindreth folde, some sixtie folde, & some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemies, and sowed tares among the wheat, & went his way.

26 And when the blade was sprong vp, and broght forth frute, then appeared the res also.

27 Then came the seruants of the householder, and said vnto him, Master. Sowedst not thou good seede in thy field? ftó when- ce then hathe it tares?

28 And he said to them, The enuiou man hathe done this. Then the seruats said vnto him, Wilt thou then that we go and gather them vp?

29 But he said, Nay, lest while ye go about to gather the tares, ye plucke vp also with them the wheat.

30 Let both grow together vntil the haruest, and in time of haruest I wil say to the reapers, Gather ye first the tares, and binde them in sheaues to burnet them: but gather the wheat into my barne.

31 ¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in dede is the least of all sedes: but when it is growen, it is the greatest among herbes, and it is a tie, so that the birdes of heauen come and buylde in the branches thereof.

33 ¶ Another parable spake he to the, The BB. iii.

on, as from

b He recheth the: good and the bad shall be mixte together in the Church to the end that the faithful may arms the sel- nes with pa- stence and ob- rance.

I Christ met- oeth only ¶ the Church shal news be without some wicked men: although they be weuer to sharply punished by such means as he hathe left to purge his Church.

Mar 4,30. luk 13,18. This tea- cheth vs not to be assone- shed at the shole begin- nings of the Gospel Luk 13,21.

b He sheweth that all men can not vnder stand these my stories, and also maketh his disciples more atentue.

c The Gospel is hid to them that perish.

Chap 25,29. d Christ in- creaseth in his children his graces a linen that which he so- meth to haue. Isa 6,9

mar 4,12. luk 8,10. John 12,40. all 18,26 John 11,8

d That which the Prophet re- fereth to the secret counsel of God, as here attributed to the hard sub- ferues of the people: for the one can not be separated from the other

g To wit, the glorie of the some of God, to acknowledge him their Saviour Luk 10,24.

Parables.

S.Matthewe.A Prophet without honour.

1 By this he admonsthes them to waste til the fruits of the Gospel appears Mar.4,33.

Psal 71.2 m This worde signifieth gra- ne and femen- tions proues- her, to the end that the doctrs ne might hane the more ma- table, and the wicked might thereby be of founded.

Joel.3,15. Yamel.14,15.

n The wicked which hurt o- thers by their end example.

Dan 12,3 Yef 3,7.

o It is a kind of write that gathereth in all things that come in the waye 9 The Grebe worde figui- fieth rotten things.

kingdome of heauen is like vnto leauen, which a woman taketh and hideth in thre peckes of meale, 'til all be leavened.

14 ¶ All thefe things fpake Iefus vnto the multitude in parables, and without para- bles fpake he not to them,

15 That it might be fulfilled, which was fpo ken by the Prophet, faying, ¶ I wil open my mouth in ¶ parables, & wil

vttter the things which haue bene kept fceret from the fundacion of the worlde.

16 Then fent Iefus the multitude away, and went into the houfe. And his difciples came vnto him, faying, Declare vnto vs the parable of the tares of the field.

17 Then answered he, and faid to them, He that foweth the good fede, is the Sonne of man,

18 And the field is the worlde, & the good fede, they are the children of the kingdome, and the tares are the children of the wicked,

19 And the enemy that foweth them, is the deuil, ¶ and the haruest is the end of the worlde, and the reapers be the Angels.

20 As then the tares are gathered and burned in the fyre, fo fhall it be in the end of this worlde.

21 The Sonne of man fhall fend for the his Angels, and they fhall gather out of his kingdome all things that ¶ offend, & them which do iniquitie,

22 And fhall caft the into a furnaile of fyre. There fhall be wailing and gnawing of teeth.

23 ¶ Then fhall the iuft men fhine as the funne in the kingdome of their Father. He that hath eares to heare, let him heare.

24 ¶ Againe the kingdome of heauē is like vnto a treafure hid in ¶ field, which whe a man hathe founde, he hideth it, & for ioye thereof deparreth and felleth all that he hathe, and byeth that field.

25 ¶ Againe the kingdome of heauē is like to a marchât man, that feketh good perles,

26 Who hauing founde a perle of great price, went and folde all that he had, and boght it.

27 ¶ Againe the kingdome of heauen is li- ke ¶ vnto a drawe net caft into the fea, that gathereth of all kindes of things.

28 Which, whe it ifful, men drawe to land, and fit and gather the good into veffels, and caft ther bad away.

29 So fhall it be at the end of the worlde. The Angels fhall go forthe, and feuer the bad from among the iuft,

30 And fhall caft them into a furnais of fy- re: there fhall be wailing, and gnaffhing of teeth.

31 ¶ Iefus faid vnto them, Vnderftand ye all thefe things: They faid vnto him, Yea, Lord.

32 Then faid he vnto the, Therefore euerie ¶ Scribe which is taught vnto the king- dome of heauen, is like vnto an houfchol- der, which bringeth forthe out of his trea fure things bothe new and olde.

33 ¶ And it came to paffe, that when Iefus had ended thefe
parables, he departed thence,

34 ¶ And came into his owne country, and taught them in
their Synagogue, fo that they were aftonied, and faid, Whence
co- meth this wifdome and great workes vn- to this man?

35 Is not this the carpenters fonne? Is not his mother called
Maue, ¶ & his "brethren James and Iofes, and Simon and
Iudas?

36 And are not his fifters all with vs: Whêce then hathe he all
theſe things?

37 And they were offended with him. Then Iefus faid to the, ¶
A Prophet is not with- out honour, 'faue in his owne country,
& in his owne houſe.

38 And he did not many great workes the- re, for their
vnbeliefes fake.

CHAP. XIII.

2 Herodes opinim concerning Chrift 20 John is behead- ded.

21 Chrift fedeth fure thonfand men with fute leanes and two

fiftes 22 He prayeth in the mountas- ne. 23 He appeareth by

night vnto his difciples vpon the fea, 24 And faneth 'Peter. 25

They confeſſe him to be the fonne of God 26 He healeth all

that touched the hemme of his garment

1 A T that time Herode the Tetrache heard of the fame of Iefus,

2 And faid vnto his fenuants, This is John Baptift. ¶ He is rifen
againē from the dead, and therefore great ¶ workes are wrought
by him.

3 ¶ For Herode had takē John, and bounde him, and put him in
prifon for Herodias fake, his brother Philips wife.

4 For John faid vnto him, It is not ¶ lawful for thee to haue
her.

5 And whe he wolde haue put him to death, he feared the
multitude, becaufe thei coun- ted him as a ¶ Prophet.

6 But when Herodes birthday was kept, the daughter of
Herodias danced before the, and pleaſed Herode.

7 Wherefore he ¶ promiſed with an othe, that he wolde giue
her whatſoeuer ſhe wol- de afke.

8 And ſhe being before inſtructed of her mother, faid, Giue me
here John Baptiſt head in a platter.

9 And the King was forie: neuertheles be- cauſe of the othe,
and them that fate with him at the table, he commanded it to
be gi- uen her,

10 And fent, and beheaded John in the priſon.

11 And his head was broght in a platter, and giuen to the maide, and fhe broght it vnto her mother.

¶ Becaufe the Scribes offied was to ex- pound ¶ Scrip- tor, he mea- neth him that doeth furypre them aright, and according to the Spirit. ¶ The prea- thers of God worde must have fure of fondrie and ample inftru- chions Mar 6,1. Iuk.4,16.

John 6 42. Wichifur.

Mar 6,4. Iuk.4,24. John 4,44. ¶ Me chmune- ly neglect the, whome they have known of childrent alfo thes do en ue them of the fame coun- tret and fische is their ungrad- rade that they take light oc- cefion to con- time the gra- ers of God in others. Chap XII.1. Mar 6,24. Iuk.9 7.

a He fpake af ter the commu- ne vronor: for they fought that the fan- les of them that are de- parted, entred into another bedie Mar.6,27. Iuk.3,14. Lens 18,16 & 20,21. b To appro- ne his mthron fion, and en get him grau- ter amoritie c Afwil becan fe nature ab- horreh fische horrible men- fe, as elfo that he had taken her by force from his bro- ther Chap 11,16. d The prawee was wicked but yet it was more vile to be obfittate in the fame, that he might feme confane.

22 And

Fiuethoufand fed.

Chap.XV. Traditions.

9

Mr. &c. &c.

Mar 6, 58. Iuk, p. 10. * To the intent that his difci- ples now after their ambafla- ge might fume what is fit, the, neels that he might instruct them to grea- ter enterpris

Mar 6, 55. Iuk, p 12 John 6, 1.

f Chrifl les- with them not definite of be- able nourish- ment, which fere the fode of the foule.

Or, piled and gave thanks to God.

g The difci- ples were in- the to depart from Chrifl: but yet they firmed their obedience

Mar 6, 46. John 6, 16.

h The night was deuded into four rewa- ches, whereof entire one ob- tained three hours

i The presen- ce of Chrifl maketh his bible.

k His zeale was great, but he had not fuf fciously con- flicted f mea- sure of his faith.

l His enterpri- se was to gre- ne, & therefore he must codes full in danger, when his faith failed.

12 And his difciples came, and toke vp his fodie, and buryed it, and went, and tolde Iefus.

13 * And when Iefus heard it, he departed thence by fhip into a * defert place apar- te. And when the multitude had heard it, thei followed him a fore out of the cities.

14 And Iefus went forthe and fawe a great multitude, and was moued with compaf- fion towarde them, and he healed their ficke.

15 ¶ And when euen was come, * his difci- ples came to him, faying, This is a defert place, and the houre is all eadie paffe : let the multitude departe, that they may go into the townes, and bye them vitales.

16 But Iefus faid to them, They haue no fneede to go away: giue ye them to eat.

17 Then faid they vnto him, We haue here but fiue loaues, and two fifhes.

18 And he faid, Bring them hether to me.

19 And he commanded the multitude to fit downe on the graffe, and toke the fiue loaues and the two fifhes, and loked vp to heauen and * bleffed, and brake, and gaue the loaues to his difciples, & the difciples to the multitude.

20 And they did all eat, and were fuficed, and they toke vp of the fragments that remained, wvelue bafkers ful.

21 And thei that had eaten, were about fiue thoufand men, befide women & litle chil- dren.

22 ¶ And ftraight way Iefus s copelled his dfciple, to enter into a fhip, and to go o- uer before him, while he fent the multi- tude away.

23 And affone as he had fent the multitu- de away, he went vp into a mountaine a- lone to pray: * and when the euening was come, he was there alone.

24 And the fhip was now in the middes of the fea, and was toffed with waues : for it was a contrarie winde.

25 And in the h fourth watche of the night, Iefus went vnto them, walking on the fea.

26 And when his difciples fawe him walkig on the fea, they were troubled, faying, It is a fpirit, and cryed out for feare.

27 But ftraight way Iefus fpake vnto them, faying, * Be of good comfort. It is I: be not afraied.

28 Then Peter answered him, & faid, Ma- fter, if it be thou, * byd me come vnto thee on the water.

29 And he faid, Come. And when Peter was come downe out of the fhip, he walked on the water, to go to Iefus.

30 But when he fawe a mightie winde, he was afraied : and as he * beganne to finke, he cryed, faying, Maifter, faue me.

31 So immediately Iefus ftretched forth his hand, and caught him, and faid to him,

- O thou of litle faith, wherefore didest thou dout?

32 And affone as they were come into the fhip, the winde ceafed.

33 Then they that were in the fhip, came and worfhipped him, faying, Of a trueth thou art the fonne of God.

34 ¶ * And when they were come ouer, thei came into the land of Gennefaret.

35 And when the men of that place knewe him, they fent out into all that countrey rounde about, and broght vnto him all that were ficke,

36 And befoght him, that they might touch the hemme of his * garment onely: & as manie as touched it, were made whole.

CHAP. XV.

3 Chrift excufte his difciples, and rebuketh the Scribes, & Pharifes, for tranfgrefing Gods commandement by their owne tradicion: 1) The plant that fhall be rooted out 2) Whet tungs defile a man 3) He deliuereth the woman of Cananees daughter 4) The bread of the children 5) He headeth the ficke, 6) And fredeth feure thoufand men, befide women and children.

1 Then came to Iefus the Scribes and Pharifes, which were of Ierufalem, faying,

2 * Why do thy difciples tranfgrefle the tradicion of the Elders 3) for they * waft not their hands when they eat bread.

3 But he answered & faid vnto them, Why do ye alfo tranfgrefle the commandement of God by your tradicion?

4 * For God hath commanded, faying, Honour thy father and mother : * and he that curfeth father or mother, let him dye the death.

5 But ye fay, Whoeuer fhall fay to father or mother, b By the gift that is offed by me, thou maift haue profite,

6 Thogh he honour not his father, or his mother, fhall be free: thus haue ye made the commandement of God of no autoritie by your tradicion.

7 O hypocrites, Efaies prophesied wel of you, faying,

8 * This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre of from me.

9 But * in vaine they worfhip me, teachig for doctrines, mens precepts.

10 * Then he called the multitude vnto him, and faid to them, Heare and vndet- fstand.

11 That which goeth into the mouth, de- fileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his difciples, and faid vn- to him, Perceiueft thou not, that the Pha- lifes are offended in hearing the faying?

13 But he answered & faid, * d Euerie plant which mine heauenlie Father hathe not planted, fhallbe rooted vp.

m Chrift con- recteth his fen te, and alfo gi- ucth remedie bothe at once.

n It femeth they were fed with a ceres- ne fupertficiid, not with fan- ding our fan- our wolde not quoth the flocking flans, and therefore did heare with thefe fuals beginnings.

Mar. 7, 1. 4 He are more rigorous to ob ferne them on he tradit- ons then Gods commandement, * 6, inter.

Exud 20, 12. deut 7, 16. ephof 6, 2. Exud 21, 17. leuer 20, 9.
prou 20 20 b The Scribes difpeated with them that did not their
doc- ties to their owne parents, fo f this w old recompensé f
fame to their profite by the- it offerings.

Ifai 29, 12. d God wil not be honoured according to mans
furfie, but deufheth all good men tions, which are not groun-
ded on his worde Mar 7, 19.

John 17, 2. d All that & are not graf- ted in Iefus Chrift by fre
adoption and curite docti- ne, that is not established by Gods
woren.

CC.i.

Faith obteineth.

S.Matthewe. The Pharisesleauen.

a They are not worth to be cared for Luk. 6, 19. Mar 7, 17.

14 * Let them alone: they be the * blinde leaders of the blinde:
& if the blinde leade the blinde, bothe thal fall into the dieche.

15 ¶ * Then answered Peter, and said to him, Declare vnto vs
this parable.

16 Then said Iesus, Are ye yet without vna- derstanding!

17 Perceiue ye not yet, that whatsoever en- treth into y mouth,
goeth into the bellie, and is cast out into the draught?

18 But those things which proceed out of the mouth, come
from the heart, and they defile the man.

Gund. 1 & 2, 1 All vices pro- ceed of the courage effec- tion of
the he- art.

19 For out of y heart * come euil f thoughts, murders,
adulteries, fornicacions, thefts, falsfe teftimonies, sclanders.

20 These are the things, which defile the man: but to eat with
vnwaffen hands, de- fileth not the man.

Mar. 7, 14.

21 * And Iesus went thence, and departed into the coasts of
Tyrus and Sidon.

22 And beholde, a woman a Cananite came out of the fame
coasts, and cryed, saying vnto him, Haue mercie on me, &
Lord, the sonne of Dauid: my daughter is misera- bly vexed
with a deuil.

23 But he answered her not a worde. Then came to him his
disciples, and besoght him, saying, 1 Send her away, for she
cry- eth after vs.

g The disci- ples were odd ded as her im- periments

Chap. 10, 6.

24 But he answered, and said, I am not sent, but vnto the loft
shepe of the house of Is- rael.

25 Yet she came & worshipped him, sayig, Lord, helpe me.

26 And he answered, & said, It is not good to take the
childrens bread, and to cast it to b whelpes.

h Christ cal- leah the dogs, or whelpes b are strangers from the
hou- se of God

27 But she said, Trueth, Lord: yet in dede the whelpes eat of
the crommes, which fall from their masters table.

I Christ gran- ted her petni- on, for her fa- lish sake, and not at
the re- quest of his disciples. Mar. 7, 31.

28 Then Iesus answered, and said vnto her, O woma, great is thy faith: be it to thee, as thou desireft. And her daughter was made whole at that houre.

29 ¶ So Iesus went away from thence, and came nere vnto the sea of Galile, & went vp into a mountaine and fate downe there.

Is. 21, 2.

30 And great multitudes came vnto him, * hauing with them, halt, blinde, domme, maymed and manie ocher, and cast them downe at Iesus fete, and he healed them,

31 In so muche that the multitude wonderd, to se the domme speake, the maymed whole, the halt to go, and the blinde to se: and they glorified the God of Israel.

Mar. 8, 1. & Christ can not forget those that follow him.

32 * Then Iesus called his disciples vnto him, and said, I * haue compaition on this multitude, because they haue continued with me alreadie thre daies, and haue nothing to eat: and I wil not let the departe fasting, lest they fainte in the way.

33 And his disciples said vnto him, Whence shulde we get so muche bread in the wilderness, as shulde suffice so great a multitude!

34 And Iesus said vnto them, How manie loaues haue ye? And they said, Seuen, and a sewe little fishes.

35 Then he commanded the multitude to sit downe on the grounde,

36 And toke the seuen loaues, and the fishes, and gaue thanks, & brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eat, and were sufficed: & thei toke vp of the fragments that re- mained, seuen baskets ful.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude, and toke shippe, and came into the partes of Magdala.

1st, Magdala.

CHAP. XVI.

1 The Pharises require a token 4 Iesus warneth his disciples of the Pharises doctrine 16 The confession of Peter 17 The keys of heauen 24 The faithful must bea- ve the cross. 25 To wome or loft the life. 27 Christ's cunning.

1 ¶ Hen * came the a Pharises and Sad- duces, and did b tempt him, desiring him to shewe them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, ye say, Fayre wether: for the skie is red.

3 And in the morning ye say, To day shul- be a tempelte: for the skie is red and low- ring. O hypocrites, ye can discerne the fa- ce of the skie, and can ye not discerne the signes of the times?

4 * The wicked generacion, and adulte- rous sketch a signe, and there shul no signe be giuen it, but the a signe of the Prophet * Ionas: so he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had * forgotten to ta- ke bread with them.

6 Then Iesus said vnto them, Take hede and beware of the leauen of the Pharises and Sadduces.

7 And they thoght in them selues, saying, It is becaufe we haue broght no bread.

8 But Iesus * knowing it, said vnto them, O ye of little faith, why thinke you thur in your selues, becaufe ye haue broght no bread?

9 Do ye not yet perceiue, nether remem- ber the siue loaues, when there were * siue thousand men, and how manie baskets

to- ke ye vp?

10 Nethine the seuen loaues when there we- re * foure
thousand men, and how manie baskets toke ye vp?

11 Why perceiue ye not that I said not vnto

Chap 12, 38. mar. 1, 11. luk. 12, 14. a Alehogh they did not
agre in doom- ne, yet they tripped trop- ther to fight a- garish y
trueth. b Men stupe God other by their race e do- lism, or
curso- line.

c Which apper- tains to the humanite and spiritual life.

Chap 12, 34. d Christ shul be to them as a Ionas raised vp from
death. Ionas. 1, 1.

Mar. 3, 14. luk. 12, 1.

en, reaford with the felure.

e A token of Christ's dimni- tie, to knowe ment theghts.

Chap 14, 17. John 6, 9.

Chap 17, 34.

The keys.

Chap.XVII. Heare him.

IO

We may but delibly Christ's admonition re- left and observ- ne
all irre- ments doctrine and mass in- terment, and came only to
assume to the words of God Mar 8,27. Iuk,9,28.

Ich 6,6p. g He meaneth any thing that is in man. John 1,42. h
Upon that faith whereby thou hast con- fessed and ac-
knologed met for it is grand- ded upon an infallible truth

John 20,21. i The power of said which stometh in craft and
vio- lence ii The prea- chats of the Gospel open the gates of
heaven with the words of God, which is fright keys: to that
where that words is not purely taught, there is neither key, nor
amorous I Confess by Gods words or, aljalan

m Because he wolds yet in- frustr them, & not previls his time
a He wolds plucks out of their hearts that false op- man, which
they had of his temporal kingdoms

Chap 10,30. mar 8,34. Iuk,9,23. & 14,27. Chap. 10,33. mar
8,34. Iuk,9,14. & 17,33. Mar. 8,36. Iuk,9,27. John 12,25. o
Which wor- de signieth an adnerfarts, who reifteth the wil of
God, est, as Peter did. Iesus Christ.

vnto you concerning bread, that ye fhul- de beware of the
leauen of the Pharises & Sadduces)

11 Then vnderftode they that he had not faid that they fhulde
beware of the leauen of bread, but of the doctrine of the Pha-
rises, and Sadduces.

12 Now when Iesus came into the coaftes of Cefarea Philippi,
he asked his difciples, faying, Whome do men fay that I, the
Son ne of man am

14 And thei faid, Some fay, Iohn Baptift: and fome, Elias: &
others, Ieremias, or one of the Prophetet.

15 He faid vnto them, But whome fay ye that I am?

16 Then Simon Peter answered, and faid, *Thou art the Chrift
the Sonne of the li- uing God.

17 And Iesus answered, & faid to him, Blef fed art thou,
Simon, the fonne of Ionat: for g flesh & blood hath not
reueiled it vnto thee, but my Father which is in heauen.

18 And I fay alfo vnto thee, that thou art *Peter, and vpon this
rocke I wil buylde my Church: and the gates of hel fhall not
ouercome it.

19 And I *wil giue vnto thee the keyes of the kingdome of
heauen, and whatfoeuer thou fhalt: binde vpo earth, fhall be
bound in heauen: and whatfoeuer thou fhalt lofe on earth,
fhall be lofed in heauen.

20 Then he charged his difciples, that they fhulde well no man
that he was Iesus the Chrift.

21 From that time forth Iesus began to fhewe vnto his
difciples, that he muft go vnto Ierufalem, and fuffer manie

things of the Elders, and of the hie Priests, and Scribes, and be flaine, and rife againe the thirddeday.

22 Then Peter toke him afide, and began to rebuke him, faying, Mafter, pitie thy felf: this fhall not be vnto thee.

23 Then he turned backe, and faid vnto Peter, Get thee behinde me, a Satan: thou art an offence vnto me, becaufe thou vnderftandest not the things that are of God, but the things that are of men.

24 Iesus then faid to his difciples, *If any man wil followe me, let him forfake him felf, & take vp his croffe, and followe me.

25 For *whofoeuer wil ffaue his life, fhall lofe it: and whofoeuer fhall lofe his life for my fake, fhall finde it.

26 *For what fhall it profite a man though he fhulde winne the whole worlde, if he lofe his owne foule? or what fhall a man giue for recompense of his foule?

27 For the Sonne of man fhall come in the glorie of his Father with his Angels, and

either of malice, as did tudat, or of raftenes and arrogant-ness, as Peter did. p That is, whofoeuer thynketh to fane him felf by forfaking Iesus Christ.

*then fhall he giue to euerie man according to his dedes.

28 *Verely I fay vnto you, there be fome of them that ftad
here, which fhall not taft of death, & till they haue fene the
Sonne of man come in his kingdome.

CHAP. XVII.

1 The tranffiguration of Chrift vpon the mountaine of Thaber.
2 Chrift eght to be heard. 11 12 Of Elias and Iohn Baptift: 13
He healeth the lunatike, so The prince of faith. 14 'Prayer &
fuffing. 15 Chrift telfeth the before of his paftim. 16 He payeth
tribute.

1 Nd *after fix dayes, Iesus toke Pe- ter, and Iames, and Iohn
his brother, and broght them vp into an hie mountai- ne aparte,

2 And was tranffigured before them: and his face did fhine as
the funne, and his clo- thes were as white as the light.

3 And beholde, there appeared vnto them Mofes, and Elias,
talking with him.

4 Then answered Peter, and faid to Iesus, Mafter, it is good for
vs to be here: if thou wilt, let vs make here thre taberna- cles,
one for thee, and one for Mofes, and one for Elias.

5 While he yet fpake, beholde, a bright clof- de fhadowed
them: and beholde, there ca- me a voyce out of g cloude,
faying, *This is my beloued Sonne, in whome I am wel
pleafed: heare him.

6 And when the difciples heard that, they f fel on their faces and were fore aftayed.

7 Then Iesus came and souched them, and faid, Arife, and be not afraid.

8 And when they lifred vp their eyes, they fawne no man, faue Iesus onely.

9 And as they came downe fto the moun- taine, Iesus charged them, faying, Shewe the vifion to no man, & vntil the Sonne of man rife againe from the dead.

10 *And his difciples afked him, faying, Why then fay the Scribes that Elias muft fift come?

11 And Iesus anfwered, and faid vnto them, Certainely Elias muft fift come, & reftore all things.

12 But I fay vnto you, that Elias is come already, and they knewe him not, but haue done vnto him whatfoeuer they wolde: likewife fhall alfo the Sonne of man fuffer of them.

13 Then the difciples perceived that he fpake vnto them of Iohn Baptift.

14 And when they were come to the mul- titude, there came to him a certeine man, and kneled downe to him,

15 And faid, Mafter, haue pitie on my fonnes for he is lunatike,
and is fore vexed: for oft times he falleth into the fyre, and oft
times into the water.

16 And I broght him to thy difciples, and they colde not heale
him.

Pfald. 22. rom 2,6.

Mar 9,1.

Iuk 9,17.

This was fulfilled in his refurrettith & was as an ferat into his
king- dome, and was alfo confirmed by feuding the halle God,
who toby he wroght fo great and fon- date mucelles.

Chap xvi. Mar 9,2. Iuk,9,28. *11,16: fua day after

4 Chrif fheued them his glorie, that they mugh not fhulde f he
faffred through unfit- mine, but that he offered vp him felf wil-
lingly to dye. b By thefe two witneftes are reprefini- ted the
Lawn and the Pro- pheter, which led vs to Chrif

Chap 3,17. 2. Peter 2, 27. a After Mofes & Elias depar ture
Peter fea ring he fhulde lofe that soy- ful fighs, fpan- keth as a
man diftrith & wol de hunelodged them in earth- lie houfes, &
were recrued in glorie d We are re- conciled to God by Chrif
onely.

Mar 9,11. a Chrif is our chief and one- lie fcholema- fier

Chap. 11, 14. mal 4,5. f And fo wor- ftipped Chrif g For men
wolde not ha- ne believed them, before that Chrif had made
his glorie more manifeft by his refurre- fion

Mar 9,14. Iuk,9,17.

CC. ii.

Of tribute.

S.Matthewe. The lost shepe.

b He spie- kech chiefly to the Serifes, who began to bragge, as if they had now gotten the vi- dence. (not Christ because his disciples were not a- ble to do this miracle.

Luk. 17.6.

I By this mo- ner of Spotske is signified, if they should do things by their faith shulde feme anyofisile. Chap. 20.17. mar. 9.31. luk. 9.44. Gr 24.7 I The best to make to firig then the west he faith prayer, which hatee fisting added to it, as as helps to the fame Or, were never feet, or rears, and lies Gali- le

I The Grebe worde is (ci- drachma) & was of value a bout to pence of olde Ber- ling monie, & the Ifoulines paged it once by the Laws, Rae 10.15, and at that time they paged it to the Rousale in Or gone oc- casion to for- take & march The worde is (Stater) & clenmeth two didrachmas, & is valued a- bout & groets of olde Ber- ling.

Mar. 9.33. luk. 9.46. a They firme for the sewar- de before they have taken a- ny payne; and where as they shulde hite holpen & rme efed one mo- ther, they wo- re omhionne and defpeers of shute bro- theren.

Chap. 19.24. Lom 14.26. b Not in lacke differeion, but that they be not vayan glorians, faking to adnance them; fclues to worldwide honours.

17 Then Iefus answered, and faid, 'O gene tacion, faithles, and croked, how long now fhal I be, with you how lóg now fhal I fuf fer you! bring him hither to me.

18 And Iefus rebuked the deuil, & he went out of him: and the childe was healed at that houle.

19 The came the disciples to Iefus a parte, and faid, Why, colde not we caft him out?

20 And Iefus said, vnto them, Because of your vnto life: for * verely I fay vnto you, if ye haue faith at moche as u a graine of muft and fede, ye fhal fay vnto this mou- taine, 'Remoue hence to yonder place, & it fhal remoue: and nothing fhalbe vn- pof- Sible vnto you.

21 How be it this kinde goeth not out, but by prayer and fafting.

22 And as the abode in Galile, Iefus faid vnto them, The S. nne of man fhal be de- liuered into the hands of men,

23 And they fhal kil him, but the thirde day fhal he rife againe: and they were very forie.

24 And when they were come to Caper- naum, they that receiued 'polle money, came to Peter, and faid, 'Doeth not your Matter pay tribute?.

25 He faid, Yes. And when he was come into & houfe, Iefus preuented him, faying, What thinkest thou Simé? Of whome do the Kings of the earth take tribute, or pol le money of their children, or of ftrangers? 26 Peter faid vnto him, Of ftrangers, Then faid Iefus vnto him, Then are the chil- dren fre.

27 Neuertheles, lest we shulde = offende them, go to the fea, and caft in an angle, & take the firft fifhe that cometh vp, & when thou haft opeted his mouth, thou fhalt finde a piece of twentie pence: that rake, and giue it vnto them for me and thee.

CHAP. XVIII.

The greatest in the kingdom of heauen. 3 He tea- cheth his disciples to be humble and harmless, 4 To amede occafions of evil, 10 Yet to contemne the litie- ones. 11 Why Christ came. 12 Of brotheria corre- liion 17 Of the autocrte of the Church. 19 The com- mendacion of prayer and godlie affemblus. 21 Of bro- theria forgunnes.

1 'The fame time the disciples came vn to Iefus, faying, Who is the greatest in the kingdom of heauen?

2 And Iefus called a litle childe vnto him, and fet him in the middes of them,

3 And faid, Verely I fay vnto you, except ye be 'conuerted, & become as litle 'chil- dren, ye fhall not enter into the kingdome of heauen.

4 Whofoeuer therefore fhall humble him felf as this litle childe, the fame is & grea-

of difference, but that they be not vayne gloriators, faking to aduance them; fclues to worlde honours.

teft in the kingdome of heauen.

5 And whofoeuer fhall receiue fuch a litle childe in my Name, receiue me.

6 But whofoeuer fhall offende one of thefe litle ones which beleue in me, it were bet- ter for him, that a mylstone were hanged about his necke, and that he were drowned in the depth of the fea.

7 *Wo be vnto the worlde because of offences: for it muft nedes be that offences fhall come, but wo be to that man, by whome the offence cometh.

8 *Wherefore, if thine hand or thy fote caufe thee to offende, cut the of, & caft the from thee: it is better for thee to enter into life, halt, or manned, then hauing two hands or two fete, to be caft into cuerla- fting fyre.

9 And if thine eye caufe thee to offend, plucke it out, & caft it from thee: it is bet- ter for thee to enter into life with one eye, then hauing two eyes, to be caft into hei fyre.

10 'Se that ye defpice not one of thefe litle- ones: for I fay vnto you, that in heauen their *a Angels alwayes beholde the face of my Father which is in heauen.

11 For * the Sonne of man is come to 'faue that which was loft.

12 How thinke ye? If a man haue an hun dreth fhepe, & one of the be gone aftray, doeth he not leaue ninetie & nine, and go into the mountaines, and fke that which is gone aftray?

13 And if fo be that he finde it, verely I fay vnto you, he reioyceh more of that fhepe, then of the ninetie and nine which went not aftray.

14 So is it not the wil of your Father which is in heauen, that one of thefe litleones shulde persfh.

15 *Moreouer, if thy brother trefpace a- gainft thee, go, and 'tell him his faute be twene thee & him alone: if he heare thee, thou haft wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by & mouth of two or thie witneffes euerie worde may be confirmed.

17 And if he wil not vouchefau to heare the, tel it vnto the
'Church: & if he refufe to heare the Church alfo, let him be
vnto thee as an heathen man, and a Publicane.

18 Verely I fay vnto you, 'Whatfoeuer ye finde on earth, fhall be
bounde in heauen: and 'whatfoeuer ye lofe on earth, fhall be
lofed in heauen.

19 Againe, verely I fay vnto you, that if two of you fhall agre in
earth vpon any thing, whatfoeuer they fhall defire, it fhall be
giue

c He calfeth them litle chil dren now, & humble them felues
with all humilite and fubithion

Mar 9.42. luk. 17.1

d The worde signifeth a gro at milbone & an affe tora- neth,
and it is fpoken in refpofit of that which is tour- ned with mone
hand, which is Iefu.

Chap. 5.30. mar. 9.45

e Christ wer- neth his to ta- he heed that they thanke not heate
fch him for any e- nil example or offence that man con giue, f
Christ son, thech the con- fe of this offen ce, which is perde
and dif- dey na of our inferiorn

'Tfal 34.7. Luk. 19.10.

Luk. 17.4. g Seing God hache comen- ded his an- gels to take
& charge of his children, the wicked may be affured that if
they defpi- ce them, God wil renego their canis h We may not
lofe by our ef- fence that which God hache fo dere- ly hoft

Lau 19.17. ecele 19.13.

luk. 17.3 lam 5.33.

1 Wherewith thou maith be offended: he speaketh of fceret or
parti cular fiores, & one of upon or known to o- there

'Or re jeme him Den 19.15.

John 8 17. abr 10.28.

a cor 13.1.

1 Cor 1.9. a thof 3.4.

John. 20.23. k He menneith according to the order that was
amongst the hewer, who had their col- cel of ancient and
expert m

to reforme manors, and execute discipline. This affemble
represented the Church, which had appointed them to this
charge. In the of chap. 10, he must chis of doctrine, and here
of ecclesiastical discipline, which depo- dech of the doctrine.
Or, does so.

them

The dette.

Chap.XIX. Diuorcement.

II

Luk.17.4.

m We must be continually ready to urge us and be forgiven

n A commune reine was aluee at the feure poundes some also
we re greater and some lefe

Which amed teth of our mo ney to the fume of 15 shil lings, or
verte nere, and was nothing in re- spit of y for- mer which his
masterforgaue him.

p God eke- meth onelythe heart and affe- dion.

Mar 10.5.

them of my Father which is in heauen.

20 For where two or three are gathered together in my Name,
there am I in the muddes of them.

21 Then came Peter to him, & said, Master, how oft shal my
brother fume against me, & I shal forgiue him"vntou feuen
times?

22 Iefus faid vnto him, I fay not to thee, vnto feuen times, but
vnto feuentie times feuen times.

23 Therefore is the kingdome of heauen likened vnto a
cerreine King, which wolke take a countes of his feruants.

24 And when he had begonne to reckon, one was broght vnto
him, which ought him ten thousand "talents.

25 And becaufe he had nothing to paye, his master
commanded him to be foide, & his wife, & his children, and
all that he had, and the dette to be payed.

26 The feruant therefore fel downe, and be-foght him, faying,
Master, appeafe thine an gre towarde me, and I wil pay thee
all.

27 Then that feruants master had compaf-fion, and lofed him,
and forgaue him the dette.

28 But when the feruant was departed, he founde one of his
felowes, which ought him an hundieth pence, & he layed hands
on him, and toke him by the throte, faying, Pay me that thou
oweft.

29 Then his fellow fel downe at his fete, and be foght him,
faying, Appeafe thine angre towards me, and I wil pay thee all.

30 Yet he wolke not, but went and caft him into prison, til he
fhulde pay the dette.

31 And whe his other felowes fawe what was done, they were
very forie, and came, and declared vnto their master all y was

done.

32 Then his master called him, and faid to him, O euil feruant,
I forgaue thee all that dette, becaufe thou prayedft me.

33 Oghteft not thou alfo to haue had pitie on thy felow, euen as
I had pitie on thee?

34 So his master was wroth, and deliuered him to the aylers, til
he fhulde pay all that was due to him.

35 So likewife shal mine heauëlie Father do vnto you, except
ye forgiue from your hearts, eche one to his brother their tres-
paces.

CHAP. XIX.

3 Chrft foweth for what caufe a woman may be diuerced 11
Centurene is a gift of God 14 He receueth lile bales 16 To
obtaine life euerlafting 24 That riche men can fearfeiy be
faued 25 He premofeeth them which haue lefe all to follewe
him life euerlafting.

1 And "it came to paffe, that whe Iefus had finifhed thofe
fayings, he departed from Galile, and came into the coaftes of
Iudea beyonde Iordan.

2 And great multitudes followed him, and he healed them
there.

3 Then came vnto him the Phariffee tepting him, and faying to him, Is it lawful for a man to put away his wife for cueie "faute"

4 And he answered and faid vnto them, Haue ye not ied, that he which made them at the beginning, made them male and female,

5 And faid, For this caufe, shal a man lea-ue father and mother, and cleaue vnto his wife, and they "twaine fhalbe one flefh"

6 Wherefore they are no mote twaine, but one flefh. Let not man therefore put a fun die that, which God hathe coupled toge thei.

7 They faid to him, Why did then Mo-fes commade to giue a bil of diuorcemet, and to put her away?

8 He faid vnto them, Mofes, becaufe of the b hardnes of your heart, fuffred you to put away your wiues: but from the beginning it was not fo.

9 I fay therefore vnto you, that whofoe-uer shal put away his wife, except it be for whoredome, and marie another, com-mitteh adulterie: and whofoeuer marieh her which is diuorced, doeth commit adulterie.

10 Then faid his difciples to him, If the mat ter be fo betwene man and wife, it is not good to marie.

11 But he faid vnto them, All men can not receiue this thing, faue they to whome it is giuen.

12 For there are some chafte, which were fo borne of their mothers bellie: and there be some chafte, which be made chafte by men: & there be some chafte, which ha-ue made them felues chafte for the king-dome of heauen. He b that is able to recei-ue this, let him receiue it.

13 The were broght to him lile child, e, that he fhulde put his hands on them, and pray: and the difciples rebuked them.

14 But Iefus faid, Suffer the lile children, and forbid them not to come to me: for of fuche is the kingdome of heauen.

15 And whe he had put his hands on them, he departed thence.

16 And beholde one came, and faid vnto him, Good Master, what good thing shal I do, that I may haue eternal life?

17 And he faid vnto him, Why calleft thou me good? there is none good but one, euen God: but if thou wilt entre into life, a kepe the commandement.

18 He faid to him, Which? And Iefus faid, "Thefe, Thou shalt notkil: Thou shalt not comit adulterie: Thou shalt not ftea-le: Thou shalt not beare falfe wimes.

19 Honour thy father and mother: and thou we nothing in Iefus Chrif but his manhode, he leadeth him to the intent, that his

doctrine might better take place. k that he might learn to know
him self. "And 20, 21 den 5.16

O1, 2017

Gen.1, 2n.

Gene 2, 3, 4. 1. or. 6, 16 aphe 5, 31. a They that afore were as
two, fhalbe now as one perione Or, profue.

Deu. 24, 5.

Chap 5, 12. mar 10, 5: luk. 16, 12.

1 cer 7, 11. b It was to anode the cru clinctant men wolfe hane
vfef towards their wines, if they had bene forced to re-tene
them in their difplee-fure, force and malice

c That is, at f beginning, toid by Gods ordi-nants

d For this hi-de can use to broken at mls pleasure.

e Some by as ture are vna-ble to marie, and fume by arte

f The worde fignified (ed-ord); and they were fo made becaufe
they fhulde hope the chambers of noble wo-men: for they were
judged chafte

g Which hane the gift of ch-timsec, & vfe it to ferue God with
mo-te free libri-tie.

h This gift to not commune for all mef, but is verse rute, and
giuen "to few citherefo-re me may not reibly abhe-ne from
ma-rings

Chap. 12, 3. mar. 10, 13. luk. 12, 17. Mar 10, 17. luk. 12, 18.

i Becaufe they yung mil kne-higher things. He fpeke thre

CC.iii.

A riche man.

S. Matthewe. The penic.

1 He beaeth muche beca- se as yet be knewe not him self m
Christ here- by discovered his hypocris- se, and caused him to
feelee his own wer- hears, not gene rally common- ding all to
do the like n What kin- desence men have by ri- ches For, able
to Who can sin me men hea- tes, so that they shall not set their
man- des on their 12 ches Mar 10, 28. Ink. 12, 28. p In this
wor- ke whereby the wulde is changed, re- med and re-
generator to layne the wode with the fonesce following and to
take reg- neration for the day of ind genent, when the afest that
in foale and bodie enoys their inherita- ge, to the end they
might know that it is not difficult to have beg- ne once Luk.
22, 30. Chap 20, 26. mar. 10, 31. Ink. 23, 30. q The 1000 of
conscience of Gods children feelee even in their afflictis is a
1000 folde more worlhe then all worl- ualia treafures

n Which was called dem- ase, it was of value about fome
peace halfe peace of olde inoucy, and was com- sumely a wor-
heman's huer b They dem- and the day in to twelve hon see, in
that the third was the fourth part of the day, fit of y cloche was
none, now was ture of the cloche after dynouy, in the
shalt loue thy neighbour as thy self.

20 The yong man said vnto him, I have observed all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be per- fite, go, =sel that thou hast, & giue it to the poore, and thou shalt haue treasure in hea- uen, and come and followe me.

22 And when the yong man heard that say- ing, he went away forowful: for he had great * possessions.

23 Then Iesus said vnto his disciples, Ve- rely I say vnto you, that a riche man shal hardely enter into the kingdoms of hea- uen.

24 And againe I say vnto you, It is easier for a "camel to go through the eye of a nedle, then for a riche man to enter into the kingdoms of God.

25 And when his disciples heard it, thei we- re exceedingly amazed, saying, Who then can be saved?

26 And Iesus behelde them, and said vnto the, With men this is vnpossible, but with God * all things are possible.

27 *Then answered Peter, & said to him, Beholde, we haue forsaken all, & followed the: what shal we haue?

28 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shal sit in the throne of his marefite, ye

which followed me in the regeneration, *shal sit also vpon twelve thrones, and iudge the twelve tribes of Israel.

29 And whosoeuer shal forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shal receive an a hundredth folde more, & shal inherit euer lasting life.

30 *But manie that are first, shalbe last, and the last shalbe first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is deter vnto us man, and how he alway calleth men to his labour. 2 He admonisheth them of his passion 3 He teacheth his to flee ambition 4 Christ payeth our ransome. 5 He gouth two blinds men their sight.

6 For the kingdoms of heauen is like vn to a cerreine house holder, which wet out at the dawning of the day to hier laborers into his vineyarde.

7 And he agreed with y laborers for a penie a day, and sent them into his vineyarde.

8 And he went out about the thirde houre, and sawe other standing ydle in the market place,

9 And said vnto them, Go ye also into my vineyarde, & whatsoever is right, I wil gi- ue you: and they went their way.

10 Againe he went out about the sixt and ninth houre, and did likewise.

11 And he went about the eleventh houre, dynoy, in the eleventh houre was an houre before this sone sixt.

and founde other standing ydle, and said vnto them, Why stand ye here all the day ydle?

7 They said vnto him, Because no man ha- the hired vs. He said to them, Go ye also into my vineyarde, & whatsoever is right, that shal ye receive.

8 And when euen was come, the master of the vineyard said vnto his steward, Call y laborers, and giue them their hies, begin- ning at the last, till thou come to the first.

9 And they which were hired about the ele- venth houre, came and received euerie man a penie.

10 Now when the first came, they supposed that they shulde receive more, but they li- kewise received euerie man a penie.

11 And when they had received it, they mur mured against the master of the house,

12 Saying, These last haue wrought but o- ne houre, and thou hast made them equal vnto vs, which haue borne the burden, & heat of the day.

13 And he answered one of them, saying, 'Friend, I do thee no wrong: didest thou not agre with me for a penie?

14 Take that which is thine owne, and go thy way: I wil giue vnto this last, as muche as to thee.

15 Is it not lawful for me to do as I wil with mine owne? Is thine eye * euil because I am good?

16 * So the last shalbe first, and the first last: *for manie are called, but fewe chosen.

17 * And Iesus went vp to Ierusalem, and toke the twelve disciples aparte in the way, and said vnto them,

18 Beholde, we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chief Priests, and vnto the Scribes, & they shal condemne him to death,

19 And *shal deliuer him to the Gentiles, to moche, and to fougue, and to crucifie him: but the thiede day he shal sife againe.

20 * Then came to him the mother of Ze- bedeus children with her sonnes, wor- shipping him, & desiring a cerreine thing of him.

21 And he said vnto her, What woldest thou? She said to him, Grante that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the * cup that I shal drinke of, and to be baptized with the baptisme that I shal- be baptized with? They said to him, We are able.

23 And he said vnto them, Ye shal drinke in dede of my cup, and shalbe baptized with y baptisme, that I am baptized with, but to sit at my right hand, and at my left

c Or emotion, because of my liberalism, dem 15, 19. Chap 15, 30. mar 10, 31. Ink. 13, 30. Chap 22, 24. Mar 10, 32. Ink. 18, 31. d, therefore merit man in his vocation, as he is called first, ought to go stewarde, & encourage others, being the hyer is indifferent for all Ink. 18, 32. Mar. 10, 33

c He fasteth y crude before their eyes to drawn the fro ambition, cal- ling it a cup, to figure the mature of the affliction, y God haste ordeined for e- uerate man the which thing also he cal- leth baptisme.

hand,

The flee ambition.

Chap. XXI. A den of theues. 12

I God my Father hath not given me charge to be two offices of honour here, but to be an example of humili-tie vnto all Mar. 10, 41. lmk. 22, 31.

Philip. 2, 7.

Mar 10, 46 lmk. 18, 39.

Mar. 11, 1. lmk. 19, 29.

a By this entire Christ was de shoue the state and condition of his kingdoms, & is farce contrarie to the pope and glorite of & worl-de Isa 61, 11. xech. 9, 9. xob 12, 15. b That is, the citre Zion, or Jerusalem c It is a maner of Sprache called it archde-che, whereby two are taken for one d He riddle on the fole & the dime w&r by.

hand, is f not mine to giue: but is fhalbe gi-wn to them for whome it is prepared of my Father.

24 *And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iefus called them vnto him, and faid, Ye knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercife autoritie ouer them.

26 But it fhall not be fo among you: but who-foeuer wil be great among you, let him be your feruant,

27 And whofoeuer wil be chief among you, let him be your feruant,

28 *Euen as the Sonne of man came not to be ferued, but to ferue, and to giue his life for the ranfome of manie.

29 ¶*And as they departed from Iericho, a great multitude followed him.

30 And beholde, two blinde men, fitting by the way fide, when they heard that Iefus paffed by, cryed faying, O Lord, the fonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, becau-fe they fhould holde their peace: but they cryed the more, faying, O Lord, the fonne of Dauid, haue mercie on vs.

32 Then Iefus ftode ftill, and called them, & faid, What wil ye that I fhould do to you?

33 They faid to him, Lord, that our eyes may be opened.

34 And Iefus moued with compafion tou-ched their eyes, & immediatly their eyes receiued fight, and they followed him.

CHAP. XXI.

9 Christ rideth into Ierufalem in an affe. 12 The by-ers and
felters are chafed out of the Temple. 13 The children vnth
preferitue vnto Christ. 14 The figure withereth 15 Faith
requifit in prayer 16 Iolme hap-tifme. 17 The two fomes. 18
The parable of the housband men. 19 The corner fume
reselled. 20 The Iewes reselled & the Gentiles received.

1 N d * when they drew nere to Ieru-falem, and were come to
Bethphage, vnto the mount of the oliues, then fent Iefus two
disciples,

2 Saying to them, Go into the towne that is ouer againft you,
and anone ye fhall finde an affe bounde, and a colte with her:
lofe them, and bring them vnto me.

3 And if anie man fay ought vnto you, fay ye, that the Lord hath
he nede of them, and ftraight way he wil let them go.

4 All this was done that it might be fulfil-led w was fpoken by
the Prophet, faying,

5 ¶*Tel ye the b daughter of Siô, Beholde, thy King cometh
vnto thee, meke and fit-ting vpon an affe, and a colte, the fole
of an affe vfed to the yoke.

6 So the disciples w&r, and did as Iefus had commanded them,

7 And broght the affe & the colte, & put on d them their
clothes, and fet him thereon.

8 And a great multitude fpred their gar-ments in the way: and other cutte downe brâches from the trees, and ftrawed them in the way.

9 Moreouer, the people that went befo-re, and they alfo that followed, cryed, faying, *Hofanna the fonne of Daud: bleffed be he that cometh in the Name of the Lord, Hofanna thou which art in the f hieft heauens.

10 *And when he was come into Ierufalem, all f citie was moued, faying, Who is this? 11 And the people faid, This is Iefus the Prophet of Nazaret in Galile.

12 ¶ And Iefus w&r into the Téple of God, and caft out all them that folde & boght in the Temple, and ouerthrew the tables of the money changers, and the feates of them that folde doues,

13 And faid to th&, It is writté, *Mine hou-fe fhall be called the houfe of prayer: b but * ye haue made it a denne of thieues.

14 Then *the blinde, and the halt came to him in the Temple, and he healed them.

15 But when the chief Priefte and Scribe, fawc the marueils that he did, & the chil-dren crying in the Téple, & faying, Hofanna the fonne of Daud, they difdained,

16 And faid vnto him, Heareft thou what thefe fay? And Iefus faid vnto th&, Yeared ye neuer, *By the mouth of babes & fucke-lings thou haft, made perfite the praife?

17 ¶So he left them, and went out of the ci-tie vnto Bethania, and lodged there.

18 And *in the morning as he returned in-to the citie, he was hungrie,

19 And feing a figge tre in the way, he came to it, and founde nothing thereon, but lea-ues onely, and faid to it, Neuer frute grow on thee hence forwardes. And anone the figge tree withered.

20 And when his disciples fawc it, they mar ueiled, faying, How fone is the figge tre withered!

21 And Iefus anfwered and faid vnto them, *Verely I fay vnto you, if ye haue faith, and dout not, ye fhall not onely do that, which I haue done to the figge tree, but alfo if ye fay vnto this mountame, 1 Take thy felf away, and caft thy felf into the fea, it fhallbe done.

22 *And wharfoeuer ye fhall affe in prayer, if ye beleue, ye fhall receiue it.

23 ¶*And when he was come into f Téple, the chief Priefta, and the Elders of the peo-ple came vnto him, as he was

teaching, and faid, By what autoritie doeft thou thefe things
and who gaue thee this autoritie?

24 Then Iefus answered and faid vnto th&, I alfo wil affe of
you a certeine thing, w if ye tel me, I likewise wil tell you by
what autoritie I do thefe things.

25 The baptifme of Iohn wh&ce was its frô CC.iiii.

e Which is to fay, fane f pray thee, de-firing God to profper &
fen-de good fu-celfe to the Mefites.

Mar 11, 11.

lnk. 19, 41.

xob 2, 13.

f For God w is in heuen, enft onely fa-ne.

g In the por-che or enrie sun f Téple. Ifa. 16, 7.

Iere 7, 11.

Mar 11, 17.

lnk. 19, 46.

h Vnder the pretence of re-religion bypo-crites fohe their twos
gul-m, and fpyfe God of his true worship

Tfal 2, 2. 1 If God en-ueile his glo-rie & might by heuen, that
ca not as yet fpea ke, is it mer-will, if they f can fpeake, do fet
forthe, and magnifie the fame?

Mar 11, 13. 2 In kbrewe it is, halt or-deined or grod did f
frefglu which is all to one purpofe, becaufe God is then mohe
praifed when his ftrengh is beft known. Chap. 17, 20.

1 Which thig femeft to be imposible.

Chap 7, 7.

xob. 11, 7.

x. xob. 3, 24.

Mar 11, 27. lnk. 20, 1.

Of the two fones.

S.Matthewe.Bidden to the mariage.

m The by po- crises feare man more the God, it malice neuer
rohisch the truth Chap.14,5. mar.6,20.

heauen, or of men? Then they reasoned a- mong them selues,
saying, If we shal say from heauen, he wil say vnto vs, Why
did ye not then beleue him?

26 And if we say, Of men, we m feare y peo- ple: for all holde
Iohn as a Prophet.

27 Then they answered Iefus, and said, We c'd not tel. And he
said vnto them, Nether tel I you by what autoritie I do these
things.

28 But what thinke ye? A certeine man had two fones, and
came to the elder; & said, Sone, go or worke to day in my
vineyard.

29 But he answered and said, I wil not: yet afterwarde he
repented him self, and wet.

30 Then came he to the feconde, and said likewife. And he
answered, and said, I wil, fyrt: yet he went not.

31 Whether of them twaine did the wil of the father? They said
vnto him, The fisit. Iefus said vnto the, Verely I say vnto you,
that the n Publicanes and the harlots shal go before you into
the kingdome of God.

32 For Iohn came vnto you in the n way of righteousnes, and ye beleued him not: but the Publicanes, & the harlots beleued him, and ye, thogh ye sawe it, were not moued with repentance afterwarde, that ye might beleue him.

33 Heare another parable, There was a certeine housholder, * which planted a vineyarde, and hedged it round about, and made a winepreste therein, and buylt a tower, and let it out to houl band men, and went into a strange cuntry.

34 And when the time of the frute drewe nere, he sent his seruants to the houshad men to receiue the frutes thereof.

35 And the houshandme toke his seruants and beat one, and killed another, and sto- ned another.

36 Againe he sent other seruats, mo the the first: and they did the like vnto them.

37 But last of all he sent vnto the his owne fonne, saying, They wil reuerence my fonne.

38 But when the houshandmen sawe the fonne, they said amog them selues, * This is the heire: come, let vs kill him, & let vs take his inheritance.

39 So they, toke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lord of the vine- yarde shal come, what wil he do to thofe houl bandmen?

41 They said vnto him, He wil cruelly de- stroye thofe wicked men, and wil let out his vineyarde vnto other houl bandmen, which shal deliuer him the frutes in their seasons.

42 Iefus said vnto them, Red ye neuer in the Scriptures, * The stone which y buyl- ders refused, the same is made the head of the corner? This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdo- me of God shalbe taken from you, & shal- be giuen to a nacio, which shal bring for- the the frutes thereof.

44 * And whosoever shal fall on this stone, 1/4.2,14. he shalbe broken: but on whomesoeuer it shal fall, it wil grinde him to powder.

45 And when the chief Priests and Phari- ses had heard his parables, they perceived that he spake of them.

46 And they seking to lay hands on him, feared the people, because they toke him as a Prophet.

CHAP. XXII.

2 The parable of the mariage. 3 The vocation of the Geneticks.
14 The marriage garment 17 Of paying of tribute. 25 Of the
resurrection. 36 The Scribes qua- fism. 44 Christ's disunite.

1 "Hen" Iefus answered, and spake vnto them againe in
parables, saying,

2 The kingdome of heauen is like vnto a certeine King which
marred his fonne,

3 And a sent forthe his seruants, to call the that were bid to the
wedding, but they wolde not come.

4 Againe he sent forthe other seruants, saying, Tel the which
are bidden, Behol- de, I haue prepared my dinner: mine oxen
and my fatlings are killed, and all things are readietcome vnto
the mariage.

5 But they made light of it, and went their wayes, one to his
ferme, & another about his marchandise.

6 And the remnant toke his seruants, & in- treated them
shapeiy, and slewe them.

7 But when y King heard it, he was wroth, & sent forthe his
warriers, & b destroyed thofe murtherers, and burnt vp their
citie.

8 Then said he to his seruants, Truely the wedding is prepared:
but they which were bidden, were not worthie.

9 Go ye therefore out into the high wayes, and as manie as ye finde, bid them to the mariage.

10 So thofe seruants went out into the his wayes and gathered together all that euer they founde, bothe good and bad: so the wedding was furnished with ghettes.

11 The the King came in, to se the ghettes, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how t ca- meft thou in hither, & hast not on a wed- ding garment? And he was speacheles.

13 Then said the King to the seruants, Bin- de him hand and fote: take him away, and cast him into vter darkenes: * there shal be weping and gnashing of teeth.

14 * For manie are t called, but sewe chosen.

15 * The went the Pharises & toke couse

Luk.14,16. reuel 15,9.

a Christ repro- cheth y sewes of their ingra- titude & obli- note malice, in that they re- sented the gra- ce of God, or was so plectu- sally offered vnto them

b God poole theft extreme ly luche sogra- ctude

c The ingrati- tude of the de are bid, of not cruie Gods ij beralitie & his holde meares to perish, & ho bache prepa- red

for his d In y Church the hypocris- es are mixed & the godle. e
He had not a pure affeith & vpright co- sonce, which
proceeded of faith

f Thogh God froffe for a te- me hypocrites in the Church, yes
he know- eth how so tent the, & fan ne them out Cha.8,12,6
25,42 & 25, 30.

Chap.20,16. g By the our- warde, & yene ral calling
.Mar.12,13 luk.20,26.

n So fure it is impossible for them to repit & be fused, y fande
in their owne concu- te, that the greatest fin- ners that are, shal
more fo- ne come to re- gentance o God taught by Iohn the
way of righ reousnes, who- se life was vp- right and pei- fin

1/4.2,1. ferem 2,21. mar.12,1. luk.20,9. p The vine- yarde is
the people, who- me he had ele- died. q Used all men nes to
prefer- ne it, and to make it frote- ful. *en, daged. z Which
were the Priests & salers f The Pro- ghetes c Iefus Christ Chap
26,9. & 27,1. luk.11,2.

7/4.11,12. all.4,11. rem.9,15. 2.pet 2,7. u As not me- ne or fit
for their buyllig. x To fatten y layne the buyl ding together, 2-
3b vpholde e whole.

how luk.20,26.

*The Sadduces question. Chap. XXIII. Of
ambicion. 13*

h These were cercise flat terers of the court, which over
matons- and that reli- gion, & King Mende best approved; and
thought they were common to the Pharis- forcy in this thing
that con- sumed, think'd to intrangle Christ, and so other to
accen- se him of reas- sion, or to bring himself & ha- tered of
all his people

Item 13.7. 1 As touching the ourwande qualitie, as whether a
man be riche or peace Or, she cry-a of the reliant k Which was
of value about foore peace balfe peace Mar 12, 20. Ink. 20, 17
all. 23, 6. Deus. 27, 5. Or, flower 1 By the title of allaner: and
here by bro- ther he men- meth the next himman, & law fully
might marie her.

Where Gods worde is not preached and vode: and, there must
be des reigne blindness and erours a Foralmeche as that shall
be exempted: so the infirmities of that present life

Exod. 3, 6.

Mar. 12, 22.

Deus 6, 9. Ink. 10, 27.

how they might tangle him in talke.

16 And they sent vnto him their disciples with the h
Herodians, saying, Master, we know that thou art true, and
reacheest the way of God truely, nether careest for anie man: for
thou confidereest not the 1 perfo- ne of men.

17 Tell vs therefore, how thinkest thou? Is it lawful to giue
tribute vnto Celsat, or not?

18 But Iesus perceived their wickednes, & said, Why tempt ye
me, ye hypocrites?

19 Shewe me the "tribute money. And thei brought him a h
penie.

20 And he said vnto them, Whose is this image and
superscription?

21 They said vnto him, Celsats. Then said he vnto them, "Giue
therefore to Celsat, the things which are Celsats, and giue vn-
to God, those which are Gods.

22 And when they heard it, thei marueiled, and left him, and
went their way.

23 ¶ The same day the Sadduces came to him (which say that
there is no resurrection) and asked him.

24 Saying, Master, "Moses said, If a man dye, having no
"children, let his brother 1 marie his wife, and raise vp sede
vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and having none yslue, left his wife vnto his brother.

26 Likewise also the seconde, & the third, vnto the seventh.

27 And last of all the woman dyed also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, Ye m are deceived, not knowing the Scrip tures, nor the power of God.

30 For in the resurrection they nether ma- rie wines, nor wines are bestowed in ma- riage, but are as the h Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not red what is spoken vnto you of God, saying,

32 ¶ I am the God of Abraham, & the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuig.

33 And when the people heard it, they were astonied at his doctrine.

34 ¶ But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expoun- der of the Law,
asked him a question, rep- ting him, and saying,

36 Master, which is the great commande- ment in the Law?

37 Iesus said to him, "Thou shalt loue the

Lord thy God with all thine heart, with all thy foule, and with
all thy minde.

38 This is the first and the great comman- dement.

39 And the seconde is like vnto this, "Thou shalt loue thy
neighbour as thy self.

40 On these two commandements hageeth the whole Law, and
the Prophetes.

41 ¶ While the Pharises were gathered together, Iesus asked
them,

42 Saying, What thinke ye of Christ? who- se o sonne is he?
They said vnto him, Da- uids.

43 He said vnto them, How then doeth Da uid in a spirit call
him Lord, saying,

44 "The Lord said to my Lord, Sic at my & righe hand, 'til I
make thine enemies thy fote stole?

45 If then Dauid call him Lord, how is he his sonne?

46 And none colde answer him a worde, nether durst anie from that daye forthe aske him anie mo questions.

CHAP. XXIII.

1 Christ condemne the ambition, countenances, and byperities of the Scribes and Pharises. 31 Their persecutions against the servants of God. 37 He propheseth the destruction of Jerusalem.

2 ¶ Then spake Iesus to the multitude, & to his disciples,

3 Saying, The scribes and the Pharises sit in Moses seat.

4 All therefore whatsoever they bid you observe, that bind observe and do: but after their works do not: for they say, and do not.

5 For they binde heauie burdens, and grievous to be borne, and laye them on mens sholders, but they themselves wil not moue them with one of their fingers.

6 All their works they do for to be sene of men: for they make their phylacteries broad, and make long the fringes of their garments,

7 And loue the chief place at feasts, and to haue the chief seates in the assemblies,

8 And greetings in the markets, and to be called of men,
'Rabbi, Rabbi.

9 But be not ye called, d Rabbi: for one is your "doctor, to wit,
Christ, and all ye are brethren.

10 And e call no man your father vpon the earth: for their is
but one, your Father which is in heauen.

11 Be not called e doctors: for one is your doctor, own Christ.

12 But he that is f greatest among you, let him be your seruant.

13 "For whosoeuer wil exalt him self, shal- be broght low: and
whosoeuer wil humble

d Christ forbideh not to give sole honour to Magistrates and
Masters, but condemneth ambicion and superiorite over our
brothers faith, which office appreheneh to Christ alone. e The
Pharises were called Masters or Fa- thers, and the Scribes
Doctors f The highest dignitie in the Church is not lordshippe,
or dominion, but ministerie and service.

DD, i.

Leni. 19, 12.

mar 12, 21.

rem 13, 9

gal 1, 14.

sam 2, 8.

o Of what

Soche or fa- mille.

Mar. 12, 21.

Ink. 20, 41

p By the sp- ire of prophe- cut speaking of the kingdoms of Christ.

q By the right hand is signifi- ed & autoritie and power, & God guess his Sonne Christ in ma- king him his licuteur & go- terious over his Church

Pfsl. 210, 1.

r Not that his kingdoms shal then end: but & offer of his humanities shal cease, and he w the Father and holic God shal reigne for once as one God all in all.

f Christ is Da uids foot con- ching his man bode, and his Lord, concer- ting his God- head.

Chap XXIII.

Nthe 8, 4.

a and toache that which Moses faith. b According, to Moses
whome they read, but one & & the 1 reache of the selues. Luk.
11, 46. all 17, 10.

c They were sacredes of par- chends where- in the comma-
dement were witnessed to this day the lewes vfe the fame &
cluse the in a piece of lather, & so binde them to their brave &
left arms, so the ments that might have ob- tional remem-
berance of the Law

Rom. 17, 38.

deut 22, 12.

Mar. 12, 22.

Ink. 21, 43.

& 20, 45.

Or, master.

Iam 3, 1.

Or, seader.

Mal 1, 6.

Luk. 14, 11.

& 18, 14.

*The nature of hypocrites. S. Matthewe.
False Christs.*

him self, shall be exalted.

g Ye hope be- ke the pure re- ligion of know- ledge of God
when men are ready to em- brace it Mar 12, 40. Luk 20, 45. h
Which have now their foe within the does.

I They fight all means, if they colde in- sum, to make of a
Gentile a Jape.

on, be a desire.

k And maketh is to be taken as an holie thing, because of the
vicious hereby Christ the oath that must doctrine death not
one- ly obscure the worse of God, but it contra- be to it.

King 3, 13. Luk 6, 1.

Chap 1, 34.

Luk 11, 42.

I Ye Saye at f it is nothing, that pafle that is of greater
importance to take how to get edina- cton with men and pafle
not whether ye bear a good consistence or no my, corrupt. Luk
1. Organized.

13 ¶ Wo therefore be vnto you Scribes and Pharises,
hypocrites, because ye s shut vp the kingdoms of heauen
before men: for ye your selues go not in, nether suffer ye them
h that wolde enter, to come in.

14 ¶ Wo be vnto you Scribes and Pharises, hypocrites: for ye
deuoure widdowes houses, euen vnder a colour of long
prayers: wherefore ye shal reeeuse the greater damnacion.

15 Wo be vnto you, Scribes and Pharises, hypocrites: for ye
compafle i sea and land to make one of your profession: and
when he is made, ye make him two folde more the childe of
hel, then you your selues.

16 Wo be vnto you blinde guides, which say, Whosoeuer
swareth by the Teple, it is nothing: but whosoeuer swareth
by the golde of the Temple, he offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the
Teple that s sanctifieth the golde?

18 And whosoeuer swareth by the altar, it is nothing: but
whosoeuer swareth by the offering that is vpon it offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the
altar which sanctifieth the offering?

20 Whosoeuer therefore swareth by the altar, swareth by it,
and by all things thereon.

21 ¶ And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 ¶ And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye tythe mynt, & annyfe, & comyn, and leave the weightier matters of the Law, as iudgement, and mercie, & fidelitie. Thefe ought ye to haue done, & not to haue left the other.

24 Ye blinde guides, which straine out a gnatre, and swallow a camel.

25 ¶ Wo be to you, Scribes and Pharises, hypocrites: a for ye make cleane the vter side of the cup, and of the platter: but within they are full of briberie & exceedfe.

26 Thou blinde Pharise, cleanse first the infide of the cup and platter, that the outside of them may be cleane also.

27 Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautiful outwardly, but are within full of dead mens bones, and of all filthines.

28 So are ye also: for outwardly ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ Wo be vnto you, Scribes and Pharises, hypocrites: for ye buyld the tombes of

the a Prophetes, & garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we wolde not haue bene parteneis with them in the blood of the Prophetes.

31 So the ye be witneffes vnto your selues, that ye are the children of them that murdered the Prophetes.

32 Fulfil ye also y measure of your fathers.

33 O serpents, the generacion of vipers, how shulde ye escape y damnacion of hell

34 Wherefore beholde, I send vnto you y Prophetes, and wise men, and Scribes, & of them ye shal kil and crucifie: and of the shal ye scourge in your Synagogues, and persecute from citte to citte,

35 That vpon y you may come all the righteous blood that was shed vpon y earth, a from the blood of Abel the righteous vnto the blood of Zacharias the sonne of Barachias, whome ye slewe betwene y Temple and the altar.

36 Verely I say vnto you, all these things shal come vpon this generacion.

37 ¶ Jerusalem, Jerusalem, which killest the Prophetes & stoneyst them which are sent to thee, how often wolde I haue

gathered thy children together, a as the henne ga- thereth her chickens vnder her wings, and ye wolde not!

38 Beholde, your habitation shalbe left vnto you desolate.

39 For I saye vnto you, ye shal not se me c hence for the til that ye say, Bleffed the that cometh in the Name of the Lord.

CHAP. XXIII.

1 Christ sheweth his disciples the destruction of the Tem- ple 5
24 The false Christs 13 To persuere. 14 The preaching of the
Gospel 6 29 The figures of the end of the worlde 42 He
marreeth them to make 44 The sudden comming of Christ.

1 And I Jesus went out, & departed fro the Temple, and his
disciples came to him, to shewe him the a buylding of the
Temple.

2 And I Jesus said vnto them, Se ye not all these things? Verely
I say vnto you, there shal not be here left a stone vpon a stone,
that shal not be cast downe.

3 And as he fate vpon the mount of Oli- ues, his disciples
came vnto him aparte, saying, Tell vs when these things
shalbe, and what signa shalbe of thy comming, b and of the
end of the worlde.

4 And I Jesus answered, and said vnto them, c Take hede that
no man deceive you.

5 For manie shal come in my Name, sayig, I am Christ, and shal deceive manie.

6 And ye shal heare of warres, and rumors of warres: se that ye be not troubled: for all these things must come to pafle, but the end is not yet.

a For a rem- brance of the, & to the moa- ne season they pafled not for their doctrine.

oze is not now only y your nacion hashe bequone to be cruel agamth the sermons of God, & there- fore it is no marneff thogth the children of fache mur- therers haudle roughly y Prophetes

p To comm- ce you of gra- ter ingentinde

Gen 4, 8. ebr. 11, 44. q Christ men- neth that all their race shal be punched, so that the moqui tee of y fathers shalbe-powed into the bole- me of the chil dens & relem- ble their fa- thers

r Read 2. Chr. 10, 12. Luk. 13, 14. 2 Efr. 1, 30.

f He will reme ne no more to them, as a rea- cher, but as a judge, when as they shalbe co pelled to con- fess (although to lary) that he is the verse Sloe of God Chap. XXIII. Mar. 13, 1.

luk. 21, 5. a Whose ex- cell mece ap- peareth in that that Herode for the space of 8 yeres kept 1000. men in worlde, the

stones we- re it colone long, in bright thin breadth 8, as
Josephus witmeth

Luk. 19, 44. b This thogth y worlde shul- de be as an ed, when
Jerusale were defray- ed.

Eph 1, 6. calif 2, 28. c He anfor- ereth them not according to
their morder, but a moni- seth them of that which is neac faste
for the to know.

7 For

Of great afflictions.

Chap. XXIII. Towatche.

14

d Great and cruel warres have enlued since amongs the heath
of the contempt of the Gospel and increaile more & more.
Chap 10,17. Iuk 21,18. Ioh 15,20. and 16,2 a As if you were
the eun fe of these troubles f Manne will kepe backe their
chisti- ne, because they are va- thankful and enil, upon who
me they shul- de betowe it a Thef 3,13. 2 Tim 2,9. Mar 13,14
Iuk 22,20. Dan 9,27 g When the Te ple shal be pol lured, it
shal be a figne of exerene defo- lation: the fe- crises shal end
& euter be reffered h The horri- ble defrushib of the Temple &
y corropto of Gods pure religion All 1,12. Or, was i God proul-
deth for his childre in the middles of trou bles h Whaher the

falfe Christs, and deceivers lead the peo- ple, hiding the felines
in holes as if they we re ashamed of their profes- fion Mar
13,21 Iuk 17,23. Or, cleft tree, 1 In despite of Saran y faith- ful
shal be ga- chired & toy- ned w Christ, as the egles affemble to
a dead carkeis Luk 17,27. Mar 13,24. Iuk 21,25. Ioh 15,10.
Eag 31,7. soel 2,31. & 3,15. m When God hashe made an end
of y trou bles of his Church n He meneth an horrible trebling
of y world, that is were, an alte- ration of y or die of nature.

7 For nacion shal rise against nacion, and realme against
realme, & there shalbe pe- stilence, and famine, and
earthquakes in diures places.

8 All these are but the beginning of fo- rowes.

9 *Then shal they deliuer you vp to be af- flicted, and shal kil
you, and ye shalbe a ha ted of all nacions for my Names fake.

10 And then shal manie be offended, & shal betray one
another, and shal hate one another.

11 And manie false prophetes shal arise, & shal deceive manie.

12 And because a iniquitie shal be increa- fed, the love of
manie shalbe colde.

13 *But he that endureth to the end, he shal- be faued.

14 And this Gospel of the kingdome shal- be preached through
the whole worlde for a winnes vnto all nacions, and the shal

the end come.

15 ¶ When y^e therefore shal fe the abomination of defolation spoken of by Daniel the Prophet, thading in the holie place, (let him that readeth consider it.)

16 Then at them which be in Iudea, flee into the mountaines.

17 Let him w^h is on the house top, not come downe to fetch anie thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And wo shalbe to them that are with chil^dde, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, nether on the Sabbath day.

21 For then shalbe great tribulation, fuche as was not fro the beginning of the worl^dde to this time, nor shalbe.

22 And except those dayes shulde be thorⁿtened, there shulde no flesh be faued: but for the electes fake those dayes shalbe shortened.

23 *Then if anie shal fay vnto you, Lo, here is Christ, or there, beleue it not.

24 For there shal arise false Christs, & fal- fe prophetes, and shal shewe great lignes and wonders, fo that if it were possible, they shulde deceive the verie elect.

25 Beholde, I haue tolde you before.

26 Wherefore if they shal fay vnto you, Beholde, he is in the desert, go not forthe: Beholde, he is in the secrete places, beleue it not.

27 For as the lightning cometh out of the East, and shineth in to the West, fo shal also the comming of the Sonne of man be.

28 *For wherefouuer a dead carkeis is, thi- ther wil the egles refort.

29 *And immediatly after the tribulation of those dayes, shal the funne a be darke- ned, & the moone shal not giue her light,

and the starres shal fall from heauen, & the powers of heauen shalbe shaken.

30 And then shal appeare the figne of the Sonne of man in heauen: and then shal all the kinreds of the earth mourne, and they shal fe the Sonne of ma come in y cloudes of heauen with power and great glorie.

31 *And he shal fend his Angels with a great founde of a trumpet, and they shal gather together his elect, from the foure windes & from the one end of the heauen vnto the other.

32 Now learne the parable of the figge tre: whé her bough is yet tender, & it bringeth for the leaues, ye knowe y fommer were.

33 So likewise ye, whé ye fe all these things, knowe that the kingdom of God is nere, even at the dores.

34 Verely I fay vnto you, this generation shal not paffe, til all these things be done.

35 *Heauen and earth shal paffe away: but my wosdes shal not paffe away.

36 But of that day and houle knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, fo likewise shal the comming of the Sonne of ma be.

38 *For as in the dayes before the flood they did eat and drinke, mary, and giue in ma- riage, vnto the day that Noe entred into the Arke,

39 And y knewe nothing, til the flood came and toke them all away, fo shal also the comming of the Sonne of man be.

40 *y The two men shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

41 Two women shalbe grinding at the mil: the one shalbe receiued, & the other shal- be refused.

42 *Wake therefore: for ye knowe not what houre your master wil come.

43 Of this be fure, that if the good man of the house knewe at what watche the thief wolde come, he wolde surely watche, and not suffre his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, wil the Sonne of man come.

45 *Who then is a faithful feruant & wife, whome his master hathe made ruler ouer hishouseholde, to giue the meat in feafon?

46 Bleffed is that feruat whome his master, when he cometh, shal finde fo doing.

47 Verely I fay vnto you, he shal make him ruler ouer all his goods.

48 But if that euil feruat shal fay in his he- art, My master doeth deferie his coming,

49 And begin to fmite his fellowes, and to eat and to drinke with the drunken,

50 That feruants master wil come in a day, when he loketh not
for him, & in an houle DD.ii.

Reuel 1,9. 1 Kor 15,12. 1 thef.4,16.

o For wishin fitse yeres af ter, lertufalem was defroued: y
godlie were perfectued, talle ten- cheis feiueed the people, re-
ligio was pol lued, fo shal y worlde feiue to be at an end

Mar. 15,24. Gene 7,1. Iuk. 17,28. 1 Pet. 3,20.

y Because of that incredin- list

Luk. 17,35. 1 Iosf 4,17. q This ter- cheth cuero man to walke
wardy nor re- fecting his ch pauo although he be neuer to
derevono him. Mar. 15,35.

Luk. 12,19. 2 Iosf 1,2. reuel. 10,18

Luk. 12,20

The wife virgines.

S.Matthewe. The account of the taléts.

that he is not ware of,

Or, fapines him Chap. 13, 42. Gr. 21, 30.

51 And wil' cut him of, and giue him his portion with
hypocrites: there shalbe weping, and gnaffhing of teeth.

CHAP. XXV.

1 By the similitude of the virgines I sit to teach the eerie man
to watche 14 And by the talents to be diligent. 31 The last
judgement. 32 The shops and the goates. 33 The works of the
faithful.

a This similitude teacheth vs, that it is not sufficient to have
once, given our sel. uis to follow Christ, but that we must con
time. b To do him honor, as the maner was.

1 Then the kingdome of heauen shalbe likened vnto ten
virgins, which toke their lampes, and went to 2 mete the
bridegrome.

2 And fiue of the were wife, & fiue foolish. 3 The foolish toke
their lapes, but toke none oyle with them.

4 But y wife toke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all flombred and
slept.

6 And at midnight there was a crye made, Beholde, the bridegrome cometh: go out to mete him.

7 Then all those virgins arose, & trimmed their lampes.

8 And the foolish said to the wife, 'Giue vs of your oyle, for our lampes are out.

9 But the wife answered, saying, 'We leave lest there wil not be enough for vs & you: but 4 go ye rather to them that sel, and bie for your selues.

10 And while they went to bie, the bridegrome came: & they that were readie, wet in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, 'I knowe you not.

13 'Watche therefore: for ye knowe nether the day, nor the houre, when the Sonne of man wil come.

14 'For the kingdom of heauen u as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue fiue a talents, and to another two, & to another one, to euerre man after his owne habilitie, and straight way went from home.

16 Then he that had receiued the fiue talents, went and occupied with them, and 'gained other fiue talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, wet & dig ged it in y earth, & hid his masters money.

19 But after a long season, y master of these seruants came, and rekened with them.

20 Then came he that had receiued fiue talents, and broght other fiue talents, saying, Master, thou deliuered st vnto me fiue talents: beholde, I haue gained with them

other fiue talents.

21 Then his master said vnto him, It is wel done good seruat and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: 'entre in into thy masters ioy.

22 Also he that had receiued two talents, came & said, Master, thou deliuered st vnto me two talents: beholde, I haue gained two other talents with them.

23 His master said vnto him, It is wel done good seruat, and faithful, Thou hast bene faithful in litle, I wil make thee ruler ouer much: enter in into thy masters ioye.

24 Then he which had receiued the one talent, came and said, Master, I knewe that thou wast an hard ma, which reape st where thou sowed st not, and gatherest where thou strawed st not:

25 I was therefore afraide, and went and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruant, & 'flouthful, thou knewest that I reap where I sowed not, and gather where I strawed not.

27 Thou oghte st therefore to haue put my money to the exchangers, and then at my coming shulde I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hathe ten talents.

29 'For vnto euerie man that hathe, it shal be giuen, and he shal haue abundance, and 'from him that hatne not, eue that he hathe, shalbe taken away.

30 Cast therefore that vnprofitable seruant into vter darkenes: there shalbe weping, and gnaffhing of teeth.

31 'And when the Sonne of man cometh in his glorie, and all the holie Angels w him, the shal he sit vpon y throne of his glorie.

32 And before him shalbe gathered all nations, and he shal separate them one from another, as a shepherds separate them the shepe from the goates.

33 And he shal set the shepe on his right hand, and the goates on the left.

34 Then shal the King say to them on his right hand, Come ye b blessed of my Father in her ire ye y kingdome prepared for you fro the fundations of the worlde.

35 'For 'I was an hungred, and ye gaue me meat: I thurst, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me, I was 'ficke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shal the righteous answers him, saying, Lord, when sawe we thee an hungred, and fed thee or a thirst, and gaue thee drinke

38 And when sawe we thee a stranger, and lodged thee or naked, and clothed thee

b The master receiueeth him into his house to gaue him parte of his goods and comodents.

Or, fapines.

Chap. 13, 22. Iul. 3, 12. and 19, 26. mar. 4, 25.

1 The graces of God shalbe take away fro hi that doeth not
befove them to Gods glorie and his neighbours prodius

Chap. 3, 12. and 22, 13.

k For our saluation cometh of the blessing and favour of God

l Hereby God declareth the ceremonies of our predestoration,
whereby we are issued because we were cho, sin in Christ
before the fundations of the worlde, Epha. 1, 4

Ifa. 12, 7. ca. 5, 10, 7.

Ecd. 7, 19.

in Christ maneth not that our saluation dependeth on our
works or merites, but teacheth what it is to line in: sly accordig
to godlines, & charms, and y God recompteth his of his fre
mercie, likewise as he doeth elect them

'Or, fapines.

19 Or

a I wil not open to you because you have failed in y made way
Chap. 14, 43. mar. 13, 22. Iul. 19, 26. f This similitude
teacheth how we oght to continue in the knowledge of God,

and do good with those graces y God hath a guie vs. g Guerin
talde commonly made thereto- ye pounds, need chap. 18, 24.
Or, made.

To vifte Christ.

Chap.XXVI. The Lords fupper.15

Pfal 6,9. chap 7,29. luk 13,27.

Dan.11,1. John 1,29 a We muſte therefore one- ly do that, &
God requirich of vs, and not followe intos fonliſh luma- lies.

Mar 24,2. luk.22,1.

Ich.11,47.

Mar 14,5. John 11,2. and 2,5. a He ſheweth what occaſion
Iudas take to commit his reaction b This was chrough Iudas
motib to who me they gaue credie Dan.11,11 c This ſaſh was
outreorde warte, mother was it left as an example to be
followed: alſo Chriſt is not preſent & vs bodeſic or to be
honoued with note outwarde pi- pe d To honour my boryd
with ell.

39 Or when ſawe we thee ficke, or in pri- ſon, and came vnto
thee?

40 And the King shalanfwere and say vnto them, Verely I say vnto you, in as muche as ye haue done it vnto one of the feast of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, * Departe from me ye curfed, into euerlasting fyre which is prepared for the deuill and his angels.

42 For I was an hungred, & ye gaue me no meat: I thurfted, & ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and in prifon, and ye visited me not.

44 The shal they also anfwere him, saying, Lord, when saw we thee an hungred, or a thurft, or a sträger, or naked, or sicke, or in prifon, and did not minfter vnto thee?

45 The shal he anwer them, & say, Verely I fai vnto you, in as muche as ye did it not to one of yleft of these, ye did it not to me

46 * And these shal go into euerlasting paine, and the righteous into life eternal.

CHAP. XXVI.

1 Conspiracle of the Prifets against Chroft. 16 He ex- cufeth Magdalene. 26 The unfitution of the Lords supper 37 The

disciples weakenes 48 The traſſion of Iudas 62 The ſwords. 64
Because Chroft califeth him ſelf the Some of God, he is judged
worthie to dye. 69 Peter demeth, and reponeth.

1 Nd * it came to paſſe, whē Ieſus had finiſhed all theſe ſayings,
he ſaid vn- to his diſciples,

2 Ye knowe that within two dayes is the Paſſeouer, and the
Sonne of man ſhaibe deluered to be drucified.

3 * Then aſſembled together y chief Priests and the Scribes,
and the Elders of the people into the hall of the high Priet, cal-
led Caiaphas,

4 And conſulted how they might take Ie- ſus by ſubrillite, and
kill him.

5 But they ſaid, Not on the feaſt day, left anie vprere be among
the people.

6 ¶* And when Ieſus was in Bethania, in the houſe of Simon
the leper,

7 There came vnto him a womā, which had a boxe of verie
coſtelie ointemēt, & pow- red it on his head, as he ſate at the
table.

8 And whē his diſciples ſawe it, thei had bin- digation, ſaying,
What neded this waſte?

9 For this ointment might haue bene folde for muche, and bene giuen to the poore.

10 And Iesus knowing it, laid vnto them, Why trouble ye the woman for she hathe wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me shal ye not: I a-e alwayes.

12 For in that she powred this ointment on my bodie, she did it to a borye me.

13 Verely I say vnto you, Whierefoeur this Gospel shai be preached throughout all y

worlde, there shal also this that she hathe done, be spoken of for a memorial of her.

14 ¶* Then one of the twelue, called Iudas Ifcarlot, went vnto the chief Priests,

15 And laid, What wil ye giue me, and I wil deluer him vnto you and they appointed vnto him thirtie *pieces of siluer.

16 And from that time, he foght opportu- nitie to betraye him.

17 ¶* Now on y first day of the feast of vn- leauened bread y disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passeouer?

18 And he said, Go into the citie to fuche a man, & say to him,
The master faith, My time is at hand: I wil kepe the Paffeouer
at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and
made ready the Paffe- ouer.

20 * So when the euen was come, he fate downe with the
twelue.

21 And as they did eat, he said, Verely I say vnto you, that one
of you shal betraye me.

22 And they were exceeding sorowful, and began euerie one of
them to say vnto him, Is it I, Master?

23 And he answered and said, He that's dip- peth his hand with
me in the dish, he shal betraye me.

24 Surely the Sonne of man goeth his way. 25 as it is written
of him: but wo be to that man, by whome the Sonne of man is
be- trayed: it had bene good for that mā, if he had neuer bene
borne.

26 Then Iudas which betrayed him, answered, and said, Is it I,
Master? He said vnto him, Thou hast said it.

27 ¶* And as they did eat, Iesus toke the bread: and when he
had giuen thanks, he brake it, and gaue it to the disciples, and
said, Take, eat: this is my bodie.

28 Also he took the cup, & when he had given thanks, he gave it
them, saying, Drink ye all of it.

29 For this is my blood of the New Testament, that is shed
for many, for the remission of sins.

30 I say unto you, that I will not drink hence for the fruit of this
vine until that day, when I shall drink it anew with
you in my Father's kingdom.

31 And when they had sung a psalm, they went out into the
mount of Olives.

32 ¶* Then said Jesus unto them, All ye shall be offended by me
this night: for it is written, I will smite the shepherd, and the
sheep of the flock shall be scattered.

33 But * after I am risen againe, I will go before you into
Galilee.

34 But Peter answered, and said unto him, * Though that all men
shall be offended by thee, yet will I never be offended.

DD. iii.

Mar.14,20. luk.22,14.

c Kury can in value was about fours pl ce haften- nie of old
flintling

Mar.14,18. luk.22,7.

f He mafeeth hafte to a mo- re worthie fa- criffes, to wit, to that which the Paffeouer fignified.

Mar.14,18. luk.22,14. John 12,21.

g He that is accustomed to eat with me daily at the ta ble, Pfal 41,9. h To the meft his difciples might knowe that all this was appointed by the promi- dence of God.

1. Cor.11, 2a. 1 That is, a true figue and teftionnefthat my bodie is made yours, and by me your foufes a- re nourifhed.
- 2 The wine fignifh that our foufes are refrefhed and facified with the blood of Christ, furmu- ally excremed, fo that with- out him we ha ne no nourifh- mine

I You fhall no more enouye my bodefic prefence till we mere rege- ther in hea- uep

Mar 14,27. John 12,30. & 12,8 m fhall turne barke and be dfeieouraged Zach 13,7.

Mar. 14, 28. & 16,7.

n This defta- rech what den ger it is to truth to much to our own dringth.

Watche & pray.

S. Mattheue. Peters denial.

John 13,38

14 *Iefus faid vnto him, Verely I fay vnto thee, that this night, before y coke crowe, thou shalt denie me thrife.

35 Peter faid vnto him, Thogh I fhulde dye with thee, yet wil I not denie thee. Like-wife alfo faid all the disciples.

Mar. 24, 32. Ink. 22, 33.

36 ¶* Then wét Iefus with thé into a place which is called Gethfemane, and faid vnto his disciples, Sit ye here, while I go and pray yonder.

37 And he toke Peter, and the two fonnes of Zebedeus, and begà to waze forowful, and grievously troubled.

6 He feared not death of ye Sif, but ye bled for feare of God's anger towards Sione, the burden whereof he Sa ye for our fa-bet

p For he fewo God's anger kindled towar des ve

q That is the angre of God for most fi-nes.

r He knew wel what his Father had de-ternured, and therefore was ready to obey but he pray-ech as y faith ful de in their troubles with-ont respect of the eternal co-unfiel of God f And thereto re we must continually fight against the Sefh.

a He fpooboth this in a con-traria feofh, meaning they fhulde moon be wel wabe-ned. a Chrifft dyed willingly, and therefore pre-femed humfelf to blameniers. Mar. 14, 43 Ink. 22, 47.

John 15, 3.

10, Malte, rob-hi. a He rebuketh his vukunde, not vnder the cloke of pre-tonfed friend-fhines. 10, fpeache. Gen. 9, 6. Priel. 23, 37. y The exerci-ling of the fowde is for-bide to pri-nate perfome: Alfe he wol-de hant hin-dered by his vodlifente zeale the worke of God.

8 Then faid Iefus vnto them, My foul is verie heauie enen vnto the? death: tarie ye here, and watche with me.

19 So he went a little further, and fel on his face, and prayed, faying, O my Father, if it be possible, les this v cup a paffe from me: neuertheles, not as I wil, but as thou wilt.

10 After he came vnto the disciples, and founde thé a slepe, & faid to Peter, What-colde ye not watche with me one houre?

41 Watch, and pray, that ye enter not into tentation: the fpirit in dede is readie, but the flefh is fweake.

42 Againe he wét away the fecôde time & prayed, faying, O my Father, if this cup cã not paffe away from me, but that I must drinke it, thy wil be done.

43 And he came, and founde them a slepe againe: for their eyes were heauie.

44 So he left them and went away againe, and prayed the third time, faying the fa-me wordes.

45 Then came he to his disciples, and faid vnto them, Slepe henceforthe, and take your reft: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of finners.

46 a Rife, let vs go: beholde, he is at hand that betrayeth me.

47 *Acd while he yet fpake, lo, Iudas, one of the twelve, came, and with him a great multitude with fwordes and ftaues, from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, faying, Whomefouer I fnal kife, that is he, lay holde on him.

49 And forthewith he came to Iefus, and faid, God faue thee, Master, & kifed him.

50 Then Iefus faid vnto him, a Friend, wherefore art thou come? The came they, and laid hands on Iefus, and toke him.

51 And beholde, one of them which were with Iefus, fretched out fnu hand, & drew his fworde, and droke a feruant of the high Prieft, and fmote of his eare.

52 Then faid Iefus vnto him, Put vp thy fworde into his *place*:
for all that v take the fworde, fnal perifhe with the fworde.

53 Ether thinkeft thou, that I can not now pray to my Father,
and he wil giue me mo then twelve legions of Angels?

54 How then fhulde the *Scriptures be ful-filled, which fay,
that it must be fo?

55 The fame houre faid Iefus to the mulirtu de, Ye be come out
as it were against a thief, with fwordes and ftaues, to take me:
I fate daily teaching in the Temple amôg you, and ye toke me
not.

56 But all this was done, that the *Scriptu-res of y Prophetes*
might be fulfilled. The all the disciples forfoke him, and fled.

57 ¶* And they toke Iefus, and led him to Caiaphas the hie
Priest, where the Scribes and the Elders were affembled.

58 And Peter followed him a farre of vnto the hie Priests hall,
and went in, & fate with the feruants to fe the end.

59 Now *the chief Priests & the Elders, and all the whole
council a foght falfe witnes against Iefus, to put him to death.

60 But they founde none, and thogh many falfe witneffes
came, yet founde they b no-ne: but at the laft came two falfe
witneffes,

61 And faid, This man faid, I can defstroy the Temple of God,
and buylde it in thre dayes.

62 Then the chief Prieft arofe, and faid to him, Anfwereft thou
nothing? What is the matter that thefe men witnes against
thee?

63 But Iefus a helde his peace. Then the chief Prieft answered,
and faid to him, I a charge thee by the lining God, that thou tell
vs, if thou be the Chrifft the Sonne of God.

64 *Iefus faid to him, Thou haft faid it: neuertheles I fay vnto
you, hereafter fnal ye fe the Sonne of man, fitting at the right
hand of the power of God, and come in the cloudes of the
heauen.

65 Then the hie Prieft rent his clothes, fay-ing, He hathe a
blafhemed: what haue we any more nede of witneffes f
beholde, now ye haue heard his blafhemie.

66 What thinke ye? They answered, & faid, He is worthie to
dye.

67 *Then fpat they in his face, and buffe-ted him: and b other
fmote him with their roddes,

68 Saying, Prophecie to vs, ô Chrifft, Who is he that fmote
thee?

69 ¶*Peter fate without in y hall: & a maide came to him,
faying, Thou alfo waft with Iefus of Galile.

70 But he denied before them all, faying, I wot not what thou
faft.

71 And when he went out into the porche, another maide fawe
him, and faid vnto them that were there, This man was alfo
with Iefus of Nazaret.

72 And, againe he denyed with an othe, faying, I knowe not
the man.

a Enery legif contended com-manely deon, fomemen, and 7ja
fortfemen, whereby here he meaneth an infout number Ifa. 53,
10.

Lamen. 4, 20 Chap 10, 3. Mar. 14, 13. Ink 22, 14. 1610 13, 14.

Mar 14, 15. a He decia-reth how Ie-fut was weig fully acenled,
to the and that we may knowe his in-noecente, and not that he
ful fered for him felif, but for vs. b Which col-de infely wit-
nes against him

John 3, 19. c Chrift did english their falfe reputne and more
mer he was not the te to defend his chufi, fea to fuffer con-
femmatem.

d Or adjure thee by thine allegence towards God. e Chrift chief
faith that he is the Sonne of God

Chap 16, 17. rom 14, 10. 1 thuf 4, 14. f This was o-ne of their
ow-ne traditions, if they had heard any li-ranlite blaf-pheme

g The conc-mire of God call a true con feffih blafpha-mie

Ifa 50, 6. h The officers fmote Chrifft with their rod des or itile
ftaues

i They moe-ked him after this forte that he might not feme to
be a Prophet, and fo wolde sume the peoples mindes from him

Mar 14, 66. Ink. 22, 17. 1610 13, 25. k An example of our
infemi-tie that we may letme to depende vpon God and not put
con truft in our fshies

73 So

Iudas vaine repentance. Chap. XXVII.
Barabbas quit. 16

I He was liar- ly counted a repentance by the motion of Gods
Spirit, who never suf- fereth his to perish veter- ly, though for
a time they fall, to the in- tent they may fele their ow- ne
weakness & ackoulage his great merces.

Mar 17, 1. Iuk 21, 16. John 17, 20.

a For they had no authority to commune him or to put any to
death b Our late re- pentice bring- eth defaure- tion

c Although he abhorre niffin- ces, yet is he not displeased there with, but dispatreth in Gods merces, and feketh his owne defa- tion All 1, 16. d Thee hypo- crises laye the whole fame v- pon Iudas e The hypo- crises are full of confidence in a matter of nothing, but to shode innoe blood they make nothing at it Or, enhase All 1, 10 Zach 11, 13. f For y Iewes thought it a grace offence to be buryed in the fame place that the strangers were Mar 17, 1. Iuk 21, 3. John 18, 13.

73 So after a while, came vnto him thei that ftode by, and faid vnto Peter, Surely thou art alfo one of them: for euen thy fpeache bewrayeth thee.

74 Then began he to curfe him felf, and to fweare, faying, I knowe not the man. And immediately the cocke crtwe.

75 Then Peter remembered the wordes of Iefus, which had faid vnto him, Before the cocke crowe, thou fhalt deny me thatfe. So he went out, and wept bitterly.

CHAP. XXVII.

1 Chrif a deliuered vnto Pilate. 2 Iudas hangeth him felf. 3+ Chrif is primumed innocent by the tudge, and yet is condemned, and crucified among thieves 4+ He prayeth vpon the croffe 5+ The voxile is rent 6+ The dead bodies arife 7+ fafaph buryeth Curift, 8+ Watch- men kype the grave.

1 W Hen* the morning was come, all the chief Priests, & the Elders of the people toke counfel againft Iefus, to put him to death,

2 And led him away bounde, and *deliuered him vnto Pontius Pilate the gouernour.

3 Then when Iudas which betrayed him, fawe that he was condemned, b he repent- ed him felf, and broght againe the thir- tie pieces of filuer to the chief Priests, and Elders,

4 Saying, I haue c finned betraying the innocet blood. But they faid, What is that to vs? d fe thou to it.

5 And whc he had caft downe the filuer pie- ces in the Temple, he departed, and went, *and hanged him felf.

6 And the chief Priests toke the filuer pie- ces, and faid, It is not c lawful for vs to put them into the *treafure, becaufe it is the price of blood.

7 And they toke counfel, and boght with them a potters field, for the buryal of f strangers.

8 Wherefore that field is called, * the field of blood, vntil this day.

9 (Then was fulfilled that which was spo- ken by Jeremiae the Prophet, faying, * And they toke thirtie filuet pieces, the price

of him that was valued, whome they of the children of Israel valued.

10 And thei gaue them for the potters field, as the Lord appointed me.)

11 ¶*And Iefus ftode before the gouernour, and the gouernour afked him, faying, Art thou the King of y Iewes? Iefus faid vnto him, Thou faift it.

12 And when he was accused of the chief Priests and Elders, he answered nothing.

13 The faid Pilate vnto him, Heareft thou not how many things they laye againft thee?

14 But he answered him not to one worde, in fo much that the gouernour maruei- led greatly.

15 Now at the feaft, y gouernour was wont to * deliuer vnto the people a s prifoner, whome they wolde.

16 And they had the a notable prifoner, cal- led Barabbas.

17 *When they were then gathered toge- ther, Pilate faid vnto them, Whether wil ye that I let loofe vnto you Barabbas, or Iefus which is called Chrif?

18 (For he knewe wel, that for ennie they had deliuered him.

19 Also whc he was fet downe vpo the iudge- mét feat, his wife fent to him, faying, b Ha- ue thou nothing to do with that ufte man: for I haue fuffered many things this day in a dreame by reafon of him.)

20 *But the chief Priests & the Elders had perfuaded the people that thei fhulde afke Barabbas, and fhulde deftroy Iefus.

21 Then the gouernour answered, and faid vnto them, Whether of the twaine wil ye that I let loofe vnto you? And they faid, Barabbas.

22 Pilate faid vnto them, What fhall I do then with Iefus which is called Chrif? Thei all faid to him, Let him be crucified.

23 Then faid the gouernour, But what euil hathe he done? Then thei cryed the more, faying, Let him be crucified.

24 When Pilate fawe that he auailed no- thing, but that more tumulte was made, he toke water and waffhed his hands before the multitude, faying, I am innocent of the blood of this h iuft man: loke you to it.

25 Then answered all the people, and faid, His blood be on vs, and on our children.

26 Thus let he Barabbas loofe vnto them, and fcourged Iefus, and deliuered him to be crucified.

27 ¶*The the fouldiours of the gouernour toke Iefus into the
commune hall, and ga- thered about him the whole bande.

28 And thei ftripped him, & put vpon him a m fkarlet robe,

29 And platted a crowne of thornes, and put it vpo his head,
and a rede in his right hand, and bowed their knees before him,
and mocked him, faying, God faue thee King of the Iewes,

30 And spirted vpon him, and toke a rede, and fmote him on
the head.

31 Thus when they had mocked him, they toke the robe from
him, and put his owne raiment on him, and led him away to
cru- crifie him.

32 *And as they came out, they founde a man of Cyrene,
named Simon: him they compelled to beare his croffe.

33 *And when they came vnto the place cal- led Golgotha,
(that is to fay, the place of dead mens fkulles.)

34 Thei gaue him*vineger to drinke, ming- led with gall: and
when he had tafted the- DD. iii.

1st. quiter. g It was a cra- dition of the Iewes to deli- uer a
prifoner at Baftet.

h This was to the greater ch demnation of Pilate, whome
neither his ow ne knowledge colde taught, nor counfel of

others, to de- fende Chrifta innocence.

Mar. 17, 17. Iuk. 21, 18. Joh. 18, 40. all 1, 14.

The multir- ude prefere the wicked to the righteous.

k Pilate bea- reth winnes y he is innocent, before he con-
denne him I if his death be not lawful, let the punish- ment fall
on our heads & nour children, and as they wifhed, fo this curft:
taketh place to this day

Mar 17, 16. John 19, 1 m To decide him, he canft he called
him felf a King.

Mar 17, 20. Iuk. 21, 26.

John 19, 16 a It was a kin- de of drinke to open the val- net,
and fo to haften his death, which was giure him vpon y croffe.

Christ crucified.

S.Matthewe. Christs buryal.

Psal 22,19. Mar. 25,24.

The names then was to sit up a wis- ing to signi- fe wherefore
a man was the american he a God governed Pilates' head to
write other wife then he thought. John 2,19.

Psal 22,9. Mar. 2,21. p This was a great decision, to go about
to take from him his trufte to God, and fo to bring him to
delipure q Meaning by this synecho che the one of the themes
r That was fit now til thre of the cloche f Of Jewrie and the
coun- try there a- bout.

Psal 22,2. a Notwithth ing that he forth him self as is were
wounded with Gods wrath and forfehen for our times, yet he
cealish not to put his obfidei God and call vpon him: which is
written to rea- chev in all of fifties to truth fill to God, he the
affimes on her fo gne- tous to the feth.

q They mo- hed at Christs prayer, as if is had been in value.

Psal 6,9,22. Or, byfips Bal- 9, John 29,29. a Voluntarily after
he had obeyed his end of all the ceremonies of the have. Or,
trufte.

reof, he wolde not drinke.

35 ¶ And when they had crucified him, they parted his garments, & did cast lottes, that it might be fulfilled, which was spoken by the Prophet, "They deuded my garments among them, and vpon my vesture did cast lottes.

36 And they fate, and watched him there.

37 ¶ Thei fet vp also ouer his head his cau- fe written, "THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two thieves crucified with him, one on the right hand, and ano- ther on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, "Thou that destroys the Temple, and buryldest it in thre dayes, fa- ue thy self: if thou be the Sonne of God, come downe from the croffe.

41 Likewise also the his Priests mocking him, with the Scribes, and Elders, and Pha- rises, said,

42 He saued others, but he can not saue him self: if he be the King of Israel, let him now come downe from the croffe, and we wil beleue him.

43 "He trufte in God, let him delluer him now, if he wil haue him: for he said, I am the Sonne of God.

44 That same also the thieves which were crucified with him,
cast in his teeth.

45 Now from the 'fixt houre was there darkenes ouer all the
land, vnto the ninth houre.

46 And about the ninth houre Iefus cryed with a loude voyce,
sayig, "Eli, Eli, lama fa- bacthan? that is, My God, my God,
why haft thou forsaken me?

47 And some of them that stode there, whe thei heard it, said,
"This man calleth Elias.

48 And straight way one of them ran, and toke a sponge, and
filled it with vinegar, and put it on a 'rede, and gaue him to
drinke.

49 Other said, Let be: let vs fe, if Elias wil come and saue him.

50 Then Iefus cryed againe with a loude voyce, and yelded vp
the goft.

51 And beholde, "the ? vaille of the Tem- ple was rent in
twayne, from the top to the bottome, and the earth did quake,
and the stones were clouen,

52 And the graues did open them felues, & many bodies of the
Saintes which slept, arofe,

53 And came out of the graues after his re- surrection, and went into the 'holie Citie, and appeared vnto many.

54 When the Centurion, & they that were with him watching Iefus, saue the earth-

Pather in all things. "I Chm 3,14. 7 Which signified an ceremonies of the have. Or, trufte.

quake, and the things that were done, they feared greatly, saying, Truely: this was the Sonne of God.

55 ¶ And many women were there, behol- ding him a farre of, which had followed Iefus from Galile, ministring vnto him.

56 Among whome was Marie Magdalen, and Marie the mother of James & Iofis, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a riche man of Arimatha, named Ioseph, who had also him self bene Iefus disciple.

58 He went to Pilate, and asked the bodie of Iefus. Then Pilate commanded the bo- die to be deliuered.

59 So Ioseph toke the bodie, and wrapped it in a cleane linnen cloth,

60 And put it in his newe tombe, which he had hewen out in a rocke, & rolled a great stone to the dore of the sepulchre, and

de- parted.

61 And there was Marie Magdaiene, and the other Marie sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the his Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that de- ceiuer said, while he was yet aliue, With- in thre dayes I wil rife.

64 Commande therefore, that the sepulchre be made sure vntil & thirde day, lest his dis- ciples come by night, & steale him away, and say vnto the people, He is risen from the dead: fo shal the last & crouir be worfe then the first.

65 Then Pilate said vnto them, Ye haue a watche: go, and make it sure as ye knowe.

66 And they went, and made the sepulchre sure with the watche, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The his Priests bribe the feuldiers. 17 Christ ap- peareth to his disciples, and sendeth the forth to prea- che, and to baptize. 20 Promising to them continual assistance.

1 Now in the end of the Sabbath, whe the first day of the weke began to dawne, Marie Magdalene, and the other Marie came to fe the sepulchie.

2 And beholde, there was a great earthqua- ke: for the Angel of the Lord descended fro heauen, and came and rolled backe the stone from the dore, and fate vpon it.

3 And his countenance was like lightning, and his raiment white as fnowe.

4 And for feare of him, the kepers were a- stoned, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye feke Iefus which was crucified:

6 He is not here, for he is risen, as he said:

2 This ledge- ne of a bea- then man was sufficient to condemne the grofe malice of the Jewie.

Mar. 25,42. Iak 23,50. John 29 38 4 Who was fo much the mo re in danger by declaring him self to be Iefus disciple.

b Christs bu- rying north to much more ve rifie his oath & resurrection.

c which was the day welo- re the Sabbath d More wil tolue his de- crine then did afore ho wat put to death

e That it, men appointed for the keeping of the Temple f The
more f men go about to subdue Christs power f more shew o
they sheir ow ne malice, and procure to the siluet g grea- ter
condemn- tion, for as not che as Gods gluste the mo- re
appeareth thereby.

Mar. 18,8. John 20,11. Or, 2019 Here the B- vangelifie rec-
keneth the on- tural day from the sinne ri- fing to his ri- fing
again, & not as the Jewes did, & began to count at the first
hon re after the sonne fet b There were two, but it is a maner of
speache to vie the singular no ber for f ple- ral, and con- traria.

come,

Christ's brethren.

Chap. I. The souldiers bribed. 17

e He affureth them y it is to

d Their joye was mixt with feare, but he be caife of y An- gels
prefonce, & also for that thei were not affured.

come, fe the place where y Lord was laid, 7 And go quickly,
and tell his difciples that he is rifen from the dead: and be-
holde, he goeth before you into Galile: there ye fhallfe him: lo,
I haue tolde you. 8 So they departed quickly from the fe-
pulchre, with feare and great doye, & did runne to bring his
disciples worde. 9 And as they went to tell his disciples, be-

holde, Iefus alfo met them, faying, God faue you. And they came, and toke him by the fete, and worfhipped him. 10 Then faid Iefus vnto them, Be not a- fraied. Go, and tell my brethren, that thei go into Galile, and there fhall they fe me. 11 ¶ Now when they were gone, beholde, fome of the watche came into the citie, & fhewed vnto the hie Priells all y things that were done. 12 And thei gathered them together with the Elders, and toke counfel, & gaue large money vnto the fouldiers,

13 Saying, Say, His difciples came by night and ftole him away while we flept. 14 And if y gouernour heare of this, we wil perfuade him, and faue you harmeles. 15 So they toke the money, & did as they were taught: and this e faying is noifed among the Iewes vnto this day. 16 ¶ Then the eleuen difciples went into Galile, into a mountaine, where Iefus had appointed them. 17 And when they fawe him, they worfhip- ped him: but fome doubted. 18 And Iefus came, and fpake vnto them, faying, * All power is giuen vnto me in heauen, and in earth. 19 * Go therefore, and teache all nations, baptizing them in the Name of the Fa- ther, and the Sonne, and the holie Goft, 20 Teaching them to obferue all things, whatfoeur: I f haue commanded you: & lo, * I am with you alway, vntil the z end of the worlde, Amen.

e An extreme vergence of God, whereby the Iewes we- re y more bar- doned, fo that that of our fe- le the profire of his

death & refurrection.

Ebr. 1, 3. chap 11, 17. John 17, 2. Mar. 18, 17. f Men must not
toache their owne de drine, but whatfoeur Christ hashe taught:
thf: for he referoeth this unorum to his felf, to be y oncile tea-
cher and mow of y doctrine. John 14, 16. g By power, grace
and ver- ue of the bu- lie Gofit.

THE HOLY GOSPEL

of Iefus Christ, according to Marke.

CHAP. I.

2 The office doctrine & life of John the Baptiste. 3 Christ is
baptized, 13 And tempted 14 He preacheth 17 Cal- lath the
filfers 25 Christ healeth the man with the vincuean fpirit. 27
New doctrine 29 He healeth Pe- ters mother in law. 34 The
devils howne him 41 He clonferb the loper, and beateth diners
others.

He fhewerth y John Baptiste was the firft preacher of the
Gofpel.

Malac 3, 1. b In Graba, Angel, or Am- beffedour. Ifa 40, 3. Iuk.
3, 4. John 1, 11. Mar. 3, 4. c Take away all leties, w might
hinder Christ to come to you. d He did be- the baptize &

preache, but preached firft, & after bapti- zied, as appea- reth
by Mar. 5, 11: fo that the ordre is here ftuered, which thing is
com- mone in the Scriptures & O. graftappes. Lens 11, 22.
Mar. 3, 12. Iuk. 3, 16. John 1, 27.

He a beginning of the Gofpel of Iefus Christ, the Sonne of
God:

As it is written in the Prophetes, * Beholde, I fend my b
meflenger be- fore thy face, which ftial prepare thy way before
thee.

3 * The voyce of him that cryeth in y wil- dernes u, c Prepare
the way of the Lord: make his pathiftraight. 4 * John did
baptize in the wilderness, and d preache the baptifme of
amendement of life, for remiffion of finnes. 5 And all the
countrie of Iudea, and they of Ierufalem went out vnto him,
and were all baptized of him in the ruer Iordan, confeffing their
finnes. 6 Now John was clothed with camels hee- re, and with
a girdle of a fkinne about his loines: and he did eat " locuftes &
wilde honie, 7 * And preached, faying, A ftronger then I,
cometh after me, whole fhoes latchet I am not worthie to ftoup
downe, & vnofe.

8 Trueth it is, I haue b baptized you with e water: but he wil
baptize you with the holie Gofp. 9 ¶ And it came to paffe in
thofe dayes, that Iefus came from Nazaret a citie of Galile, and
was baptized of John in Ior- dan. 10 And affone as "lie was

come out of the water, John sawe the heuens clouen in twaine,
and the holie Ghoft descending vpon him like a doue. 11 Then
there was a voyce from heauen, saying, Thou art my beloued z
Sonne, in whome I am wel pleased. 12 * And immediately the
" Spirit driueth him into the wilderness. 13 And he was there
in the wilderness fortie daies, and was h tempted of Satan: he
was also with the wilde beafts, and the Angels ministred vnto
him. 14 ¶ Now after that John was committed to prison, Iesus
came into Galile, preaching i the Gospell of the kingdome of
God, 15 And saying, The time is fulfilled, and the kingdome of
God is at hand: repent and beleue the Gospell. 16 ¶ And as he
walked by the " sea of Ga- lile, he sawe Simon, and Andrewe
his bro- ther, crfting a nette into the sea, (for they were ffishers.)
17 The Iesus said vnto them, Followe me, EE.i.

All. 1, 1, & 2, 4 & 11, 16. & 17, 4. Mar. 3, 14. Iuk. 3, 22. John
1, 33. c He descareth that he is but the minifter of the outwarde
figne, and y is Iesus Christ that giueth the force livorum. Or,
Iesus f This was done for the confirmacib of John and them
that Rode bye. Mar. 4, 1. Iuk. 4, 1. g The Father beareth win-
net that Christ is the verse Sonne of God. Or, the holie Ghoft h
Christ wolde be tempted to perfuade us, y he wil helper them
that be tempted, Ibr. 2, 18. Mar. 4, 12. Iuk. 4, 14. John 4, 43.
hy y which disciple he wil rule & reigne once all. Mar. 4, 18.
Iuk. 1, 2. Or, Iesus.

New doctrine.

S.Marke.Iesus came to preache.

k To drawe them from per dicion.

and I wil make you to be h fishers of men. 18 And straight way they forsoke their nettes, and followed him.

19 And when he had gone a little further thence, he sawe James the sone of Zebe- deus, and Iohn is brother, as they were in the shippe, mending their nettes.

20 And anone he called them: and they left their father Zebedeus in the ship with his hyred seruants, and went their way af- ter him.

21 So they entred into Capernaum, and straight way on the Sabbath daye he en- tred into the Synagogue and taught.

22 And they were astonied at his doctrine: for he taught them as one that had auto- ritie, and not as the Scribes.

23 And there was in their Synagogue a mi which had an vncleane spirit, & he cryed,

24 Saying, Ah, what haue we to do with thee, o Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou

art, men that holie one of God.

25 And Iesus rebuked him, saying, = Hol- de thy peace, and come out of him.

26 And the vncleane spirit rare him, and cryed with a loude voyce, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? what a new doctrine is this? for he commandeth the foule spirits with autoritie, and they obey him.

28 And immediately his fame spread abroad throughout all the region bordering on Galile.

29 And assone as they were come out of the Synagogue, they entred into the hou- se of Simon and Andrew, with Iames & Iohn.

30 And Simons wines mother in law laye sicke of a feuer, and anone they tolde him of her.

31 And he came & toke her by the hand, & lift her vp, and the feuer forsoke her by & by, and she minisfrend vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were posses- sed with deuils.

33 And the whole citie was gathered toge- ther at the dore.

34 And he healed manie that were sicke of diuers diseases: and he cast out manie de- uils, & a susfred not the deuils to say that they knewe him.

35 And in the morning verie earely, "befo- re day Iesus arose and went out into a soli- tarie place, and there praied.

36 And Simon, and thei that were with him, followed after him.

37 And when they had founde him, they said vnto him, All men seke for thee.

38 Then he said vnto them, Let vs go into the next townes, that I may preache the- re also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 And there came a leper to him, bese- ching him, and kneled downe vnto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put for- the his hand, and touched him, and said to him, I wil: he thou cleane.

42 And assone as he had spoken, immediat- ly the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a streick commandement, he sent him awaye for- the with,

44 And said vnto him, Se thou say nothing to anie man, but get thee hence, & shewe thy self to the Priest, and offer for thy clensing those things, which Moses com- manded, for a testimonial vnto them.

45 But when he was departed, he beganne to tell manie things, and to publish the matter: so that Iesus colde no more o- penly enter into the citie, but was with- out in desert places: and they came to him from euerie quarter.

CHAP. II.

1 He bealeth the man of the palsie. 2 He forgiueth sinnes. 3 He casteth Lent the customer. 4 He casteth with sinners. 5 He encusteth his disciples, as reaching fasting, and keeping the Sabbath daye.

A Fter a sewe dayes, he entred into Capernaum againe, and it was noy- sed that he was in the house.

2 And anone, manie gathered together, in so muche that the places about the dore colde not receiue anie more: and he preached the worde vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they colde not come nere vnto him for the multitude, they vncou- ered the rose of the house where he was: and when they had broken it open, thei let downe the bed, wherein the sicke of the palsie laye.

5 Now when Iesus sawe their faith, he said to the sicke of the palsie, Some, thy sin- nes are forgiuen thee.

6 And there were certeine of the Scribes, sitting there, and reasoning in their he- arts,

7 Why doeth this man speake suche blaf- phemies? who can forgiue sinnes, but God onelie?

8 And immediately when Iesus perceiued in his spirit, that thus they thought with the selues, he said vnto thee, Why reason

Mat. 2.1. Iuk. 1.12.

p Forbidding him to tell a- ne man, he cast se as yet his time was not come to be known

Lens 14.4. q It belonged to the Priest to knowe if a mi were healed of the leprosie Luk. 1.12.

r To take all master of execu se from them, & to confection them of ingra- trude.

f The preasie was so great, that he should have bene thronged.

Mat 9.1. Iuk. 1.12.

a Where he was wence to romane.

b By these worden Christ showed that he was son of his Father
& autoritie to ta he away out sinnes.

Iuk. 14.4. Iuk. 4.1.12.

Mat. 4.23. Iuk. 4.31.

Mat. 7.12. Iuk. 4.12. I Whose doc- trine was de- nd, & nothing
favoured of the spirit.

m Christ wol- de not suffer the father of lyes to besee women
to the smash.

n Thei referre the miracle to the kinde of doctrine, & so
martail at it, as a news and strange thing, and do not co- sider
the pow- er of Christ, who is the au- tor of the one and the
other. Mat. 8.14. Iuk. 4.12.

o Christ wolde nothane suche women to preache him; has
Gospel. to Pauls was of- fended that Pythonese should testise
of him, &c. 16.4. "O, Iel, g ye niyle.

ye

*Who nede the physicion. Chap. III.
Conspiracie against Christ. 18*

c Christ spau- kech accor- ding to their experiate, who were so
bliege that they wul de billion no- thing, but that which they
faw with their eyes, and there fore sheweth his autoritie over
the foule By the power which he ha- the oore the bodie

d Their owne confeimers cause them to confeite the trench

Mat 9.9. Iuk.1.27.

2 Tim 1.17. e He speaketh of forbe as per faade them fel nes to
be rede although they be nothing lef se Mat 9.14. Iuk.1.33. f
Christ fuc- with that he wil spare has & not burden them
before it be nectifare

g The words properly fight flesh newe elo- the which as yet
hashe not passed the hi- dus of the ful- les.

Mat.11.1. Iuk.6.1.

ye thefe things in your hearts?

e Whether is it easier to fay to the ficke of the pallie, Thy
finnes are forgiven thee? or to fay, Arife, and take vp thy bed,
and walke?

10 And that ye may knowe, that the Sonne of man bathe
autoritie in earth to forgue finnes, (he faid vnto y ficke of the
pallie.)

I fay vnto thee, Arife & take vp thy bed, and get thee hence into thine owne houfe.

12 And by and by he arofe, and toke vp his bed, and went for the before them all, in- formuche that they were all amafed, and glorified God, faying, We neuer fawe fu- che a thing.

13 Then he went againe towarde the fea, and all the people reforted vnto him, and he taught them.

14 And as Iefus paffed by, he fawe Leui the sonne of Alpheus fit at the receite of cu- ftome, & faid vnto him, Followe me. And he arofe and followed him.

15 And it came to paffe, as Iefus fate at table in his houfe, many Publicanes & fin- ners fate at table alfo y Iefus, & his disci- ples: for there were many y followed him.

16 And when the Scribes and Pharifes fawe him eat with y Publicanes & finners, they faid vnto his disciples, How is it, that he eateth and drinketh with Publicanes and finners?

17 Now when Iefus heard it, he faid vn- to them, The whole haue no nede of the phyficion, but the ficke. I came not to call the e righteous, but the finners to repen- tance.

18 And the disciples of John, & the Phari- fes did faft, and came and faid vnto him, Why do the disciples of John and of the Pharifes faft, and thy disciples faft not?

19 And Iesus faid vnto them, Can the chil- dren of the mariage chamber faft, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they can not faft.

20 But the dayes wil come, when the bride- grome fhall be taken from them, and then fhall they faft in thofe dayes.

21 Alfo no man foweth apiece of new cloth in an olde garment: for els the new piece taketh away the filling vp from the olde, and the breache is worfe.

22 Likewise, no man putteth new wine into olde veffels: for els the new wine breaketh the veffels, and the wine runneth out, and the veffels are loft: but new wine muft be put into new veffels.

23 And it came to paffe as he wét through the corne on the Sabbath day, that his disci- ples, as they went on their way, began to plucke the eares of corne.

24 And the Pharifes faid vnto him, Behol- de, why do they on the Sabbath day, that

which is not lawful?

25 And he faid to them, Haue ye neuer red what? Dauid did, when he had nede, and was an hungred, bathe he, and they that were with him?

26 How he went into the house of God, in the dayes of?
Abiathar the hie Priest, and did eat the shewe bread, which
were not lawful to eat, but for the Priest, and gaue also to them
which were with him?

27 And he said to them, The Sabbath was made for man, and
not man for the Sab- bath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHAP. III.

2 He bealeth the man with the dried hand. 14 He che- feth
him, Apollies. 21 Christ is thought of the worldlings to be
besides him self. 22 He casteth out the unclean spirit, which the
Pharises ascribe vnto the devil. 23 Blasphemee agansft the
folie Goff. 25 The brother, sister and mother of Christ.

1 And he entered againe into the Syna- gogue, and there was a
man which had a withered hand.

2 And they watched him, whether he wolde heale him on the
Sabbath day, that they might accuse him.

3 Then he said vnto the man which had the withered hand,
Arise: stand forth in the middes.

4 And he said to them, Is it lawful to do a good dede on the
Sabbath day, or to do euil to faue y life, or to kil? But thei?
helde their peace.

5 Then he loked rounde about on them han gerly, mourning
also for the hardenes of their hearts, and faid to the man,
Stretch for the thine had. And he stretched it out: and his hand
was reformed, as whole as the other.

6 And the Pharifes departed, & ftraight waye gathered a
council with the Hero- dians against him, that they might de-
stroye him.

7 But Iefus auoyded with his disciples to the fea: and a great
multitude followed him from Galile, and from Iudea,

8 And from Ierufalem, and from Idumea, and beyonde Iordan:
and they that dwel- led about Tyrus and Sidon, when thei had
heard what great things he did, came vnto him in great
number.

9 And he commanded his disciples, that a ship fhulde waite for
him, becaufe of the multitude, left they fhulde throng him.

10 For he had healed many, infomuche that they preaffed vpon
him, to touche him as many as had plagues.

11 And when the unclean spirits fawe him, they fel downe
before him, and cryed, fay- ing, Thou art the Sonne of God.

12 And he fharpely rebuked the, to the end they fhulde not vter
him.

1 Sam.21.6. h Sie was al- fo called Achi melich, as his father was, fo that boche the father and the fonne were cal led by boche thefe names, 1 Chrne 24.2. 1 fam 8, 17 & 18, 19 1 king 1, 20

Exud 19, 23. Ienit 1.11. & 24.9 1 king y Sab- bath was ma- de for man v- fe, it was not more it fhulde he efed to his haderness & incommode.

Mat 12.9. Iuk.6.6.

a They helde their tongues of malice: for they wolde neither confie- fe nor deute. b Christ is in fierbe foure en- gree with man that he putteth him & feketh to wime him.

c Although they haud and another dead- ly, yet this han dered the, not to louse their malice to redi- fic Christ, rehi Mat 22.16.

Or, from meaning difen-

EE. ii.

Blafphemie.

S.Marke. Of the fede.

Chap 6,7. mat 10,1. luk,9,1.

Or, Zebdeus, or Iudae Or, Iudae.

d The difci- ples were now conneffent with Chrift bofes at home and abroad. Or, they that were alone him. Mat. 9,34. Or 12,4. luk, 15,14. e His kinffol- kes wolde ha- ue fhath him within do- res, left any harme fhulde haue come vn- to them, if any ronuite had bene made: for fome wolde ha- ue made him a King, & the Pharifis with others foght his life: fhe that hereby they might haurpo- cured fi haired of Heriade, and of the Phari- fes and of the Romans.

Mat 12,38. luk, 13,20, 1 John 5,26.

f Which is, when a man fighteth again the owe con- fciencie, & ftri- neeth again the trueth which is reu- led vnto him: for ftiche one is in a repre- bate feeth and can not come to repentance Mat. 12,46. luk, 8,19. Or, imffer.

13 ¶ Then he went vp into a mountaine, & called vnto him whome he wolde, & they came vnto him.

14 And he appointed twelue that they fhul- de be with him, and that he might fend the to preache,

15 And that they might haue power to hea- le fickenelles, and to caft out deuils.

16 And the firft was Simon, & he named Si- mon, Peter.

17 Then Iames the fonne of Zebedeus, and Iohn, Iames brother, (& named them Boa- nerges, which is the fonnes of

thunder.)

18 And Andrew, and Philippe, and Bartle- mew, and
Mathewe, & Thomas, and Ia- mes, the sonne of Alpheus, and
Thaddeus and Simon the Cananite.

19 And Iudas Iscariot, who also betrayed him, and they came d
home.

20 And the multitude assembled againe, so that they colde not
somuche as eat bread.

21 And whê his kinffolkes heard of it, they went out to lay e
holde on him: for they thoſt he had bene beside him ſelf.

22 ¶ And the Scribes which came from Ie- rufalem, ſaid, He
hathe Beelzebub, and thought the prince of deuils he caſteth
out deuils.

23 But he called them vnto him, and ſaid vnto the in parables,
How can Satan dri- ue out Satan?

24 For if a kingdome be deuided againſt it ſelf, that kingdome
can not ſtand.

25 Or if a houſe be deuided againſt it ſelf, that houſe can not
continue.

26 So if Satan make mſurre&ft againſt him ſelf, & be deuided,
he can not endure, but is at an end.

27 No ma can entre into a ftrong mans hou- fe, and take away his goods, except he firft binde that ftrong man, and then fpoile his houfe.

28 ¶ Verely I fay vnto you, all finnes fhall be forgiuen vnto the children of men, and blaſphemies, where with they blaſpheme:

29 But he that blaſphemeth againſt the ho- ly Goſt, ſhall neuer haue forgiuenes, but is culpable of eternal damnation,

30 Because they ſaid, He had an vncleane ſpirit.

31 ¶ Then came his brethren and mother, and ſtoode without, and ſent vnto him, and called him.

32 And the people ſate about him, and they ſaid vnto him, Beholde, thy mother, & thy brethren ſeke for thee without.

33 But he answered the, ſaying, Who is my mother and my brethren?

34 And he looked rounde about on the, which ſate in compaſſe about him, and ſaid, Be- holde my mother and my brethren.

35 For whoſoeuer doeth the wil of God, he is my brother, and my ſiſter, and mother.

CHAP. III.

2 By the parables of the fede, and the muffarde cerne, Chrift
fhemeth the ftate of the kingdome of God. 11 A ſpecial gift of
God to know the myfteries of his king- dome. 37 He ftilleth the
tempelfe of the fea which obeyed him.

1 A Nd he begâ againe to teache by the Mat 13,1. fea fide, &
there gathered vnto him in a great multitude, fo that he entred
into a ſhip, and fate in the fea, and all the people was by the fea
fide on the land.

2 And he taught them many things in pa- rables, and laid vnto
them in his do ſtrine.

3 Hearken: Beholde, there went out a fower to fowe.

4 And it came to paſſe as he fowed, that fo- me fel by the way
fide, & the foules of the beauen came and deuoured it vp.

5 And ſome fel on ſtonie grounde, where it had not muche
earth, & by and by ſprang vp, becauſe it had not depth of earth.

6 But allſone as the funne was vp, it caught heate, and becauſe
it had not roote, it wi- thered away.

7 And ſome fel among the thornes, and the thornes grewe vp
and choked it, fo that it gaue no frute.

8 Some againe fel in good grounde, and did yelde frute that
ſprong vp, and grew, and it broght forth, ſome thirtie folde,
ſome fixtie folde, and ſome an hundreth folde.

9 Then he laid vnto them, He that hathe heares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked him of the parable.

11 And he laid vnto them, To you it is gi- uen to knowe the mysterie of the kingdo- me of God: but vnto them that are d with- out, all things be done in parables,

12 That they feing, may fe, and not dif- cerne: and they hearing, may heare, and not vnderstand, left at any time they shul- de turne, and their finnes shulde be forgi- uen them.

13 Againe he laid vnto them, Perceiue ye not this parable? how the shulde ye vnder- stand all other parables?

14 The lower loweth the worde.

15 And thefe are they that receiue the fede by the wayes fide, in whome the worde is lowen: but when they haue heard it, Satan cometh immediately, and taketh away the worde that was lowen in their hearts.

16 And likewise they that receiue fi fede in ftonie grounde, are they, which when they haue heard the worde, ftaight wayes recei ue it with gladnes.

17 Yet haue they no roote in them felues, and endure but a time: for when trouble and perfecution arifeth for the worde,

im- mediately

a It is called Chrifts duftri- ne, either for that he was ac- cuft
omed to fprake vnto them by funill indesior cla be caufe it had
fi verme & mate- ftie that men colde not de- nie but it ca- me
from hea- nen or, as he taught.

b For God doeth not opé all mens heae- tes to vnder- ftand his
my- fteries c Which are led by the fpil- rit of God

d And are not of the number of the funftful, neither artem- to
the pith and fubftance, but onely Baye in the outwarde rinde
and har- ke

I fa 6,9. mat 13,24. luk,8,20. John 12,40. alt 28,26. rom.11,6.

The candle light.

Chap. V. Of the Legion.

19

1. Tim 6, 17.

Mat. 5, 15.

luk. 8, 16.

or 11, 33.

a Christ set- teth before their eyes the true patron of a Christ's
life Or, length

Mat. 10, 26.

luk. 8, 17.

or 12, 2.

f We may not take occasion to do evil va- der colour to
husband's dolges; for all shall be disclosed at the length

Mat. 7, 2.

luk. 6, 38

g If you do your ende- 707: fandsful- ly, ye shall be recompensed suitably

Mat. 13, 12.

or 21, 29.

luk. 8, 18.

or 9, 26.

h That which he throatseth him self to have.

i These two fi miliitudes fol- lowing prove, that although the kingdoms of God femeeth to have very little appear- ance or begin- ning, yet God doeth increase it about man's reason

Mat. 13, 31

luk. 13, 19

k If the men- fiers do their deaths, God will give ye in- crease

Mat. 13, 34.

Mat. 8, 23.

luk. 8, 22.

I And set for- wards.

mediately they be offended.

18 Also they that receive the fede among the thornes, are
fische as heare the worde:

19 But the cares of this woride, and the *disceifulnes of riches,
and the luftes of other things entre in, & choke the worde, and
it is vnfruteful.

20 But they that haue receiued fede in good grounde, are they
that heare the worde and receive it, and bring forthe frute, one
come thirtie, another fixtie, and fome an hundreth.

21 ¶ Also he faid vnto them, * Is a the can- dle light to be put
vnder a buffel, or vnder the table, and not to be put on a
candle fticke?

22 * For there is nothing hid, that fhall not be opened: neither
is there a fecret, but that it fhall come to light.

23 If any man haue eares to heare, let him heare.

24 And he faid vnto them, Take hede what ye heare. * With s
what meafure ye mette, it fhall be meafured vnto you: & vnto
you that heare, fhall more be giuen.

25 * For vnto him that hathe, fhall it be giue, and from him that
hathe not, fhall be taken away, h euen that he hathe.

26 ¶ Also he faid, So is the 'kingdome of God, as if a man
fhulde h cafte fede in the grounde,

27 And fhulde flepe, and rife vp night and day, and the fede fhulde fpring and grow vp, he not knowing how.

28 For the earth bringeth forthe frute of her self, firft the blade, then the eares, after that ful corne in the eares.

29 And affone as the frute fheweth it self, anone he putteth in the fickel, becaufe the harueft is come.

30 ¶ He faid moreover, Whereunto fhall we liken the kingdome of God 2 or with what comparifon fhall we compare it?

31 It is like a graine of muftarde fede, which when it is fowen in the earth, is the leaft of all fedes that be in the earth:

32 But after that it is fowen, it groweth vp, and is greateft of all herbes, and beareth great brâches, fo that the foules of heauen may buylde vnder the fhadow of it.

33 And with many fuche parables he preached the worde vnto them, as they were able to heare it.

34 And without parables fpake he nothing vnto them: but he expounded all things to his disciples aparte.

35 ¶ Now the fame day when euen was come, he faid vnto them, Let vs paffe ouer vnto the other fide.

36 And they left the multitude, and 1 toke him as he was in the fhipe: and there were alfo with him other fhippes.

37 And there arose a great ftorme of winde,

& the waues daffned into the fhip, fo that it was now ful.

38 And he was in the fterne = a flepe on a pillowe: and they awoke him, and faid to him, Mafter, careft thou not that we perifth?

39 And he rofe vp, and rebuked the winde, and faid vnto the fea, Peace, and be ftill. So the winde ceaft, and it was a gieat calme.

40 Then he faid vnto them, Why are ye fo feareful? "how is it that ye haue no faith?" Or, how you not yet fuche

41 And they feared exceedingly, & faid one to another, Who is this, that bothe the winde and the fea obey him?

CHAP. V.

2 Iefus cafteth the deuil out of the man and fuffereth them to enter into the fume 23 He bealeth a woman from the blondie yffue, 42 And raifeth the captaines daughter.

1 A Nd * they came ouer to the other Mat. 8, 28. fide of the fea into the countrey of luk. 8, 28. the Gadarens.

2 And when he was come out of the fhip, there met him incontinently out of the gra- ues, a man which had an vncleane

fpirit:

3 Who had his abyding among the gra- ues, and no man colde binde him, no not with chaines,

4 Becaufe that when he was often bounde with fetters and chaines, he plucked y chai- nes a fondre, and brake the fetters in pie- ces, nether colde anie man tame him.

5 And alwayes bothe night & day he cryed in the mountains, and in the graues, and ftroke him self with ftones.

6 And when he faw Iefus a fartre of, he ran- ne, and worhipped him,

7 And cryed with a loude voyce, and faid, * What haue I to do with thee, Iefus, the Sonne of the moft high God? "I char- ge thee by b God, that thou torment me not.

8 (For he faid vnto him, Come out of the man, thou vncleane fpirit.)

9 And he afked him, What is thy name? & he answered faying, My name is c Legion: for we are manie.

10 And he prayed him inftitly, y he wolde not fend them away out of the country.

11 Now there was there in the moftaines a great herd of fwine, feeding.

12 And all the deuils befoght him, faying, Send vs into the fwine, that we may entre into them.

13 And incontinently Iefus gaue them lea- ue. Then the vncleane fpirits went out & entred into the fwine, and the herd "ran headling from the high bake into the fea, (& there were about two thoufand fwine) and they were drowned in the fea.

14 And the fwineherds fled and colde it in the citie, & in the countrey, & they came EE. iii.

m Christ lea- uth vs offe of met to our fel- ues, bothe af- wel that we may leame to know our owne wen- keues, as his mightre power

Or, how you not yet fuche

a The deuil is continued to confest Iefus Christ, and yet ceafeth not to refift him

Or, adhere thro to fureve by God

b He abufeth the Name of God, to main- trine his ry- ronne.

c A Legion of trined about 4000 in nom- ber, read Mat. 26, 31.

1er, 2a with nucleate head- ing

er, in the Lefge.

*Christ defired to go his way. S. Marke.
Christ is contemned.*

out to se what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuil, and had the legion, sit both the clothed, & in his right mind: & they were afraid.

16 And they that sawe it, tolde them, what was done to him that was possessed with the deuil, and concerning the swine.

17 Then they began to praye him, that he wode departe from their coastes.

18 And when he was come into the ship, he that had bene possessed with the deuil, prayed him that he might be with him.

19 Howbeit, Iesus wode not suffer him, but said vnto him, Go thy way home to thy friends, and shewe the what great things the Lord hath done vnto thee, and how he hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done vnto him: and all men did marueil.

21 And when Iesus was come over againe by ship vnto the other side, a great multitude gathered to him, and he was nere vnto the sea.

22 And beholde, there came one of the rulers of the Synagogue, whose name was Iarus: and when he sawe him, he fell down at his feet,

23 And besoght him instantly, saying, My little daughter lieth at point of death: I praye thee that thou woldest come & laye thine hands on her, that she may be healed, and live.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an yssue of blood twelve yeres,

26 And had suffered many things of many physicians, and had spent all that she had, and it availed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in the preasse behinde, and touched his garment.

28 For she said, If I may but touche his clothes, I shall be whole,

29 And straight way the course of her blood was dried up, & she felt in her bodie, that she was healed of that plague.

30 And immediately when Iesus did knowe in him self the vestue that wet out of him, he turned him round about in the preasse, and said, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude throug thee, & sayest thou, Who did touche me?

32 And he looked rounde about, to se her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, & she came and fell down before him, & tolde him the whole truesth.

34 And he said to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the same ruler of the Synagogues house certeine which said, Thy daughter is dead: why diseasest thou the Master anie further?

36 Assone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to followe him, saue Peter and James, and John the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumulte, & them that wept and wailed greatly.

39 And he went in, & said vnto them, Why make ye this trouble, and wepe the childe is not be dead, but slepeth.

40 And they laught him to scorne: but he put them all out, and toke the father, and the mother of the childe, and them that

were with him, & entred in where the childe laye,

41 And toke the childe by the hand, & said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straight way the maiden arose, and walked: for she was of the age of twelve yeres, and they were astound out of measure.

43 And he charged them straitelly that no man shoulde knowe of it, and commanded to give her meat.

CHAP. VI.

4 How Christ and his are received in their come country 7 The Apostles commission. 12 Sindre opinions of Christ. 13 Iohus put to death, and buryed: 14 Christ gnath rest to his disciples. 15 The Sine leases and two Sissies. 16 Christ walketh on the water. 17 He healed manie.

1 A Fcerwarde the departed thence, & came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teache in the Synagogue, & manie that heard him, were astound, & said, Frö whence hath he these things? & what wisdom is this that is given vnto him, that euen fische great works are done by his hands!

3 Is not this the carpenter Maries sonne, the brother of James and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without honour, but in his owne countrey, and among his owne kinred, & in his owne house.

5 And he colde there do no great works saue that he laid his hands vpon a sewe sicke folke, and healed them.

6 And he marueiled at their vnbeliefe, and went about by the townes on euerie side,

or, sinng.

b He went, she was not dead to remain so because she should be insubstantially be restored against to life. 1 For that had no hope to see her line against

2 That is, his three disciples.

Mat. 23, 24, ink. 4, 26.

a Christ is neglected of his owne friends, and knuffolkes or, measles.

or, ensue. b That which ought to move the to come to Christ, casteth the to go back from him, & cometh of their owne wickedness.

Mat. 23, 27, ink. 4, 24, 26b. 4, 24.

c That is, he wode not d Lacer of faith: maketh vs vnable to
recese Gods benefices

Mat. 4, 25, ink. 13, 22.

d Marke how lone of riches and worldels respects hider men to
reces. ne Christ e The world- lings more este me their swi- ne,
then they do Iesus Christ f We must de clare vnto o- ther the
bene- stes which God sheweth owardes vs. that thereby they
may give him praise and glance Or, in the com- tery of the sea
stories.

Mat. 9, 28. ink. 3, 42.

g Her faith brought her to Christ and mo- ved her to ap- proche
here vs to him, & not a superstitious opinion, to re- tribute any
we me to his gar- ment Or, from aice. Or, borne. Or, from

The inconvenience of dancing. Chap. VI. Of the five loaves. 20

Mat. 10, 1. chap. 3, 14. Luk. 9, 1 I Christ only orbideth them to carry nate thing, & might be her- dooms, or his der their met- age Or, *profio* Mat. 12, 8. *I Which were a bide of light shoes tied to the feets with strings* Mat. 10, 14. Luk. 9, 5. Mat. 13, 11. & 12 & 6 *He forbid- eth curiosus in changing their lodgin- get in this their speedy message In token of execution, & of the horri- ble vengeance of God which shall light vp them* Lam 5, 14. Mat. 14, 1. Luk. 9, 7 *The oyle was a figure of this miraculo* war king, and not a medicine to beale discees: so that I gifs of miracles ceasing, the ce remonio is to no vfe Luk. 3, 19. Meaning of the olde Pro- phes They had then this co- man error, & they thought I fooles being departed out of one hodie went straight into another. Lem 18, 16. and 20, 21. The liber- ate that John vied to repro ue vice with- out exception of perfone, de- clareth how the true mus- ters oght to behave them fishes. Suche is the nature of Gede worde, & is ch pellet & write tyrants to re- nurence it as no done the King had so me good mo- tions, but the feede fell in the me plates & so toke no roots What tacon uemence co- meth by wan- ton dancing Mat. 14, 8. fide, teaching. And he called the twelve, and began to send them two & two, and gaue the power ouer vncleane spirits, And commanded them, that they shulde take nothing

for their iorney, faue a staffe onely: nether & scrip, nether bread, nether money in their *girdles*, *But that thei shulde be shod* & f sandals, & that they shulde not put on two coates. And he faid vnto them, Wherefoeuer ye shal entre into an houfe, there abide til ye departe a thence. And whofoeuer shal not receiue you, not heare you, whe ye depart thece, b sha- ke of y duft that is vnder your feete, for a witnes vnto the. Verely I fay vnto you, It shalbe easier for Sodom, or Gomortha at the day of iudgement, then for that citie. And they went out and preached, that men shulde amende the: liues. And they cast out manie deuils: and they vanointed manie that were ficke, with oyle and healed them. Then King Herode heard of him (for his name was fped abroade) & faid, John Baptist is risen againe fro the dead & the- refore great wotkes are wrogt by him. Other faid, It is Elias: and some faid, It is a Prophet, or as one b of the Prophetes. So when Herode heard it, he faid, It is John whome I beheaded: he is 1 risen fro the dead. For Herode him self had sent for the, & had taken John, and bounde him in prison for Herodiasfake, which was his brother Philippes wife, becaufe he had married her. For John faid vnto Herode, It is not m lawful for thee to haue thy brothers wife. Therefore Herodias had a quarel a- gainst him, & wolde haue killed him, but she colde not: For Herode feared John, knowing that he was a ufte man, and an holie, and reue- renced him, & when he heard him, he did manie things, and b heard him gladly. But the time being convenient, when Herode on his birth day made

a banket to his princes & captaines, and chief esta- tes of Galile: And the daughter of the fame Herodias came in and b danced, and pleased Herode and them that fate at table together, the King faid vnto y maide, Afte of me what thou wilt, and I wil giue it thee. And he fware vnto her, Whatfoeuer thou shalt afte of me, I wil giue it thee, cuen vnto the halfe of my kingdome. So she went for the, and faid to her mo- ther, What shal I afke: And she faid, John Baptists head. The she came in straight way with hafe vnto the King, and afked, faying, I wolde that thou shuldest giue me euen now in a charger the head of John Baptist. Then the King was verie forye: yet for his othes fake, and for their fakes which fate at table with him, he wolde not refu- fe her. And immediately the King sent the hige- man, and gaue charge that his head shul- de be brogat. So he went & beheaded him in the prison, And broght his head in a charger, and gaue it to the b maide, and the maide gaue it to her mother. And when his disciples heard it, they ca- me and toke vp his b bodie, and put it in a tombe. And the Apostles garhered them fel- ues together to Iefus, and b tolde him all things, bothe what they had done, & what they had taught. And he faid vnto them, Come ye aparte into the wilderness, c and reffe a while: for there were manie commers & goers, that they had not leafure to eat. So they went by ship out of the way in- to a defect place. But the people saw the when they depar- ted, & manie knewe him, & ranne a foote thither out of all cities, and came thither before them, and

assembled vnto him. Then Iefus went out, and sawe a great multitude, and had copassion on them, because they were like f shepe which had no shepherds: and he began to teache them manie things. And when the day was now farre spent, his disciples came vnto him, faying, This is a desert place, and now the day is farre passed. Let them departe, that they may go into the villages and townes about, & bye the bread: for they haue nothing to eat But he answered, & faid vnto them, Gi- ue ye them to eat. And thei faid vnto him, Shal we go and bye two hundred pens wowhe of bread, and giue them to eat Then he faid vnto them, How manie loaues haue ye go and loke. And whe thei knewe it, they faid, Fiue, and two fishes. So he commanded them, to make them all sit downe by companies vpon the gre ne graffe. Then they fate downe by v rowes, by his dreths, and by fifties. And he toke the fiue loaues, and the two fishes, & loked vp to heauen, & gaue thakes & brake the loaues, & gaue them to his disciples to set before them, and the two fishes he deuided among them all. So they did all eat, and were satisfied. And they toke vp twelve baskettes ful of the fragments, and of the fishes. E.E. iii. I Which is a- bout fine posi- de feeling Mat. 14, 17. Luk. 9, 13. John 6, 9. Or, by cable full: for in our- ste sife were as manie as a sable colde bide The Grebe worde fgns- faithsche bed des as are ma- de in a gard, so that the computer, & were cherifes, might feme as rowes or or- ders of bed- des in a gar- dca.

*Christ walketh on the sea. S.Marke. Mens
precepts.*

Mat. 14, 13. tob. 8, 13.

a Which was about two or three houses before day.

y Christ affi- reth his & ma keth the bul- de, boton by his
wards, and mightrepower

2 They had for got the mi- racle which was wrought & fue
loauses. Mat. 14, 34.

or, markets. a Not for sale fue he verne that was in his garmen,
but for f con- fidence which they had in him.

Mat. 15, 2.

a The Phari- fes wolde not eat with vn- wafhen hads berne
they thought that the commune handling of things defiled
them, fo that they made ho- lines and reli- gion to deped to
hands wa- flings b Or contem- ciously, firmig to wash beth.

44 And they that had eaten, were about fi- ue thoufand men.

45 ¶ And ftraight way he caused his difci- ples fo go into the
fhip, and to go before vnto the other fide vnto Bethfaida, while
he fent away the people.

46 Then aflone as he had fent them away, he departed into a mountaine to pray.

47 *And when euen was come, the fhip was in the middes of the fea, and he alone on the land.

48 And he fawe them troubled in rowing, (for the winde was cotrarie vnto them) & about the fourth swatche of the night, he came vnto them, walking vpon the fea, & wolde haue paffed by them.

49 And when thei fawe him walking vpon the fea, they fuppofed it had bene a fpirit, and cryed out.

50 For they all fawe him, and were fore a- fraide: but anone he talked with them, and faid vnto them, Be y of good comfort: it is I, be not afraide.

51 Then he went vp vnto them into the fhip, and the winde ceafed, and they were fore amafed in them felues beyonde mea- fuere, and marueiled.

52 1 For they had not considered the matter of the loaues, becaufe their hearts were hardened.

53 ¶*And they came ouer, and wét into the land of Gennefaret, and arrued.

54 So whe they were come out of the fhip, fstraight way they knewe him,

55 And ranne about throughout all that re- gion round about, & began to carye hi- ther & thither in beddes all that were fic- ke, where they heard that he was.

56 And whither foeuer he entred into tow- nes, or cities, or villages, they laid their ficke in the "ftretes, and prayed him that they might touche at the leaft the e edge of his garment. And as manie as touched him, were made whole.

CHAP. VII.

2 The difciples eat with vnwafhen hands. 3 The com- mandement of God is transfereffed by mans traditions. 22 What defileth man. 24 Of the woman of Syro- phaniffa. 25 The healing of the demme. 27 The people praifa Christ.

1 Then *gathered vnto him the Phari- fes, and certeine of the Scribes which came from Ierufalem.

2 And when they fawe fome of his difci- ples eat meat with 'comune a hands, (that is to fay vnwafhen) they complained.

3 (For the Pharifes, & all the Iewes, except they waft their hads b oft, eat not, holding the tradition of the Elders.

4 And when they come from the market, ex- cept they wafthe, they eat not: and manie other things there be, which they haue ta- ken vponthem to obferue, as the waffhing

of cuppes, and pottes, and of brafen vef- fels, and of tables.)

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eat "meat with unwashen hands?"

6 Then he answered and said unto them, Surely *Ere I had the prophesied wel of you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is farre away from me.

7 But they worship me in vaine, reaching for doctrines the commandments of men.

8 For ye laye the commandment of God aparte, and observe the tradition of men, as the washing of pottes and of cuppes, & manie other such like things ye do.

9 And he said unto them, Well, ye reiect the commandment of God that ye may observe your owne tradition.

10 For Moses said, 'Honour thy father, and thy mother: &,*Whosoever shall curse father or mother, let him suffer the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou maist haue profite, he shall be free.

12 So ye suffer him no more to do any thing for his father, of his mother,

13 Making the worde of God of none au- toritie, by your tradition which ye haue ordeined: and ye do manie fuche like things.

14 *Then he called the whole multitude vnto him, and faid vnto them, Hearké you all vnto me, and vnderftand.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which procede out of him, are they which defile the man.

16 If anie haue eares to heare, let hi heare.

17 And when he came into an houfe away from the people, his difciples afked him concerning the parable.

18 And he faid vnto the, What are ye with- out vnderftanding alfo? Do ye not knowe that whatfoeuer thing from without entreth into a man, can not defile him,

19 Becaufe it entreth not into his heart, but into the bellie, and goeth out into the draught which is f purging of all meateft

20 Then he faid, That which cometh out of man, that defileth man.

21 *For fró within, euen out of the heart of men, procede euil hoghts, adulteries, for- nications, murthers,

22 Theftes, couetoufnes, wickednes, difcei- te, 'vnkleines, a wicked eye, backebiting, pride, foolifnnes.

23 All thefe euil things come from within, and defile a man.

24 ¶ *And from thece he rofe, and went in- to the borders of Tyrus and Sidon, and entred

c Life pottes, fome whit mo- re in quancitie then a wno plote.
or, breeds.

Ifa. 29 13.

d With an outward them.

e Whofoeuer fracheth and ocfrine but Gods winde, in a falfe wor- flippes, and a feduce of the people, time his doctrine neuer fo pro- bable to the judgement of man.

Exud. 20, 22. dent 5, 16.

ephe 6 2. Exud 21, 17.

Icu. 20, 9. prou 20, 20.

f That is, with can anie hope of pardone.

Mat. 25, 26.

8 There is no outwarde or corporal thlg. d entreth into man, that can defile himen- ning chiefly of meats, which if that be

taft excefsively, it cometh of the inordinate left of the heart,
and fo the luf is euil.

Gen. d & 2, 22.

or, wantones Or, tonic.

Mat. 25, 27.

The childrens bread.

Chap. VIII. The Pharises leauen. 21

entred into an house, and wolde that no man shulde haue knownen: but he colde not be hid.

25 For a certeine woman, whose little daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greke, a Syro-phenician by nacion) & the befoght him that he wolde caft out the deuil out of her daughter.

h Manning the lewer, to wha- me the prom- fer were firft made. I The Lewes tobe frangers no betree then f dogs, & the- refone Christ fpenforth accor ding to their opinion k She afketh but the poore refiner, & not the childrens bread, wherem the declareth her forth and humilitie.

27 But Iefus faid vnto her, Let the 1 children firft be fed: for it is not good to take the childrens bread, and to caft it vnto 1 whelpes.

28 Then the anfwered, and faid vnto him, Trueth, Lord: yet in dede the whelpes eat vnder the table of the childrens 2 crom- nes.

29 Then he faid vnto her, For this faying go thy way: the deuil is gone out of thy daughter.

30 And when she was come home to her houfe, the founde the deuil departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the co-afts of Tyrus and Sidon, and came vnto the fea of Galile, through the middes of the coasts of Decapolis.

32 And they broght vnto him one that was deafe, and flambred in his fpeache, and prayed him to put his hand vpon him.

33 Then he toke him afide from the multi-tude, and put his fingers in his eares, and did fpit, and touched his tongue.

Idefaring by this figure the compilation f he hathe vpon mans mifettes

34 And loking vp to heauen, he 1 fighed, & faid vnto him, Ephphatha, that is, Be ope-ned.

35 And ftraight way his eares were opened, and the ftring of his tongue was lofed, and he fpake plaine.

36 And he comanded them, that thei fhul-de tell no man: but how muche foeuer he forbad them, the moie a great deale they published it,

37 And were beyonde meafue aftonied, faying, 4 m He hathe done all things wel: he maketh bothe the deafe to heare, and the domme to fpeake.

CHAP. VIII.

Gm 1,31. evil 19,21. m As if they wolde fay, be- fides as f ma-
racles that he hathe done, e- nen that now declareth that
whatfoener he deeth, is verse wel

Mat 11,32.

a Christ pro- udeth for his when they fo- me to be defti- ne and
forfa- don.

2 The miracle of the feuen loaues 23 The Pharises afke a figne.
23 The loauen of the Pharises 23 The blinde re-cauneth his
fight. 23 He was knween of his disciples. 23 He reproueth
Peter, 24 And fwereth how neceffa-rse perfecucion u.

1 N 1 thofe dayes, when there was a verie great multitude, and
had nothing to eat, Iefus called his disciples to him, and faid
vnto them,

2 I haue compafaid on the multitude, be-cause they haue now
continued with me thre daies, and haue nothing to eat.

3 And if I fend them away fafting to their owne houfes, they
wolde faint by the way:

for fome of them came from farre.

4 Then his disciples answered him, 'How can a man fatisfie
theſe b with bread here in the wilderness?

5 And he asked them, How manie loaves haue ye? And they faid, Seuen.

6 Then he commanded the multitude to sit downe on the ground and he toke the feuen loaves, & gaue thanks, brake them, & gaue to his disciples to fet before them, and they did fet them before the people.

7 Thei had also a fewe finale fiftes: & whc he had giuen thanks, he commanded the also to be fet before them.

8 So they did eat, and were fuffied, and they toke vp of the broken meat that was left, feuen baskets full,

9 (And thei that had eaten, were about fou-re thoufand) fo he fent them away.

10 ¶ And anone he entred into a fhip with his disciples, and came into the parties of a Dalmanutha.

11 And the Pharises came forthe, and beganne to difpute with him, feking of him a figne from heauen, and tempting him.

12 Then he answered diepely in his spirit, & faid, Why doeth this generation feke a figne? Verely I fay vnto you, 3 a figne fhall not be giuen vnto this generacion.

13 ¶ So he left them, & went into the fhip againe, and departed to the other fide.

14 ¶ And thei had forgott to take bread, nether had thei in the fhip with them, but one loafe.

15 And he charged them, faying, Take he-de, and beware of the s leauen of the Pharises, and of the leauen of Herode.

16 And they thoght among them felues, faying, It is, because we haue no bread.

17 And when Iefus knewe it, he faid vnto them, Why reafon you that because ye ha-ue no bread? perceiue ye not yet, nether vnderftand? haue ye your hearts yet har-dened?

18 Haue ye eyes and fe not? and haue ye ea-res, and heare not? & do ye not rember?

19 When I brake the fiue loaues among fiue thoufand, how manie bafkets ful of broken meat toke ye vp? They faid vnto him, Twelue.

20 And when I brake feuen among foue thoufand, how manie bafkets of the lea-uigs of broken meat toke ye vp? And thei faid, Seuen.

21 Then he faid vnto them, 2 How is it that ye vnderftand not?

22 And he came to Bethfaida, & thei brogh a blinde man vnto him, and defired him to touche him.

23 Then he toke the blinde by the hand, & led him out of the towne, and fpit in his eyes, and put his hands vpon him, & afked him, if he fawe oght.

Or, ude 10.

b If bread we re fo hard to come by, it fe med vponfi-ble to obteine other meat

Mat 11,35.

c Which was nere to Beth-faida, between the lake of Genefaret & non-ton Thebes.

Mat 16,2. d Ohthe uob prehible lo-ue of a Christ how long fhall we abuſe his great mercies? e Ghrift goeth about by ſharpence of ſpeache to fane the from wilful deſtution

Mat 18,2. Or, if ſ ſigne be giue:

f As if he wol-de fay, if I fhewe them a-ous ſigne, let me be a liar & deceuter

g He wilfeth them to bewa-re contagious doſtune & ſuch philles prehifes as ſ aduer ſortes w-fed to fippens his Gofpel.

John 6,22.

h Christ repre-ueth them be-cause their munde like as yet vpon: the maternal hand not withftan-ding their had prouen by di-uent muracles? he gone them their daufin-hmed

FF.1.

Peters confelsion.

S.Marke.

Heare him.

Mat 16,17. luk,9,18.

1 He that is assumed of God & faith- led with all grace for
mile fahmeion. 2 Differing it to a more com- modious time, left
ftall/bafte fhulde rother himfer then, further & my- ferne of his
comming.

2 This worde fignfech, Ad- uerferie, or fi- necuse: he cal fech
him fo, become he did as much as in him laye, to pol him from
obeying God. Mat.20,18. & 16,24.luk, 9,23. & 14, 27.
Mat.20,31. & 16,25.luk, 9,24. & 17,33 John 12,25. m For
morta- lion & corrup- ion, he fhall re cefue immer- talitii &
perfe ftion. Mat.20,33. luk,9,26. & 40,6.

Mat.16,18. luk,9,27. a The prob- ching of the Gofpel reou- ted
& increa- fed: he fpake this to cifure them, & they fhulde not
thrate that tra- nalled noxane.

24 And he loked vp, and laid, I fe ment: for I fe them walking
like trees.

25 After that, he put his hands againe vp- on his eyes, & made him loke againe. And he was restored to his sight, & sawe euerie man a farre of clearely.

26 And he sent him home to his house, say- ing, Nether go into the towne, nor tell it to anie in the towne.

27 ¶ And Iesus went out, and his disciples into the townes of Cefarea Philippi. And by the waye he asked his disciples, saying vnto them, Whome do men say that I am!

28 And they answered, Some say John Bap- erft: and some, Elias: and some, one of the Prophetes.

29 And he said vnto them, But whome say ye that I am? The Peter answered & said vnto him, Thou art the Chrif.

30 And he sharply charged them that concerning him they shulde tell no man.

31 Then he began to teache them that the Sonne of man must suffer manie things, and shulde be reprobued of the Elders, & of the hie Priests & of the Scribes, and be slayne, & within three dayes rise againe.

32 And he spake that thing plainly. Then Peter toke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, thou Satan: for thou

vnder- standest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him with his disciples, and said vnto them, *Whofoecur wil followe me, let him for- sake him self, and take vp his crosse, and followe me.

35 For whofoecur wil *saue his life, shal lose it: but whofoecur shallose his life for my sake and the Gospels, he shal saue it.*

36 For what shal it profite a man, though he shulde winne the whole worlde, if he lose his soule?

37 Or what shal a man giue for recompense of his soule?

38 *For whofoecur shalbe ashamed of me, & of my wordes among this adulterous and sinful generacion, of him shal the sonne of man be ashamed also, when he cometh in the glorie of his Father with the holie Angels.

CHAP. IX.

9 The transfiguration. v Chrif is to be heard. 10 The donne spirit is cast out. 11 The force of prayer and falling. 12 Of the death and resurrection of Chrif. 13 The diffunacion who shulde be the greatest. 14 Not to hinder the course of the Gospel. 15 Offences are forbidden.

16 And he laid vnto them, Verely I say vnto you, that there be
some of the that stand here, which shal not taste of death, til
they haue sene the kingdome

of God come with power.

2 *And six dayes after Iesus toke Peter, and James, and John,
& broght them vp into an hie mountaine out of the way alone,
& he was transfigured befoe them.

3 And his raiment did b shine, and was ve- rie white, as snow,
fo white as no fuller ca make vpon the earth.

4 And there appeared vnto the Elias with Mofes, and they were
talking with Iesus.

5 Then Peter answered, and laid to Iesus, Mafter, it is good for
vs to be here: let vs make also thre tabernacles, one for thee,
and one for Mofes, and one for Elias.

6 c Yet he knewe not what he laid: for they were afrayed.

7 And there was a cloude that shaddowed them, & a voyce
came out of the cloude, saying, *This is my beloued Sonne: 4
hea- re him.

8 And suddenly they loked rounde about, and sawe no more
anie man saue Iesus o- nely with them.

9 *And as thei came downe from the moi- taine, he charged them that thei shulde tell no man what they had sene faue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to them selues, and demanded one of another, what the rising fro the dead againe shulde meane?

11 Also they asked him, saying, Why say the Scribes, that *Elias* must first come?

12 And he answered, and said vnto them, *Elias* verely shal first come and restore all things: and *as it is written of the Sonne of man, he must suffer manie things, and be set at nought.

13 But I say vnto you, that 1 *Elias* is come, (and they haue done vnto him whatsoeuer they wolde) as it is *written of him.

14 ¶ *And when he came to his disciples, he sawe a great multitude about them, & the Scribes disputing with them.

15 And straight waye all the people, when thei behelde him, were amazed, and ranne to him, and saluted him.

16 Then he asked the Scribes, What dispute you among yourselues?

17 And one of the companie answered, & said, Master, I haue brought my sonne vnto thee, which hath a devill spirit:

18 And wherefoeuer he taketh him, he bter- reth him, and he
someth, and gnaffhech his teeth, and pineth away: and I spake
to thy discipules that they shulde cast him out, and they colde
not.

19 Then he answered him, and said, 1 O faithles generacion,
how long now shal I be with you! how long now shal I suffer
you! Bring him vnto me.

20 So they broght him vnto him: & affone as the spirit sawe
him, he tare him, and he

Mat.17,2. luk,9,18.

b Chrift shew- eth his ture- ftie so farre as their mftion- towe
able to elprehand it,

c Peter meft red this rifion according to his owne cape cruz,
not cofi fering the end thorouf

Mat 3,17 & 17,2 luk,3,28. chap 1,21.

Mat.17,9 a Chrift only muft be fchief teacher & un- ftortour of
all them, & profes them felues to be his mfthers, fting that God
the Father gi- meth him that uncerise & co madeeth vs this
obedience.

Mat.ach. 4,2. a Thur felfe opinion was tither Elias shulde rift a-
gaine from the dead, or that his foule shul- de enter into fome
other budie

Iſa 13,4. 1 That is, John ſupplieth

Mat 17,14. luk,9,18.

g To the nine, & he loſt the daye before.

40, aguiſt 1ſt.

b When ſi ſpi- rit cometh vp- on him, he te- reth him with
toward farout & pings as to a coſtke a man tuddeſt ſache groſt,
as if his howels were rent a fender. 1 It ſometh this man defer
aid not ſo ſharp an an- ſwer: but Chriſt ſpakeeth to his perſone
to the pharſice, & were ſubbuene & deſperate

fel

Of humilitie.

Chap. X. To auoyde offences. 22

The Lord is our road is to helpe vs, so we put him not back through our incrofulite I All things that are agree lie to the wil of God, shall grated to him that belieuth: for faith fo- heth nothing, that is con- trate to his feil, or that is not reuiled in his worde in That is the fthiess, and imperfectio of my faith o Meaning, f childe.

o Meaning, f prayer which is forely grou ded vpo faith and hathe fa- fling royred vuto it as a profitable and Mat 17,22. Ink,9,12.

Because thel imagined that Christ should resign tempo- rally, this mat- er of his de- ath was fofti- ge, that they colde perce- ne nothing. Mat.12,1. Ink,9,45.

To wit, one- ly as man, but as him in who me is all per- faition & ful- nes of all gra- ces & benci- tes. Luk.9,49. 1.Cer.12,3.

fel downe on the grounde, walowing and foming.

21 Then he asked his father, How long ti- me is it fince he hathe bene thus? And he faid, Of a childe.

22 And oft times he casteth him into fyre, and into the water to deftroie him: but if thou canst do anie thing, helpe vs, and haue compaition vpon vs.

23 And Iesus said vnto him, If thou canst beleue it, all things are possible to him that belieueth.

24 And straight way the father of the child crying with teares, said, Lord, I beleue: helpe my vnbelief.

25 When Iesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou domme & deafe spirit, I charge thee, come out of him, and entre no more into him.

26 Then the spirit cryed, and rent him forth, and came out, and he was as one dead, in so much that manie said, He is dead.

27 But Iesus toke his hand and lift him vp and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why coulde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by prayer, and fasting.

30 And they departed thence, and went through Galile, & he wolde not that anie should haue knowen it.

31 For he taught his disciples, and faid vn- to them, The Sonne of man fhall be deli- uered into the hands of men, and they fhall kill him, but after that he is killed, he fhall rife againe the third day.

32 But they vnderftode not that faying, and were afraide to afke him.

33 After he came to Capernaum: and whe he was in the houfe, he afked them, What was it y^e ye difputed amog you by the way?

34 And thel held their peace: for by the way they reafoned among them felues, who fhulde be the chiefeft.

35 And he fate downe, and called the twel- ue, and faid to them, If anie man desire to be firft, the fame fhall be laft of all, and fer- uant vnto all.

36 And he toke a litle childe and fer him in the middes of them, and toke him in his armes, and faid vnto them,

37 Whofoeuer fhall receiue one of fuche li- tle children in my Name, receiueth me: and whofoeuer receiueth me, receiueth not me, but him that fent me.

38 Then Iohn anfwered him, faying, Ma- fter, we fawe one cafting out deuils by thy Name, which followeth not vs, & we forbade him, becaufe he followeth vs not.

39 But Iefus faid, Forbid him not: for the-

re is no man that can do a miracle by my Name, that can lightly fpeake euil of me.

40 For whofoeuer is not against vs, is on our parte.

41 And whofoeuer fhall giue you a cup of water to drinke for my Names fake, becau- fe ye belong to Christ, verely I fay vnto you, he fhall not lofe his reward.

42 And whofoeuer fhall offend one of thefe litle ones, that beleue in me, it were better for him rather, that a milstone were hang- ed about his necke, and that he were caft into the fea.

43 Wherefore if thine hand caufe thee to offende, cut it off: it is better for thee to en- tre into life, maimed, then hauing two hands, to go into hel into the fyre that neuer fhall be quenched,

44 Where their worme dyeth not, & the fyre neuer goeth out.

45 Likewise, if thy foote caufe thee to of- fende, cut it off: it is better for thee to go halt into life, then hauing two feete to be caft into hel into the fyre that neuer fhall be quenched,

46 Where their worme dyeth not, and the fyre neuer goeth out.

47 And if thine eye caufe thee to offende, plucke it out: it is better for thee to go in- to the kingdome of God with one eye, then hauing two eyes, to be caft into hel fyre,

48 Where their worme dyeth not, and the fyre neuer goeth out.

49 For euerie man fhalbe salted with fy- re: and euerie
facuifice fhalbe salted with falte.

50 Salte is good: but if the salte be vnfe- uerie, wherewith fhal
it be feafoned: Haue falte in your felues, and haue peace, one
with another.

CHAP. X.

1 Of diuercement 17 The riches man quaffioneth with Christ.
20 Their rewarde that are perfected 21 Of the fumes of
Zeboless. 42 Bartomeus batha his eyes opened.

1 And he arofe from thence and went into the coaftes of Iudea
by the far- re tide of Iordan, and the people reforted vnto him
again, and as he was wont, he taught them againe.

2 Then the Pharises came and afked him, if it were lawful for a
mix to put away his wife, and tempted him.

3 And he anfwered, and faid vnto them, What did Moses
commande you?

4 And they faid, Moses fuffred to write a bil of diuercement,
and to put her away.

5 Then Iefus answered, and said vnto the, For hardnes of your heart he wrote this precept vnto you.

6 But at the beginning of the creacion God made them male and female.

7 For this caufe fhall man leaue his father

Or, aale greap wore

Although he flewe not him felf to be my- neyes in that he beareth re- werence to my blame, it is youngh for vs
Mat.10,42. Mat.12,6. Ink 17,6.

Mat 1,29. Gr 18,2 (It is a maney of fpeache, & fignite: h, that we fholde eye of all things, which hunter vs to ferne Christ
Ifaid 24. These find- liudes decla- re the paines, & eternal tor- mentes of the damned.

He mecheth it is better to be facili- ced to Godby falte & fyre, & in, to be gue- ged, & facili- fied, man to be fene into hel fyre. Lau 2,29. Mat 1,13. Ink 24,24. 2 They do de- froye grace that that naue received of God, are as false, & batha left is fauour and are worfe the infidies.

Matth.19,1

Deu.24,1 a The true way to amide alio- fiis it to renue- ne to the infi- tution of than- ges, and to true them by Gods worde
Gene.1,27. mat 19,4 Gen.2,31. 1Kor 6,16.

EF.ii.

Of riches.

S. Marke Christs cup & baptisme.

1st. profus

2 Cor 7, 10.

Mat. 5, 32. Or 19, 9. Luk. 16, 12.

1 cor 7, 10. b For the fe- code is not his wife, but his harlot.

Mat 19, 13. Luk. 16, 15.

c We must be regenerat and voide of all pride, and concupitence Mat 19, 10. Luk 16, 15. d It was vful with 3 leaves that the grea- ter should hit fe the infcerer Eb 7,7 there- fore Christ, being herd of his Church, did by a fol- ce kinde of prayer offer vp and confe- crat the bales to God Eze 22, 19. e Christ wode shew that his goodnes was farre other wayes then 9 goodnes is attributed to men which is ful of vanme & hypocrisfe f That is, he approved cer- teine good feed that was in him, which gave him a lit- tle motion g He toucheth his maladie, &c for, & before his felt not.

e Oj, cable vop. b Which por- reth his trust in riches.

and mother, and cleave vnto his wife.

8 And they twaine shalbe one *flesh: fo that thei are no more twaine, but one flesh.

9 *Therefore, what God hath coupled together, let not man separate.

10 And in the houle his disciples asked him againe of that matter.

11 And he said vnto the, *Whofoeuer shal put away his wife and marie another, be committeth adulterie against her.

12 And if a woman put away her husband, & be married to another, she committeth adulterie.

13 ¶*Then they brought little children to him that he shulde touche them: and his disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased, and said to them, Suffer the little children to come vnto me, & forbid them not: for of such is the kingdom of God.

15 Verely I say vnto you, Whofoeuer shal not receiue the kingdom of God as a little child, he shal not enter therein.

16 And he took them vp in his armes, & put his hands vpon them, and blessed them.

17 ¶ And when he was gone out on the way, there came one running, and kneeled to him, and asked him, Good Master, what shal I do, that I may possesse eternal life?

18 Iesus said to him, Why callest thou me good there is none good but one, even God.

19 Thou knowest the commandments, *Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not forswear. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I have observed from my youth.

21 And Iesus behelde him, and loved him, and said vnto him, One thing is lacking vnto thee, Go and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.

22 But he was sad at that saying, and went away sorrowful: for he had great possessions.

23 And Iesus looked rounde about, and said vnto his disciples, How hardely do they that haue riches, entre into the kingdom of God!

24 And his disciples were astonished at his wordes. But Iesus answered againe, and said vnto them, Children, how hard is it

for them that truſt in riches, to entre into the kingdome of God!

25 It is eaſier for a camel to go through the eye of a nedle, then for a b riche man to entre into the kingdome of God.

26 And they were muche more aſtonied, faying with them felues, Who then can be faued?

27 But Ieſus looked vpo them, & faid, With men is w impoſible, but not with God: for with God all things are poſible.

28 ¶*Thé Peter began to fay vnto him, Lo, we haue forfake all, & haue followed thee.

29 Ieſus answered, and faid, Verely I fay vnto you, there is no man that hathe for- faken houſe or brethen or fifters, or father or mother, ot wife, or children, or lands for my fake and the Gofpels,

30 But he ſhal receiue an hundreth folde now at this prefent: houſes, and brethen, and fifters, and mothers, and children, and lands with b persecutions, & in the worlde to come, eternal life.

31 *But manethas are 1 firſt, ſhalbe laſt, and the laſt, firſt.

32 ¶*And they were in the way going vp to Ierufalem, and Ieſus went before them, & they were amaſed, and as they followed, they were aſtraide, & Ieſus toke the twelue againe, and began to rei them what things ſhulde come vnto him,

33 Saying, Beholde we go vp to Ierufalem, and the Sonne of man shalbe deliuered vn- to the high Priests, & to the Scribes, and thei shal condemne him to death, and shal deliuer him to the Gentiles.

34 And they shal moche him, and fcourse him, and ffit vpon him, and kil him: but the thirde day he shal rife againe.

35 ¶*The fames and John the fonnes of Ze bedeus came vnto him, faying, Master, we wolde that thou shuldest do for vs that that we desire.

36 And he faid vnto them, What wolde ye I shulde do for you?

37 And they faid to him, Grante vnto vs, that we may fit one at thy right haid, & the other at thy left hand in thy glorie.

38 But Iesus faid vnto them, Ye knowe not what ye aske. Can ye a drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And thei faid vnto him, We can. But Ie- fus faid vnto them, Ye shal drinke in de- de of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized:

40 But to fit at my right hand & at my left, is not a mine to giue, but it shalbe ginen to them for whome it is prepaed.

41 And when the ten heard that, they began to difdaine at James and John.

42 But Iesus called them vnto him, and faid to them, Ye knowe that they which defite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercife autorite o- uer them.

43 But it shal not be fo among you: but whofoeuer wil be great among you, shalbe your feruant.

I For he ef g- ne grace to g tiche to conf him to enoye his riches, as if he had the one.

Mat 19, 17. Luk. 16, 15.

Mat. 10, 30. Luk. 13, 30.

b We must not measure thefe promifes by our owne co- uentions defires, but referre g accomplifhe-

ment on Gods wil, who earn in our perfe- cutions and of fiftions per- formeth the time fo faire as they be ex- pedient Let va therefore lear ne to haue ynough and to wane, that being tryed, we may en- toye our trea- furtain heauf.

Mat 20, 17. Luk. 18, 31. I He fuch this become they that are firft called, shulbe go ftill for- wards and not difdaine o- thers

Mat. 20, 20.

m Can you be partakers of my croffe and afflictions?

n I haue oac this commit- fion for that time.

Luk. 22, 25.

o Christ wol- de not that his disciples and monifers shal de
beare rule as worldelic goueroer-

44 And

The vertue of faith.

Chap.XI. The fig tre.

Mat 20,29. Iuk. 21,35.

The other Evangelites mention to us, but Markes na- meth him that was more known.

The more than Satan re- stitch vs, the more our faith ought to mere- ize.

Mat.21,2. Iuk. 19,29.

a Christ shew- eth by this poore merite the state of his kingdom, and it is not like to the great magnificence of this work- de.

Ioh.12,14.

b Surely one than a some sign of to bear and true- ence *Or.
fac. 1 pray the

44 And whosoever will be chief of you, shal be the seruant of all.

45 For euen the Sonne of man came not to be ferued, but to ferue, and to giue his life for the taunfome of manie.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, p Bartimeus the fonne of Timeus a blinde man, fate by the wayes side begging.

47 And when he heard that it was Iefus of Nazaret, he began to crye and to fay, Iefus the Sonne of Dauid, haue mercie on me.

48 And manie rebuked him, becaufe he shulde holde his peace: but he s cryed mu- che more, O Sonne of Dauid, haue mercie on me.

49 Then Iefus ftode ftill, and commanded him to be called: and they called the blin- de, faying vnto him, Be of good comfort: arife, he calleth thee.

50 So he threwe away his cloke, and rofe & came to Iefus.

51 And Iefus anfwered, and faid vnto him, What wilt thou that I do vnto thee? And the blinde faid vnto him, Lord, that I may receiue fight.

52 Then Iefus faid vnto him, Go thy way: thy faith hath efaued thee. And by and by, he receiued his fight, and followed Iefus in the way.

CHAP. XI.

c1 Christ rideth to Ierufalem. 13 The figge tree dryeth vp. 15 The feiers and fellers are cast out of the Temple. 24 He declareth the vertue of faith and how we shulde pray. 27 The Pharifes question with Christ.

1 And when they came nere to Ierufa- lem, to Bethphage and Bethania vn- to the mount of oliues, he fent forthe two of his disciples,

2 And faid vnto them, a Go your wayes in- to that towne that is ouer againft you, and affone as ye fhall entie into it, ye fhall finde a colte bounde, whereon neuer man fate: lofe him and bring him.

3 And if anie man fay vnto you, Why do ye this: Say that the Lord hache nede of him, and ftraight way he wil fend him hither.

4 And they went their way and founde a colte tied by the dore without, in a place where two wayes met, and thei lofed him.

5 Then certeine of them, that ftode there, faid vnto the, What do ye lofing y colte?

6 And they faid vnto them, as Iefus had comanded them. So they let them go.

7 ¶ And they broght the colte to Iefus, and caft their garments on him, and he fa- te s penhim.

8 And manie fpred their garments in the way: or: er cut downe braches of the trees and ftrawed them in the way.

9 And they that went before, and they that followed, cryed, faying, Hofanna: bleffed

be he y cometh in the Name of the Lord. 10 Bleffed be the kingdome that cometh in the Name of the Lord of our father Da- uid: Hofanna, o thou which art in the hieft heauens.

11 So Iefus entred into Ierufalem, and in- to the Temple: and when he had loked a- bout on all things, & now it was euenig, he wet forthe vnto Bethania with the twelue.

12 And on the morow when they were co- me out from Bethania, he was hungrie.

13 And feing a figge tre a farre of, that had leaues, he went to fe if he might finde any thing thereon: but whe he came vnto it, he founde nothing but leaues: for the time of figges was not yet.

14 Then Iefus answered, & faid to it, f Ne- uer man cat frute of thee hereafter whi- le the worlde ftandeth: and his disciples heard it.

15 ¶ And they came to Ierufalem, and Iefus went into the Temple, and began to caft out them that folde & boght in the Tem- ple, and ouerthrew the tables of the money changers, & the feates of them that folde doues.

16 Nether wolde he fuffer that any ma shul- de cary a veffel through the Temple.

17 And he taught, faying vnto them, Is it not writte, Mine Houfe fhall be called the Houfe of prayer vnto all nacions? but you haue made it a denne of theues.

18 And the Scribes and his Priests heard it, and foght how to destroye him: for they feared him, becaufe the whole multitude was aftonied at his doctrine.

19 But when euen was come, Iefus went out of the citie.

20 ¶ And in the morning as they paffed by, they fawe the figge tre dried vp from the rootes.

21 Then Peter remembred, and faid vnto him, Mafter, beholde, the figge tre which thou curfedft, is withered.

22 And Iefus answered, and faid vnto them, Haue h faith in God.

23 For verely I fay vnto you, that whosoe- uer fhall fay vnto this mountaine, Take thy felf away, and caft thy felf into the fea, and fhall not wauer in his heart, but fhall beleue that thofe things which he faith, fhall come to paffe, whatfoeuer he faith, fhall be done to him.

24 ¶ Therefore I fay vnto you, whatfoeuer ye desire when ye pray, beleue that ye fhall haue it, and it fhall be done vnto you.

25 But when ye fhall ftand, and pray, forgi- ue, if ye haue any thing againft any man, y your Father alfo which is in heauen,

may forgiue you your trespasses.

26 For if you wil not forgiue, your Father which is in heauē,
wil not pardon you your trespasses.

e Many came in their owne name, but Christ came in the
Name of the Lord.

Mat 21,36. Iuk. 19,45. d b: canfe the promen was made to him.

Mat 21,19. e Christ was fubied to our infirmities.

f This was to delure how much they displease God which haue
but an out- warde shewe & appearance without feute.

Ifa. 38,7. Ier. 7,11.

g For nether colde they fuf fer repehen- fion, nor that their
profite fshulde be bin- dered.

Mat. 21,19.

h Christ ca heth occafion to infiroft the of the verum of faith.

Mat 7,7. Iuk. 11,9. i He tracheth vs not hereby to affe what-
foeuer femeth good i ote fan taffes: for our prayer muft be
grounded on faith, and our faith upon the worde of God. Mat.
8,14.

FF. iii.

*The Pharises entangled. S. Marke.
Ignorance of the Scriptures.*

Mat. 21, 25. Iuk. 20, 6.

27 ¶ Then thei came againe to Ierusalem: and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

28 And said vnto him, By what autoritie doest thou these things? and who gaue thee this autoritie, that thou shuldest do these things?

29 Then Iesus answered, and said vnto the, I wil also aske of you a certeine thing, and answer ye me, and I wil tel you by what autoritie I do these things.

30 The baptisme of John, was it from heauen, or of men? answer me.

31 And they thought with them selues, saying, If we shal say from heauen, he wil say, Why then did ye not beleue him?

32 But if we say of men, we feare the people; for all men counted John, that he had bene a verie Prophet.

33 Then they answered, and said vnto Iesus, We can not tel. And Iesus answered, and said vnto them, I Nether wil I tel you by what autoritie I do these things.

CHAP. XII.

1 The vineyards is let out. 14 Obedience and tribute due to princes. 15 The resurrection of the dead. 16 The summe of the Lord. 17 Christ the sonne of David. 18 Hypocrites must be eschewed. 19 The offering of the poets widows.

2 And he began to speake vnto them in parables, 1 A certeine man planted a vineyards, and compassed it with an hedge, and digged a pit for the winepresse, and buyit a towe in it, and let it out to houthbandmen, and went into a strange country.

3 And at a time, he sent to the houthband men a seruant, that he might receive of the houthband men of the frute of y vineyard.

4 But they toke him, and bet him, and sent him away emptie.

5 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

6 And againe he sent another, & him they slewe, and manie other, beating some, and killing some.

7 Yet had he one sonne, his derebeloued: him also he sent the last vnto the, saying, They wil reuerence my sonne.

8 But the houthband men said among the selues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

9 So they toke him, and killed him, and cast him out of the vineyards.

10 What shal then the Lord of the vineyards do? He wil come and destroye these houthband men, and giue the vineyards to others.

11 Haue ye not red so muche as this Scripture? The stone which y buylders did re-

suse, is made the head of the corner.

12 This was done of the Lord, & it is mar-uelous in our eyes.

13 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, & went their way.

14 ¶ And they sent vnto him certeine of the Pharises, and of the Herodians that they might take him in his talke.

15 And whe they came, they said vnto him, Master, we knowe that thou art true, & careest for no man: for thou considerest not the persone of me, but teachest the way of God truely, Is it lawfull to giue tribute to Cesar, or not?

16 Shulde we giue it, or shulde we not giue it? But he knewe their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penie, that I may se it.

17 So they brogh it, and he said vnto the, Whose is this image and superscription? and they said vnto him, Cesars.

18 Then Iesus answered, & said vnto them, 1 Giue to Cesar the things that are Cesars, and to God, those that are Gods: and they marueiled at him.

19 ¶ Then came the Sadduces vnto him, (which say, there is no resurrection) and they asked him, saying,

20 Master, Moses wrote vnto vs, If any mas brother dye, and leaue his wise, and leaue no children, that a his brother shulde take his wise, and raise vp sede vnto his brother.

21 There were seuen brethren, and the first toke a wise, and when he dyed, left no yssue.

22 Then the seconde toke her, and he dyed, nether did he yet leaue yssue, & the third likewise.

23 So seuen had her, and left no yssue: last of all the wise dyed also.

24 In the resurrection then, when they shal rise againe, whose wise shal she be of them? for seuen had her to wise?

25 Then Iesus answered, & said vnto them, Are ye not therefore deceived, because ye knowe not the Scriptures, nether y power of God?

26 For when they shal rise againe from the dead, nether men mary, nor wiues are married, but are as the Angels which are in heauen.

27 And as touching the dead, that they shal rise againe, haue ye not red in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

28 He is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

c It is the ordinance of God that it shulde be so, which most commonly is contrary to man's research than that which was spoken eloquently of David, is said to Christ, read Math. 22, 26

Mat. 22, 25. Iuk. 20, 20.

d As the qualities of the minds or bodies, or of outward things. As godless men are agreeable to Gods Law, f He giue the to understand that he knew their malicious intent.

Rom. 23, 8.

Mat. 22, 25. Iuk. 20, 27.

Dea. 23, 5.

g That was a politike law given for a time for the pen-
formation of so milites, read Mat. 22, 24.

h Nor as son, shing y spiritual nature, but observing the state
of incorruption, and immoralities, so that then there shul nede
no more marings.

Exod. 3, 6. Mat. 22, 25. I Then it followeth that they line,
although they be discussed out of that life.

28 ¶ Then

Ise. 7, 7. Iere. 2, 21. mat. 21, 23. Iuk. 20, 5. a The Greek words
signa-sich the vef-sel or fas, w standeth w-dit the wine-press to
recet on the soyes at licour.

b He sheweth y plague that shal befole these ambt-mous &
comt-ous rulers, whose heures not herdened against Christ.
Psal. 22, 25. Ise. 22, 25. mat. 22, 42. all. 4, 11. rom. 9, 33. I.
pet. 2, 8.

7 But the houthband men said among the selues, This is the
heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they toke him, and killed him, and cast him out of the
vineyards.

9 What shal then the Lord of the vineyards do? He wil come
and destroye these houthband men, and giue the vineyards to
others.

10 Haue ye not red so muche as this Scripture? The stone
which y buylders did re-

The poore widow.

Chap. XIII. Endure to the end. 24

Mat. 23, 24.

28 ¶ The came one of the Scribes that had heard them disputing together, & perceiving that he had answered them wel, he asked him, Which is the first commandement of all?

Exod. 20, 21. dent. 4, 4.

29 Iesus answered him, The first of all the commandements is,
* Heare, Israel, The Lord our God is the onelie Lord.

Or, iughe.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, & with all thy 'mndc, & with all thy strength: this is the first commandement.

Leuit 19.18. mat 22.39. rom 13.9. galat 7.14. tam. 2.8. k that is, de- pfdeth on the first and proce- deth of the loue of God.

31 And the seconder r k like, that is, * Thou shalt loue thy neighbour as thy self. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Wel Master, thou hast said the truerh, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the understanding, & with all the soule, and with all the strength, and to loue his neighbour as him self, is more then all burnt lofrings and sacrifices.

I He memeth all the ceremonies of the Law, wherein the hypocrites put great holmes in because he shewed him self willing to be taught and wel perceived the difference betwixt our outwards profession, and that which God doesh prf cipally requi-ze of vs

Mat. 23, 42. Iuk. 20, 42. Psal 110, 1. n Suffered by the holie God and by the spust of pro- pheate

Mat 23, 6. Iuk 11, 43. & 20, 45. Or, as he taught

n She condemneth not their apparel, but their vnne of- tenation and outwards she- we of holmes, whereby they deceased the simple people Mat. 23, 14. Iuk 20, 47. Luk. 21, 4. Or, and under pretext poope tory.

p Which is a- houe half a far thing q One zeuhoue ohemeth our giffet by our affections and ready wills

34 Then, when Iesus sawe that he answered discreetly, he said vnto hi, Thou = art not farre from the kingdome of God. And

no man after that durft aske him any queitii.

35 ¶ And Iesus answered & said teaching in the Temple, How say the Scribes y Chrif is the sonne of Daud?

36 For Daud him self said by ytholie Goft, * The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy foteftole.

37 Then Daud him self calleth him Lord: by what means is he then his sonne? and muche people heard him gladly.

38 * Moreouer he said vnto them in his doctrine, Beware of the Scribes which loue to go in long * robes, and loue salutations in the markets,

39 And the chief feates in the Synagogues, and the first toumes at feaites,

40 Which *deuour widowes houfes*, euen vnder a coulour of long prayers. These shal receiue the greater damnation.

41 * And as Iesus fate ouer against the treasurie, he bechelde how the people cast money into the treasurie, and many richemen cast in muche.

42 And there came a certeine poore widowe, and she threw in two mites, which make a quadrin.

43 Then he called vnto him his disciples, and said vnto the,
Verely I say vnto you, that this poore widowe hath cast more
in, then all they which haue cast into the treasure.

44 For they all did cast in of their superfluitie: but she of her
pouertie did cast in all that she had, even all her liuing.

CHAP. XIII.

1 The defaultio of Ierusalem. 10 The Gospel shalbe preached
to all. p. 22 The persecution and false Prophetes which shal be
before the cunying of Christ, whose heure is uncertain. 33 He
exhorteth every one to watch.

2 And as he went out of the Temple, one of his disciples said
vnto him, Master, se what stones, and what buyldings are here.

3 *Then Iesus answered and said vnto him, Seeft thou these
great buyldings? there shal not be left one stone vpo a stone,
that shal not be thrown downe.

3 And as he fate on y mount of oliues, ouer against the
Temple, Peter, and James, and John, and Andrew asked him
secretly,

4 Tel vs, when shal these things be & what shalbe the signe
when all these things shalbe fulfilled?

5 And Iesus answered them, and began to say, *a Take hede left any ms deceiue you. 6 For many shal come in my Name, sayig, I b am chrift, and shal deceiue many.

7 Furthermore when ye shal heare of warres and rumors of warres, be ye not troubled: for suche things must nedes be: but the end shal not be yet.

8 For nacion shal rise against nacion, and kingdome against kingdome, and there shalbe earthquakes in diuers quarters, and there shalbe famine and troubles: these are the beginnings of sorowes.

9 But take ye hede to your selues: for they shal deliuer you vp to the Councils, and to the Synagogues: ye shalbe beaten, and broght before rulers and Kings for my sake for a testimonial vnto them.

10 And the Gospel must first be published among all nations.

11 *But when they lead you, and deliuer you vp, take ye no d thought afore, nether premeditate what ye shal say: but whatsoever is giuen you at the same time, that speake: for it is not ye that speake, but the holie Goft.

12 Yea, and the brother shal deliuer the brother to death, and the father the sonne, and the children shal rise against their parents, and shal cause them to dye.

13 And ye shalbe hated of all men for my Names sake: but whosoeuer shal endure vnto the end, he shalbe faued.

14 *Moreouer, when ye shal se the abominacion of desolation (spoken of by Daniel the Prophet) t "stading where it oght not, (let him that readeth, consider it) then let the that be in Iudea, see into the smoutaines,*

15 And let him that is vpon the house, not come downe into the house, nether entre therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the thigs which he left FF. iii.

Mat. 24, 1. Iuk. 21, 1.

Luk. 13, 43.

Ephes 1, 6. 22. 26. 1, 2, 3.

a He deeth answer them of things that were more necessitate for them to know the the things that they demanded

b Vforping, the mournie of Chrif.

c That they may be intractable

Mat 20, 19. Iuk. 12, 11.

& 21, 14. d He onely forbiddeth y care which cometh of distrust

e This is not to make them negligent, but to assure them that he will affitt them and instruct them sufficiently & answers, so y that may hereby perceive that their defence slandeth not so there owne wisdom, or eloquence

Mat 24, 15. Dan 3, 21.

Luk. 21, 20. f That is men of that time that the Romans shal-de profane the Temple

Or, letig. g Betanie the defraction shal he made extreme and cruel.

The day of the Lord.

S. Marke. The precious oyntment.

behinde him, to take his clothes.

b For they shal not be a ble to see.

i That you have no let so hinder you when you shalite escape.

Gren.

Mat. 24, 23. link. 21, 8.

k The elect may waver & be troubled, but they can not verily be deceived, and overcome I Wherefore herbar suffereth him self now to be seduced, Jurke none examfe

Is 23, 10. at 4 32, 7. incl 2, 10.

Mat. 24, 30. m This tea- cheth y there shalbe a chan- ge of y whole ordre of natu- se.

n The wode signifieth the space of a 100 yere, albeit this came to passe before hisse yere.

o When the destruction of Jerusalem, the perfections and illusions shal come: but chiefly these are understand of the feeble comming of Christ. Mat 24, 13. p In that he is man and me diarce.

q For of the comming we are most af- ferred: but of the time, the were, the day or house, we are ignorant, and therefore must watch continually

17 The wo shalbe to the that are with bchilde, and to them that giue fucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For there shalbe in those dayes fuche tribulatio, as was not from the beginning of the creation which God created vnto this time, nether shalbe.

20 And except that the Lord had shortened those dayes, no
'flesh shulde be faued: but for the elects fake, which he hathe
chofen, he hathe shortened thoses dayes.

21 Then 'if any man fay to you, Lo, here is Christ, or, lo, he is
there, beleue it not.

22 For false Christs shal rise, and false Prophetes, & shal
shewe signes and wonders, to deceive if it were bpossible, the
very elect.

23 But take ye he de: beholde, I haue shewed you all things
before.

24 Moreouer in those dayes, after that tribulation the sunne
shal waxe darke, & the moone shal not giue her light,

25 And the stares of heauen shal fall: and the powers which
are in heauen, shal shake.

26 And then shal they se the Sonne of man coming in the
cloudes, with great power and glorie.

27 And he shal then send his Angels, and shal gather together
his elect from the foure windes, & from the vmost parte of the
earth to the vmost parte of heauen.

28 Now learne a parable of the hige tre. When her bough is yet
tender, & it bringeth for the leaues, ye knowe that sommer is
nere.

29 So in like maner, when ye se these things come to passe,
knowe that the kingdom of God is nete, euen at the dores.

30 Verely I fay vnto you, that this generacion shal not passe, til
all these things be done.

31 Heauen and earth shal passe away, but my wordes shal not
passe away.

32 But of that day and houre knoweth no man, no, not the
Angels which are in heauen, nether the Sonne him self, faue
the Father.

33 Take hede: watche, & pray: for ye knowe not when the time
is.

34 For the Sonne of man is as a ma going into a strange
country, & ieaueh his house, & giueth autoritie to his seruants,
and to euerie man his worke, and commandeth the porter to
watch.

35 Watch therefore, (for ye knowe not when the Master of the
house wil come, as euen, or at midnight, at the coke crowing,
or in the dauning)

36 Lest if he come suddenly, he shulde finde you sleping.

37 And those things that I fay vnto you, I

fay vnto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 2 Marie Magdalene
anointeth Christ 13 The Passeouer is eaten. 15 He telleth afore
of the treason of Iudas 22 The Lords supper is institute. 46
Christ is tangen. 47 Peter devyeth hem

1 And two dayes after followed the feast of the Passeouer, and
of vnleauened bread: and the hie Priests, and Scrubes foght
how they might take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult
among the people.

3 And when he was in Bethania in the house of Simon the
leper, as he fate at table, there came a woma hauing a boxe of
ointment of spikenarde, verre costlie, and she brake the boxe,
and powred it on his head.

4 Therefore some disdeined among them selues, and said, To
what end is this waste of ointment?

5 For it might haue bene solde for more the bthre hundreth
pence, & bene giuen vnto the poore, & they grudged against
her.

6 But Iesus said, Let her alone: why trouble ye her? she hathe
wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye wil ye may do them good, but me ye shal not haue alwayes.

8 She hath done that she colde: she came afore hand to anoint my bodie to the burying.

9 Verely I fay vnto you, wherefoeuer this Gospel shalbe preached throughout the whole worlde, this also that she hath done, shalbe spoken of in remembrance of her.

10 The Iudas Iesariot, one of the twelve dwet away vnto the high Priests, to betray him vnto them.

11 And when they heard it, they were glad, & promised that they wolde geue him money: therefore he focht how he might conveniently betray him.

12 Now y first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him, Where wilt thou that we go & prepare, that thou maist eat the Passeouer?

13 Then he sent for the two of his disciples, and said vnto them, Go ye into the cite, and there shal a man mete you bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, fay ye to the good man of the house, The Master saith, Where is y lodging where I shal eat the Passeouer with my disciples?

15 And he wil shewe you an vpper chamber which is large,
trimmed and prepared: there make it readie for vs.

16 So his disciples went for the, and came to the citre, &
founde as he had said vnto the, and

Mat 26, 2. link 22.

Or, of par narde and fastiffully made

a As Iudas who confed this mumming.

b Which are in value about six pound shalking c. To wit, Iudas
who was offided therewith, and therefore made a business.

Mat 26, 14. link 22, 4. d He toke occasion by this oyntment as
of a thing evil done

Mat 26, 17. link 22, 8.

Peters boldenes.

Chap. XIII. Iudas kiffe.

Mat 26, 30. Iuk 22, 14 Iohm 13, 21.

e To dip the hand, it as mu- che to fay, as he that is ac-
cuñomed to sure with me. Tfal. 41, 10. mat 26, 23. sohn 13,
18. all. 1, 16. f Yius decla- reth that no- thing can be done with
out Gods prous- dence Mat 26, 26. 1 cer 11, 24. g Rene Marsh.
Chap 26, 26 h The Greke wande is to bleffe, which is here
taken o- nely to gue thanks as 2. Luk & 5 Paul interprete 16, &
5 Marke al- fo speaking of the cuppe.

Iohm 16, 23. a That is, mir- ned from me, because of the
perfection. Zac. 17, 7.

Chap 16, 7.

Mat. 26, 36. Iuk. 12, 39.

kHis diumite was as it were had, & his hu- manite shew- ed it
fell fully

1 Ab la E- brewe, & Ab- ba in 3 Syrian tongue signifi- eth
Father.

and made readie the Paffeouer.

17 ¶ And at euen he came with the twelve.

18 * And as thei fate at table and did eat, Ie- fus faid, Verely I
fay vnto you, that one of you fnal betray me, which eateth with

me.

19 Then they began to be forowful and to fay to him one by one, Is it I? And ano- ther, Is it I?

20 And he anfwered and faid vnto them, 18 is one of the twelue that dippeth with me in the platter.

21 * Truely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whome the Sonne of man, is betrayed: it had bene good for that ma, if he had neuer bene borne.

22 * And as they did eat, Iefus s toke the bread, and when he had giuen thanks, he brake it & gaue it to them, and faid, * Take, eat, this is my bodie.

23 Alfo he toke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

24 And he faid vnto the, This is my blood of the new Teftament, which is fhed for manie.

25 Verely I fay vnto you, I wil drinke no more of the frute of the vine, vntil that day, that I drinke it new in the kingdome of God.

26 And when they had fung a pfalme, they went out to the mount of oliues.

27 ¶ * Then Iefus faid vnto them, All ye fhall be offended by me this night: for it is written, * I wil fmitte the fhepherd, & the fhepe fhall be fcartered.

28 But after that I am rifen, I wil go into * Galile before you.

29 And Peter faid vnto him, Although all men fhulde be offended, yet wolde not I.

30 Then Iefus faid vnto him, Verely I fay vnto thee, this day, euen in this night, before the cocke crowe twife, thou fhalt denie me thefe.

31 But he faid more earnestly, If I fhulde dye with thee, I wil not denie thee: likewife alfo faid they all.

32 ¶ * After they came into a place named Gethfemane: then he faid to his difciples, Sit ye here, til I haue prayed.

33 And he toke with him Peter, and Iames, and Iohn, and he began to be afraied, & in great heauines,

34 And faid vnto them, My foule is verie heauie, euen vnto the death: tary here and watch.

35 So he went forward a litle, & fel downe on the grounde, and praied, that if it were pofible, that houre might paffe from him.

36 And he faid, 1 Abba, Father, all things ate pofible vnto thee:
take away this cup

from me: neue: theles not that I wil, but that thou = wilt, be
done.

37 Then he came and founde them fle- ping, and faid to Peter,
Simó, flepe ft thou coldeft not thou watch one houre

38 ¶ Watch ye, and pray, that ye entre not into tétacion: the
fpirit in dede is readie, but the fleft is weake.

39 And againe he went awaye, and prayed, and fpake the fame
wordes.

40 And he returned, and founde them a- flepe againe: for their
eyes were heaue: nether knewe they what they fhulde an-
fwer him.

41 And he came the thirde time, and faid vnto them, a Slepe
hence forthe, and take your reft: it is vnought: the houre is
come: beholde, the Sonne of man is deliuered into the hands of
finners.

42 Rife vp: let vs go: lo, he that betrayeth me, is at hand.

43 * And immediately while he yet fpake, came Iudas that was
one of the twelue, & with him a great multitude with fwordes
and ftaues from the hie Priests, and Sci- bes and Elders.

44 And he that betrayed him, had giuen the a token, faying,
Whomefouer a I fnal kiffe, he it is: take him & leade him
awaye fafely.

45 And affone as he was come, he went fraight waye to him,
and faid, r Maffer, Mafter, and kifed him.

46 Then they layed their hands on him, & toke him.

47 And t one of them that ftode by, drewe out a fwoide, and
fmote a feruant of the hie Prieft, and cut of his eare.

48 And Iefus anfwered and faid vnto the, Ye become out as
vnto a thefe with fwo- des and with ftaues to take me.

49 I was daiely with you teaching in the Temple, & ye t toke
me not: but this is done that the Scriptures fhulde be fulfilled.

50 Then they all forfoke him, and fled. 51 And there followed
him a certe: me yong man, clothed in linnen vpon his bare
bodie, and the yong men caught him.

52 But he left his linne cloth, and fled from them naked.

53 * So thei led Iefus away to the hie Prieft, and to him came
all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre of, e- uen into the hall of
the hie Prieft, and fate with the feruants, and warmed him felf
at the fyre.

55 And the hie Priefts, and all the Coun- cil foght for witnes
againft Iefus, to put him to death, but founde none.

56 For manie bare falfe witnes againft him, but their witnes
agreed not together.

57 Then there arofe certeine, & bare falfe GG.i.

m He ftand, th not fo to his owne wil, but that willingly he
offreth him felf to obey God.

n He meaneth that the houre will come whf they fhall be kept
from fleping.

Mat. 26, 47. Iuk. 22, 47. soli. 18, 3.

o It was the fa cene then to grete with kif fing at their
meetings, feel- fo at their de- parture p He repeteth st twife, as
if he had bene moved with a certeine pure to taking his laft
loaue. q Lo wit, Pe- ter r Colled Mal- chus

f Which de- clateth that no man can do auie thing con trate to
Gods ordinance. g Meaning all the difcples.

Mat 26, 17. Iuk. 22, 24. sohn 12, 24 u That is, thei w had
chiefs autourize andig the Priefts. z Which fig- ified that his
hot zeale begf now to be abo- ted. Mat. 26, 59. ro, light.

ro, were 30 fity.

GG.i.

Peters denial.

S.Marke. Christs condemned.

John 2,19. y These two witnesses diffi- ted, in that the one reported y Christ said, he came defstroy the 1 fple (as M is witnes) & y other said, then he heard him faye, that he wode do it as is here no- ted.

Mat 24,30. a That is, of God, who is worths all praise: the y words in their language the leaves when they speake of God, viz com- munely in the- ir writings e- nd to this day a Whome the now confined to this bute e- ftate, the flul- de se apperte at the last day with manfite and glorie Mat 26,69. luk.22,15. sinh 13,21. b This decia- rethe we- brdner & info- lence of the generous, & rulere, feing their officers contrare to all inlice, this raged & comd ted him, that was innocent. Mat 26,71. luk.22,15. sinh 13,21. c We oght to confide our own infirm- tus: y we may learne onely to truth I God, and not in our own strength. Or, course d Peter prepa- reth him self to see if he were further land vnt. Mat 26,71. sinh.13,38.

Or, roffled me of the dress and wife.

Mat 27,2. luk.22,66. sinh 13,20. a For the Ro- maine gone the no answer to put one man to death.

wines againft him, faying,

58 We heard him fay, * I wil deftroy this Temple made with hands, & within thre daies I wil buylde another, made without hands.

59 But their witnes yet agreed not toge- ther.

60 Then the hie Priest stode vp amongs them, and asked Iefus, faying, Answereft thou nothing? what is the matter that the- se beare witnes againft thee?

61 But he held his peace, and answered no- thing. Againe the hie Priest asked him, & said vnto him, Art thou Christ the Sonne of the Bleffed?

62 And Iefus said, I am be, * and ye shal se the * Sonne of man sit at the right hand of the power of God, & come in the clou- des of heaven.

63 Then the hie Priest tent his clothes and said, What haue we anie more nede of witneffes?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 And fume began to spit at him, and to couer his face, and to beate him with fy- ftes, and to fay vnto him, Prophecie. And the * sergeant: fmote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she fawe Peter warming him self, she loked on him, and said, Thou waft also with Iefus of Nazaret.

68 But * he denied it, faying, I knowe him not, nether wot I what thou faieft. Then he went out into the * aporche, & the cocke crewe.

69 * Then a maide fawe him againe, & be- gan to fay to them that stode by, This is one of them.

70 But he denied it againe: & anone after, they that stode by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speache is like.

71 And he began to curfe, & sweare, faying, I knowe not this ma of whome ye speake.

72 * Then the fecode time the cocke crewe, and Peter remembered the worde that Ie- fus had said vnto him, Before the cocke crowe twife, thou shalt denie my thrife, & 'waying that with him self, he wept.

CHAP. XV.

1 Iefus is led to Pilate 11 He is condemned, reuiled and put to death, 46 And is buried by Iefiph.

A Nd * anone in the dawning, the hie Priests helde * a coufel with the El- ders, and the Scribes, & the whole Coun- cil, and

bounde Iefus, and led him away, and deliuered him to Pilate.

3 Then Pilate asked him, Art thou the King of the Lewes? And he answered, and

faid vnto him, Thou faieft it.

3 And the hie Priests accufed him of ma- nie things.

4 * Wherefore Pilate asked him againe, faying, Answereft thou nothing? beholde how manie things thei witnes agaift thee.

5 But Iefus answered b no more at all, fo that Pilate marueiled.

6 Now at the feaft Pilate did deliuer a pri- foner vnto them, whomefseuer thei wol- de defire.

7 Then there was one named Barabbas, w was boude with his fellowes, that had ma- de insurrection, who in the insurrection had committed murther.

8 And the people cryed a loude, & began to defire that he wode do as he had e euer done vnto them.

9 Then Pilate answered them, and said, Wil ye that I let lofe vnto you the King of the Lewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priests had moued the peo- ple to defire that he wode rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto the, What wil ye then that I do with him, whome ye call the King of the Lewes?

13 And thei cryed againe, Crucifie him.

14 Then Pilate said vnto them, But what euil hathe he done? And they cryed the more feruently, Crucifie him.

15 So Pilate d willing to contet the people, lofed them Barabbas, and deliuered Iefus when he had fcouiged him, that he might be crucified.

16 Then the fouldiers led him awaye into the hall, which is the * commune hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, & put it about his head,

18 And began to falute him, faying, Haile, King of the Lewes.

19 And they fmote him on the head with a 'reede, and spat vpon him, and bowed the knees, or did him reuerence.

20 And when they had mocked him, they toke the purple of him, and put his owne clothes on him, and led him out to cruci- ifie him.

21 * And they * compelled one that passed by, called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to bear his cross.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of a dead man's skull.

23 And they gave him to drink wine mingled with myrror: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots for them,

Mat 27,12. luk.23,3. sinh 13,21.

b He would not defend his cause, but preferred him self willingly to be condemned.

c The people always man- time their customs, although this he worth nothing.

d When a father- ge hath: respect to man, be quite toget- eth in face.

Or, Presence,

Or, Ralge: Mat 27,31. luk. 23,25. e It was y en- firmed to make him that was condemned, to ease but cross- fe, but Iesus was not able for weakness. Mat 27,33. luk. 23,33. sinh 13,26. f Which was an harden his death: but he would is a dria ke it,

becanfe he wode was re for the hou- re y his father had
appeamed, that he might render vnto him perfect o- bedience.

Christ crucified.

Chap. XVI. Christ's resurrection. 1003/1224

The fewest decided their day into a par- ter, so that by the third
hou- re is here more & thirde parte of the day, & was from six
a clocke to na- ne, as what it the Mar faith he was cruci- fied
Isa 13,22.

John 2,29.

b Meaning the one of them that were cru- cified

I because this darkness was only over the land of Cha- man,
when the rest of your de was light, the mantle is the greater
Psal 22,2. mat 27,46. b Which was the third par- ter of the day,
& about five of the clocks after none Psal 65,22. I This was 5p
hen mocking- ly.

m Who had charge over an hundred men.

Luk 5,2.

Mat 27,17. Ink 23,30. John 19,38. a A great mix and of great
narrative o This man showed his faith boldly when the dan-
ger femed to be more per- sons.

them, what euerie man shulde haue.

15 And it was the this de houre, when they crucified him.

26 And the title of his cause was writte abo- ne, THE KING
OF THE LEWES.

27 Thei crucified also with him two theues, the one on the
right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which faith, * And he was
counted among the wicked.

29 And they that went by, railed on him, wagging their heads,
& saying, *Hey, thou that destroys the Temple, & buyldest it in
thre dayes,

30 Saue thy self, and come downe from the crosse.

31 Likewise also euen the hie Priests moc- king, said among
the selues with the Scri- bes, He faued other men, him self he
can not faue.

32 Let Christ the King of Israel now come downe from the
crosse, that we may se, and beleue. b They also that were
crucified with him, reuiled him.

33 Now when y sixh houre was come, dar- kenes arose ouer
all the land vntil the ninth houre.

34 And at the ninth houre Iesus cryed with a loude voyce, saying, *Eloi, Eloi, lam- ma-sabachthani which is by interpreta- cion, My God, my God, why hast thou for- saken me?

35 And some of them that stode by, when they heard it, said, Beholde, he calleth Elias.

36 And one ran, and filled a sponge sul of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs se if Elias wil come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the goft.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which sto- de ouer against him, sawe that he thus cry- ing gaue vp the goft, he said, Truely this man was the Sonne of God.

40 There were also women, which behelde a farreof, among whom was Marie Magda- lene, and Marie (the mother of James the lesse, and of Ioses) and Salome.

41 Which also when he was in Galile, followed him and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 And now whe night was come (beca- se it was the day of the preparacion that is before the Sabbath)

43 Ioseph of Arimathea, an honorable Counsellour, which also looked for king- dome of God, came, & went in boldly

vnto Pilate, and asked the bodie of Iesus.

44 And Pilate marueiled, if he were alrea- die dead, and called vnto him the Cen- turion, and asked of him whether he had bene any while dead.

45 And whe he knew the truth of the Cen- turion, he gaue the bodie to Ioseph,

46 Who boght a linnen cloth, and toke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, & rolled a stone vn- to the dore of the sepulchre:

47 And Marie Magdalene, and Marie Ioses mother behelde where he shulde be layd.

CHAP. XVI.

The women come to the grave. 9 Christ being risen a game, appeareth to Magdalene. 14 Also to the ele- uen and reproueth their vinduef 16 He commuteth the preaching of the Gospel & the manifestation of hap- sisme vnto them.

And whe the Sabbath daye was pafte, Luk 24,1. Marie
Magdalene, & Marie the mo- ther of James, & Salome, boght
swete oint- ments that they might come, and embau- me him.

2 Therefore early in the morning, the first day of the weeke,
they came vnto the se- pulchre, when the sunne was yet rising,
10,20 risa.

3 And they said one to another, Who shal roll vs away the
stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled
away (for it was a very great one.)

5 So they went into the sepulchre, and sawe a yong man sitting
at the right side, clothed in a long white robe: and they we- re
afraid.

6 But he said vnto them, Be not afraid: ye see Iesus of
Nazaret, which hath bene crucified: he is risen, he is not here:
behold the place, where they put him.

7 But go your way, and tell his disciples, & Peter, that he wil
go before you into Ga- lile: there shal ye see him, as he said
vnto you.

8 And they went out quickly and fled fro the sepulchre: for
they trembled and were amazed: neither said they any thing to
any man: for they were afraid.

9 And when Iesus was risen againe, in the morow (which was y first day of the weke) he appeared first to Marie Magdalene, out of whome he had cast seuen deuils.

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And whe they heard that he was alue, & had appeared to her, they beleued it not.

12 After that, he appeared vnto two of them in another forme, as thei walked and went into the countrey.

13 And they went and tolde it to the rem- nant, but they beleued them not.

Mat 28,2. John 20,12. a The angel of God in the likenes of a yong man.

b He afpecis- ly maketh me- cion of Peter to coort him, because he had fallen into greater dager then the rest Mat 26,32. chap 24,28.

John 20,16. Ink 5,2.

c They had fone forgeron that y Cn is han or tolde shom of oun to sgn: dion Luk 24,19.

GG. ii.

Belief & baptisme.

S. Luke. Zacharias is domme.

Luk. 24, 25

John 26, 27 d Monroung & playing

Mat 28, 29

e As wel Gen- tile as lewe

John 12, 13

A.D. 16, 18. f This gise was but for a time to cause men the more willingly to receive the Gospel which as yet was not evidently known.

14 Finally, he appeared vnto the eleuen as they fare together, and reproued them of their vnbelief & hardnes of heart, because they beleued not them which had fene him, biting risen vp againe.

15 And he faid vnto them, Go ye into all the worlde, & preache the Gospel to e cue- rie creature.

16 He that fhall beleue & be baptized, fhall- be faued: but he that wil not beleue, fhall- be damned.

17 And thefe tokens fhall followe the that beleue, In my Name
thei fhall caft out de-

uils, and e fhall fpeake with s newe ton- gues,

18 And fhall take away ferpenes, and if they fhall drinke any
deadlie thing, it fhall not hurt them: they fhall lay their hids on
the fuke, and they fhall recouer.

19 So after the Lord had fpoken vnto the, he was receiued into
heauen, & fate at the right hand of God.

20 And they went for the, and preached eue- rie where. And
the Lord wrought with them, & confirmed the worde with s
fignes that followed, Amen.

A.D. 2, 4

& 10, 46.

g With other and diuers, an Luke faith

A.D. 28, 3.

A.D. 18, 2.

Luk. 24, 5.

Eh 2, 4.

h The mira- cles & fignes followe the doferior, as certain
fuales, to that if the fultime he fall is, the mira- cles can be no

better, Demi- fal.

THE HOLY GOSPEL

of Iefus Chrift, according to Luke.

CHAP. I.

1 Of Zacharias, and Elifabet. 11 The Angel furteth him of the natuume of John Baptif, so His increduline is punifed 12 The talks of the Angel, and Marre. 46 Her fing 17 The birth, circumcism, and gra- cot of John. 62 Zacharias gmeth thanks to God, & proph cieth.

Or as muche as many hau take in hand to fet forthe y ftorie of thofe things, whereof we are fully perfuaded,

As they haue deliue- red them vnto vs, which

from the beginning fawe the their felues, and were miniifters of the worde,

It femed good alfo to me (moſte noble Theophilus) affone as I had fearched out perfectly all thigs fro y beginning, to wri- te vnto thee thereof from point to point,

That thou mighreft acknowledge the cer teintie of thofe things, whereof thou haft bene instructed.

IN the time of Herode King of Judea, there was a certeine
Priest named Za- charias, of the courfe of Abia: & his wife was
of the daughters of Aaron, and her name was Elifabet.

Bothe were i uift before God, and walked in all the
commandements and s ordinan- ces of the Lord, without
reprofe.

And thei had no childe, becaufe that Eli- fabet was barren: &
bothe were wel stricke in age.

And it came to paffe, as he executed the Priests office before
God, as his courfe ca- me in order,

According to the custome of the Priests office, his lot was to
burne incense, when he went into the Temple of the Lord.

10 And the whole multitude of the people were without in
prayer, while the incen- fe was burning.

11 Then appeared vnto him an Angel of the Lord standing at
the right fide of the al- var of incense.

12 And when Zacharias fawe him, he was troubled, and feare
fel vponhim.

13 But the Angel faid vnto him, Feare not, Zacharias: for thy
prayer is heard, and thy wife Elifabet fhall beare thee a fonne,
and thou fhalt call his name s John.

14 And thou fhalt haue ioye and gladnes, & many fhall reioyce at his birth.

15 For he fhall be great in the fight of the Lord, & fhall neither drinke wine, nor ftróng drinke: and he fhall be filled with the holie Goft, euen from his mothers wombe.

16 And many of the children of Israel fhall he turne to their Lord God.

17 For he fhall go before him in the fpi- rit & power of Elias, to turne the hearts of the fathers to y children, & the difobediét to the wifome of the luft men, to make readie a people prepared for the Lord.

18 Then, Zacharias faid vnto the Angel, Whereby fhall I knowe this for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and faid vnto him, I am Gabriel that ftand in the pre- fence of God, and am fent to fpeake vnto thee, & to fhewe thee thefe good tidings.

20 And beholde, thou fhalt be donne, and not be able to fpeake, vntil the day that thefe things be done, becaufe thou bele- uedft not my wordes, which fhall be fulfilled in their feafon.

21 Now the people waited for Zacharias, and marvelled that he taried fo long in the Temple.

22 And whe he came out, he colde not fpea- ke vnto them:
then they perceived that he

Exud 30, 7. leu. 26, 17.

k Which fig- nifeth the grace of the Lord.

l The worde fignifeth all minor of drifce which ma- heth me
dron- ken

Mat 4, 3. mat 11, 14.

Mat. 3, 14 m As a King to his royal- ne bathe one to go befoie
him, who figel fieth the King to be at hand.

n Whe Chrift faith he came to fet the fa- ther agaunt y fonne
he, he mameeth the fecrafts & co- meth of y Gof pel through
the malice of men; but here he fpeakeh of the true end &
profpertine of the Gofpel. o Which fig- nifeth, the ftrengh or
fo- ueruncle of God

p We roth not menfure God's prompt by our wro- ke fand

a Morning, the Apofiles with whome he was commer- fae

b Or of the thing: and it may be refer- red other to Chrift or to
the Gofpel, and hereby is mft that they were the mi- nifters of
Chrift, who is called y wor- de: or min- ifters of y wor- de y is
to fay, of the Gofpel: & thus chmen- deth the auto true of his
do

me, feing he tend in of

the Apofiles. c Y fume of Antipater. d Read: Chf: 24, 30.

e By her fathers for by her mo there line the was of y hou- fe
of Daud f This perfe- fion or infice is mdeg by the frues and
outwarde ap- pearance, and not by the cen fe which one- ly
cometh of Gods fre mer- cie through Chrif

g The Greke worde figni- fieth, Inftif- ion, whereby

is none the outwarde obfervation of the ceremonies
commanded by God. h That is, y coming & morning factifice
according to the Law. i The Temple was founded into thee
parent: the fult was y hodie of the Triple called Airtio, where
the people was the fecond called, Sandfi, where the Prieth and
Leuues were: and the third Sanftum Sanftorum, into the which
the his Prieth entered once a yore to factiften.

had

The Angel sent to Marie.

Chap.I.

Maries song.

9 Whiles their course endured to fa- crifice, they might not lie with their a- ms, nor dino- he any licour that might ma he one ornate For the bat- ren a omen ca- rayed not the promes which God made to them that we- re married, to have s'flon but principally they were de- prived of that promes which God made to Abraham, that he wolded an creaile his fede Or gladars be to thee Or, received in is fionni

I Not for her meriter, but o- nely through God's fre mer- cer, who found vs when we were fioners, that whoso- not renoyceth, shulde reioy- ce in the Lord Isa 7,14. mat 1,21 chap 2,21. I Because he is the true Son ne of God, be- gotten from before all be- ginning, and manifested in faith as the de- terminus time.

Dan 7,14. macab 4,7. I She wolded he re'olved of all doures to the end that she might mo- re fairly em- brafe the pro- met of God 2 It fhalbe a feere to peratib of the holie Gott

7 He sent be pure and with- out fion, w- mult take a- way the fion of the worlde a Notwubli- ding that Eli- fabet was ma- ried to one of y tribe of Lo- luy, yet she was Maries cou- fin which was of the flocke of Daud. For the law which forbade marie go out of their owne tribe, was only that y tribes fhol- de not be mixt and confoun- ded, which colde not be

in mtryig with I Leuices: for they had no portfi affigned vom thf a Which was also called, Kirteth-arba or Hebron, Ioh

14,15, & 21,22 b This mounge was east aordinatie and not natural, which was to commend the miracle

had fene a vision in the Temple: for he made signes vnto them, and remained domme.

And it came to passe, when the dayes of his office were fulfilled, that he departed 9 to his owne house.

And after those dayes, his wife Elifabet conceived, and hid herselfe foure moneths, saying,

Thus hath the Lord dealt with me, in the dayes wherein he looked on me, to take from me my rebuke among men.

And in the fixt moneth, the Angel Gabriel was sent from God vnto a citie of Galilee, named Nazareth,

To a virgine affianced to a man whose name was Ioseph, of the house of Dauid, & the virgins name was Marie.

And the Angel went in vnto her, & said, 'Haile thou that art' freely beloved: y Lord is with thee: blessed art thou amongst women.

And when she saw him, she was troubled at his saying, & thought what manner of salutation that should be.

Then y Angel said vnto her, Feare not, Marie: for thou hast founde fauour with God.

For lo, thou fhalt conceiue in thy wom- be, and beare a fonne,
and fhalt call his na- me IEVS.

He fhالبة great, & fhالبة called the Son- ne of the moſte
High, and the Lord God fhال giue vnto him the thront of his
father Dauid.

And he fhال reigne ouer y houſe of Iacob for euer, & of his
kingdome fhالبة nô end. Then faid Marie vnto the Angel,
'How fhال this be, feing, I know no man'

And the Angel answered, and faid vnto her, The holie Goſt fhال
come vpon thee, & the power of the moſt High fhال ouer-
shadowe thee: therefore affoſat y holie thing which fhالبة
borne of thee, fhالبة called the Sonne of God.

And beholde, thy couſin Elifabet, ſhe ha- the alſo conceiued a
fonne in her olde age: and this is her fixt moneth, which was
cal- led barren.

For with God fhال nothing be vnpoſſi- ble.

Then Marie faid, Beholde, the ſeruant of the Lord: be it vnto
me according to thy worde. So the Angel departed from her.

And Marie aroſe in thoſe dayes, and went into the hill country
with hafte to a citie of Iuda,

And entred into the houſe of Zacharias, and ſaluted Elifabet.

And it came to paffe, as Elifaber heard the falutacion of Marie,
the babe fprang

Leuices: for they had no portfi affigned vom thf a Which was
also called, Kirteth-arba or Hebron, Ioh 14,15, & 21,22 b This
moung was east aordinatie and not natural, which was to
commend the miracle

in her bellie, & Elifabet was filled with the holie Goft.

And she cryed with a loude voyce, and faid, Bleffed art thou
among women, be- cause the frute of thy wombe is bleffed.

And whence cometh this to me, that the mother of my Lord
fshulde come to me

For lo, aflone as the voyce of thy falu- tatió fouded in mine
eares, the babe fprág in my bellie for ioye.

And bleffed n she that beleued: for tho- fe things fhalbe
performed, which were tolde her from the Lord.

Then Marie faid, My foule magnifieth the Lord,

And my fpirit reioyceth in God my Sauour.

For he hathe looked on the 'poore degre of his feruane: for
beholde, from hence forthe fhal all ages call me bleffed.

Because, he that is mightie, hathe done for me great things, &
holie n his Name.

And his r metcie n from generacion to generacion on them that feare him.

He hathe shewed ftrength with his ar- me: he hathe fcattered the proude in the h imagination of their hearts.

He hathe put downe the mightie from their feates, and exalted thf of lowe degre.

He hathe filled the hungrie with good things, and fent away the riche emptie.

He hathe vpholden Ifrael his feruant, being mindeful of his metcie

(As he hathe fpoken to our fathers, to wit, to Abraham and his fede) for euer.

And Marie abode with her about thre moneths: after, she returned to her owne houfe.

Now Elifabets time was fulfilled, that she fshulde be deliuered, and she broght forth a fonne.

And her neighbours, & coufins heard tel how the Lord had shewed his great mer- cie vpon her, and they reioyced with her.

And it was fo that on the eight day they came to circumcife the babe, & called him Zacharias, after the Name of his father.

But his mother answered, and said, Not so, but he shall be called
John.

And they said unto her, There is none of thy kindred, y is named
with this Name.

Then they made signes to his father, how he wolde haue him
called.

So he asked for writing tables, & wrote, saying, His name is
John, and they marvelled all.

And his mouth was opened immediately, and his tongue loosed,
and he spake & praised God.

Then feare came on all them that dwelt nere unto them, and all
these wordes were noised abroad throughout all the hill
country of Iudea.

c He sheweth the cause why Marie was blessed.

d By the message of the Angel e The foule, & the spirit fig-
urative the vnderstanding & foolish, which are the two principal
parts of the image

Or, free gift, I This gift that God hath shewed me, shall be
for me of for ever. Isa 11,9.

Psal 33,10. Isa 33,11.

2 According to the promes made to A- braham that he wolde
be his God, and the God of his fede for euer.

I Sam 2,6. Psal 34,11.

Isa 30,36. Q 41,8.

and 14,1. are 31,1.

Gen. 17,19. Q 23,19.

Psal 132,12. 1 The wicked lay fures, for others, wherein they
them fel- ues are taken. Or, fphilite.

I Not only for his hemo- fite in pardo- ning his fame, but also
to shewe that he was niffy po, niffed for his incredulism.

GG.iii.

Zacharias prophecieth.

S. Luke.

Christ's birth.

The mighty power of God and his graces declared that he
should be an excellent person.

Mat. 1, 21. chap. 2, 30.

In declaring him self minded, in his people, & therefore in some from heaven to visit and to deme them

Psal 1, 3, 17. Jer 12, 6.

or 30, 32. in When the promises of God issued to have failed, & the state of Israel to bear perished, then sent he his Christ who by his unmuch strength, as with a strong home overthrew his enemies

Gen 22, 26. fore 31, 6 abr 6, 13. He declared the cause and summons of our reception.

1. Pet 1, 25 o This is the end of our redemption p To whom no his pacific can be acceptable.

q He sheweth that our saluatio obfifeth in the remifio of finnes, which is the principal parte of the Gospel

Zach 3, 9. mai 4, 2. & 6, 12.

r Or brauche of a tre, meaning the defi- fias, who is the time of right- reousfier which shuneth from hemen

That is, of all felicite He maneth parie of ta- and which was leeth numbered where also the groffe & vide people dwell- led

Chap 11. a To much as was fufneth to the Romans. Or, as to wil- ling

b Whereby the people we remove charged and oppressed

He sheweth by what occa- son Iefes was Iome in Beth- lehem.
2, bn 7, 42.

66 And all they that heard them, laid them vp in their hearts,
saying, What maner childe fhall this be! and the hand of the
Lord was with him.

67 The his father Zacharias was filled with the holie Goff, and
prophecied, saying,

68 Bleffed be y Lord God of Israel, because he hath evifited &
redemed his people,

69 *And hathe taifed vp the = horne of fal-vacion vnto vs, in
the houfe of his feruant Daud,

70 *As he fpake by the mouth of his holie Prophetes, which
were fince the woride began, saying,

71 That he wode fend vs deliuerance from our enemies, &
from the hands of all that hate vs,

72 That he wode fnewe a mercie towards our fathers, and
remembre his holie couenant,

71 *And the othe which he fware to our father Abraham:

74 Which was, that he wode granie vnto vs, that we being
deliuered out of the hands of our enemies, fshulde o fetue him
without feare

75 All the dayes of our life, in *holines and righteousness
before him.

76 And thou, habe, fhalt be called the Prophete of the moſte
High: for thou fhalt go before the face of the Lord, to prepare
his wayes,

77 And to giue knowledge of faluatio vnto his people, by the
remifio of their finnes,

78 Through the tender mercie of our God, whereby the day
spring from an hie ha-the vifited vs,

79 To giue light to them that fit in darkenes, and in the fladowe
of dearth, & to gui-de our fete into the way of peace.

80 And the childe grewe and waxed strong in ſpirit, and was in
the wilderness, till the day, ame, that he fſhulde fnewe him ſelf
vnto Iſrael.

CHAP. II.

7 The birth and circumciſion of Chriſt 22 He was recued into
the Tipic 23 Simeon and Anna prophesie of him. 24 It was
found among the deliours. 25 His obedience in father and
mother.

And it came to paffe in thofe dayes, that there came a
comandement fro Auguſtus Cefar, that all the woride fſhulde

be taxed.

(This first taxing was made when Cyrenius was gouvernour of Syria.)

Therefore went all to be taxed euerie ma to his owne citie.

And Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of Daud, which is called Beth-lehem (because he was of the house and lineage of Daud,)

To be taxed with Marie that was giuen

him to wife, which was with childe.

And so it was, that while they were there, the daies were accomplished that she should be deliuered.

7 And she brought forth her first begotten sonne, & wrapped him in swaddling clothes and laid him in a cratche, because there was no room for them in the inn.

8 And there were in the same country shepherds, abiding in the field, and keeping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vp-on them, and the glorie of the Lord shone about them, and they were very afraid.

10 Then the Angel said vnto them, Be not afraid: for behold, I bring you tidings of great joy, that shall come to all the people:

11 That is, that vnto you is borne this way in the citie of
Dauid, a Sauour, which is Christ the Lord.

12 And this fhaibe a figne to you, Ye fhai finde y childe twad
ed, & laid in a cratch.

13 And straight was there was with the Angel a multitude of
hca-ence fouldiers, praying God, and saying,

14 Glorie be to God in the high heanens, and peace in earth, &
towards men good wil.

15 And it came to paffe when the Angels were gone away from
them into heauen, that y shepherds faid one to another, Let vs
go the vnto Beth-lehe n, and fe this thig that is come to paffe,
which the Lord hathe shewed vnto vs.

16 So they came with hafte, & founde bothe Marie and Iofeph,
and the babe laid in the cratch.

17 And whin they had fene it, they published abroue the thing,
which was tolde them of mat childe.

18 And all that heard it, wofred at y things which were tolde
them of the shepherds.

19 But Marie kept all thofe sayings & pondered them in her
heart.

20 And the shepherds returned, glorifying and praising God,
for all that they had heard & fene, as it was fpoken vnto them.

21 And whe the eight daies were accomplished, that they
fshulde circumcife the childe, his name was then called * I B S
V 2, which was named of the Angel, before he was conciued in
the wombe.

22 *And when the dayes of her purificatio after the Law of
Mofes were acfoplihed, they broght him to Ierufalem, to
prefent him to the Lord.

23 (As it is writen in the Law of the Lord, *Euerie man childe*
that firt openeth the wombe, fhaibe called holie to the Lord:)

24 And to giue an oblation, *as it is commanded in the Law of
the Lord, a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a ma in Ierufale,

d Read Mat. 1, 17.

e Whereby appeared his poustice, and their crueltie which
wode not pafe fieche a woman in fueke cafe

f Which was Beti-ehem.

g Because thel fholde not be offended with Christs poore
efface, the Angel preteneth this done, and sheweth in what
force they fshulde finde him h The fre mer cite & good wil of

God, which is the founectine of our peace and felicity, & is chiefly declared to the cleak.

Gen. 17, 20.

Mat. 1, 21. chap 1, 21. seim 7, 22. Lew 12, 3. Or, there.

Exod. 13, 2. nemb 8, 16 Or, that is fift forse Lew 12, 6 Which of- fring was ap- pointed to the which were to poore that they were not able to offer a lambe.

Testimonies of Christ.

Chap. III. Johns preaching. 28

k The Spirit of prophetic.

Or, Mestion. "Gives, in the Spirit."

I Simeon declareth him self to dye willingly since he haine
fene the Meffons which was g- mified m The meane and
fubftance of falugetou. "Or, for the re- velation of

n That is, prated to God for them, and for the profpe- rifte of
Christ's kingfome Isa 8,14. Rom 9,12. 2 Pet 2,8 o To be ½ fell
of ½ reprobare which perfilhe through their own refeat, &
ifaftng vp of the eleft to whome God gunth with p That is, for-
re re fmule peace her he- art, as a fwo- de q This chief- ly
appeareth whē the cru- fa is layd vpf vs, whereby ment hearts
are eryed r She was fe- neyeres ma- ryol. f She was co-
tinually in the Temple Or, graffed.

Deut 16,1.

whofe name was Simeon: this man was in- fte, and feared God,
and waited for the confolation of Ifrael, and the k holie Goft
was vpon him.

26 And a reuelation was giuen him of the holie Goft, that he
fhulde not fe death, be- fore he had fene the Lords' Chrif.

27 And he came by the motion of ½ Spirit in to the Temple, &
when the parets brought in the childe Iefus, to do for him after
the cuftome of the Law,

28 Then he toke him in his armes, and prai- fed God, and laid,

29 Lord, now lettest thou thy seruant de- parte in peace,
according to thy worde.

30 For mine eyes haue sene thy = salua- tion,

31 Which thou haft prepared before the fa- ce of all people:

32 A light to be reueiled to the Gentiles, & the glorie of thy
people Ifrael.

33 And Ioseph and his mother marueiled at those things, which
were spoken tou- ching him.

34 And Simeon bleffed them, and laid vn- to Marie his mother,
Beholde, this childe is appointed for the o fall and rising agai-
ne or manie in Ifrael, & for a signe which shalbe spoken
against,

35 (Yea and a riworde shal pearce through thy soule) that the 9
thoughts of manie he- arts may be opened.

36 And there was a Prophetesse, one Anna the daughter of
Phaniel, of the tribe of Afer, which was of a great age, & had
li- ued with an houf band seuen ye es fro her virginere.

37 And she was widowe about foure score, and foure veres, and
went f not out of the Temple, but serued God with fastings and
piaveis, night and day.

38 She fiē coming at the ſame inſtant vpon them, confeſſed
likewiſe the Lord, & ſpa- ke of him to all that ioked for
redemption in Ieruſalem.

39 And when thei had performed all things according to the
Law of the Lord, they returned into Galile to their owne citie
Nazaret.

40 And the childe grieve, and waxed ſtróg in Spirit, and was
filled with wiſdome, and the grace of God was with him.

41 Now his parets went to Ieruſale eue- rie yere, at the feaſt of
the Paſſeouer.

42 And when he was twelue yere olde, and they were come vp
to Ieruſalem, after the cuſtome of the feaſt,

43 And had ſmiſhed the dayes fioreof, as they returned, the
childe Ieſus remained in Ieruſalem, and Ioſeph knewe not nor
his mother,

44 But they ſuppoſing, that he had bene in the companie, went
a dayes iorney, and

foght him among their kinſſolke, and ac- quaintance.

45 And whē they founde him not, they tur- ned backe to
Ieruſalem, and foght him.

46 And it came to paffe thre dayes after, that they founde him in the Temple, fir- ting in the middes of the doctours, boſhe hearing them, and aſking them queſtions.

47 And all that heard him, were altonied at his vnderſtanding, and anſivers.

48 So when thei ſaw him, they were amaſed, and his mother ſaid vnto him, Sonne, why haſt thou thus dealt with vs beholde, thy father and I haue foght thee with heauie hearts.

49 Then ſaid he vnto them, How is it that ye foght me? knewe ye not that I muſt go about my fathers buſines?

50 But they vnderſtode not the worde that he ſpake to them.

51 Then he wēt downe with them, & came to Nazaret, and was ſubiect to them: & his mother kept all theſe ſauings in her heart.

52 And Ieſus mereaſed in wiſſfolce, & ſta- ture, and in tauour with God and men.

CHAP. III.

3 The preaching, baptiſme, and preſomment of Iohn: 1) He is ſtought to be Chriſt. 2) Chriſt is baptized, 3) His age, and genealogie.

1 Now in the hifteth yere of the reigne of Tiberius Cefar,
Pontius Pilate being gouc- nour of Iudea, and Herode being
tetra- ch of Galile, and his brother Philippe tetrarch of Iturea,
and of the country of Trachonitis, and Lyfani- as the tetrarch of
Abilene,

2 ("When Annas and Caiaphas were the high b Priests) the
worde of God came vnto Iohn, the fonne of Zacharias in the
wildeines.

3 "And he came into all the coaftes about Iordan, preaching the
baptifme of repen- tance for the remifion of finnes,

4 As it is written in the booke of the fay- ings of Efaias the
Prophet, which faith, "The voyce of him that cryeth in the wil-
dernes u, Prepare ye the way of the Lord: make his patin
ftaught.

5 Euerie v valley fhall be filled, and euerie mountaine, and hil
fhall be broght lowe, & croked things fhall be made ftaught, &
the rough wayes fhall be made fmothe.

6 And "all flefh fhall fe the d faluation of God.

7 Then faid he to the people that were co- me out to be
baptized of him, "O gene- rations of vipers, who fiathe
forewarned you to flee from the wrath to come?

8 Bring therthe therefore frutes worthie a mendemēt of life, & beginne not to lay w your felues, We haue Abrahā to our father: for I lay vnto you, ½ God is able of these stones to raife vp children vnto Abraham.

GG.iiii.

Or, Iedered mes

Our donie to God is to be proferted before father and mother u
For his vo- catib was not yet manifly known

a This was ½ sonne of He- rode called the great.

Aff. 4,8. b There colde he by Goda Law but one fkerifcer ac
once, borbe- canfe of the troubles that then reigned, the office
was so mangled by reation of am- bition & his- beria, that bo-
the Caiaphas and Annas his father in law had it deuofed
brewme the.

Mat. 3,2.

Mat. 1,4.

Isa 40,3.

Ioh 1.23.

c All impedi- ments fhallbe taken every, & fhulde hinder ½ way
of God or of falugetio, so that ½ way fhallbe plaine by Chrift to
lead vs vnto God

Or, curre w². d Thus m, the Meffons fhälbe reueiled to ½
worde

Mat 3,7.

Or, vipere br 1/2.

Iohns preaching.

S. Luke. Christ tempted.

The venge. ce of God is at hand.

Now also is the * axe laid vnto the roote of the trees: therefore
euerie tre which bringeth not for the good fruse, shaibe hewen
downe and caft into the fyre.

10 Then the people asked him, faying, What fhäl we do then?

11 And he answered, and said vnto them, * He * that hathe two
coates, let him parte with him that hathe none: and he that ha-
the meat, let him do likewife.

12 Then came there s Publicanes alfo to be baptized, and said
vnto him, Mafter, what fhäl we do?

13 And he said vnto the, Require no more then that which is
appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we do? And he said vnto them, Do violence to no man, neither accuse anie falsely, and be content with your wages.

15 As the people waited, and all men murmured in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and said to them all, * In dede I baptize you with water, but one stronger then I, cometh, whose stices latchet I am not worthy to vnloose: he will baptize you with the holie Ghost, and with fyre.

17 * Whose fanne in his hand, and he will make cleane his floor, and will gather the wheat into his garner, but the chaff will he burne vp with fyre that neuer shall be quenched.

18 Thus then exhorting with manie other things, he preached vnto the people.

19 * But when b Herode the tetrarch was rebuked of him for Herodias his brother Philipps wife, and for all the euils which Herode had done,

20 He added yet thus above all, that he shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, & that Iesus was baptized & did pray, that the heauen was opened:

22 And y holie Gofit came downe in a bode lie fhape like a
doue, vpó him, & there was a voyce fró heauen, faying, Thou
ait my beloued Sonne: in thee I am wel pleafed.

23 And Iefus him felf began to be about thirtie yere of age,
being as men fuppo- fed the fonne of I ofeph, which was the
fon- ne of Eli,

24 The fonne of Matthai, the fonne of Leui, the fonne of
Melchi, the fonne of Ianna, the fonne of Iofeph,

25 The fonne of Mattathias, the fonne of Amos, the fonne of
Naum, the fonne of Efili, the fon- ne of Nagge,

26 The fonne of Maath, the fonne of Matta- thias, the fonne of
Semei, the fonne of Iofeph, the fonne of Iuda,

the fonne of Aam, & are rehared in the feconde Adam:
Marthwe couneth by the legal defcent, and Luke by the
natural: fiually boefhe two fpeaking of the fame per fonce
applie vnto them folters names: Oi, fafich.

27 The fonne of Ioanna, the fonne of Rhefa, the fonne of
Zotobabel, the fonne of Salathi- el, the fonne of Neri,

28 The fonne of Melchi, the fonne of Addi, the fonne of
Cofam, the fonne of Elmodam, the fonne of Er,

29 The fonne of Iofe, the fonne of Eliezer, the fonne of Iorim,
the fonne of Matthai, the fon- ne of Leui,

30 The fonne of Simeon, the fonne of Iuda, the fonne of
Ioseph, the fonne of Ionan, the fon- ne of Eliacim,

31 The fonne of Melea, the fonne of Mainan, the fonne of
Mattatha, the fonne of Nathan, the fonne of Dauid,

32 The fonne of Iesse, the fonne of Obed, the fonne of Booz,
the fonne of Salmon, the fon- ne of Naaffon,

33 The fonne of Aminadab, the fonne of Aram, the fonne of
Efrom, the fonne of Phares, the fonne of Iuda,

34 The fonne of Iacob, the fonne of Ifaac, the fonne of
Abraham, the fonne of Thara, the fonne of Nachor,

35 The fonne of Saruch, the fonne of Ragau, the fonne of
Phalec, the fonne of Eber, the fon- ne of Sala,

36 The fonne of Caina, the fonne of Arphaz- ad, the fonne of
Sem, the fonne of Noe, the fonne of Lamech,

37 The fonne of Mathufala, the fone of Enoch, the fonne of
Iared, the fonne of Maleleel, the fonne of Cainan.

38 The fonne of Enos, the fonne of Seth, the fon- ne of Adam,
the fonne of God.

CHAP. III.

1 Iefus is led into the wildernes to be tempted. 13 He enormeth the deuil. 14 He goeth into Galile, 15 Preacheth as Nac, great, and Capernaum. 22 The Iewes despoſe him. 38 He cometh into Peters houſe, and healeth his mother to law. 41 The deuils acknowledgement Chriſt. 43 He preacheth through the ex- tus.

1 And Iefus ful of the holie Goſt re- tunne from Iordan, and was led by the Spirit into the wildernes,

2 * And was there fourtie dayes tempted of the deuil, and in thoſe dayes * he did eat nothing: but when they were ended, he afterwarde was hungrie.

3 Then the deuil ſaid vnto him, If thou be the Sonne of God, commande this ſtone that it be made bread.

4 But Iefus answered him, ſaying, It is wri- ten, * That man ſhal not ſtue by bread onely, but by euerie b worde of God.

5 Then the deuil toke him vp into an high mountaine, and ſhewed him all the king domes of the worlde, in the twinkeling of an eye.

6 And the deuil ſaid vnto him, All this power wil I c giue thee, and the glorie of thoſe kingdoms: for that is deliuered to me: & to whomeſoue: I wil, I giue it,

7 If thou

m Not that Adam was y fonne of God by generatio, but by
creu- tion, in the e fonie God al- fo calleth him ylif ftuber,
Quot 11, 8 & ver 18 & 19.

Mat 4, 1. mar. 1, 12. a Thus fub was moracious, to confome the
Gofpel, and oght no more of men to be followed the the other
mi- racles that Chrifft did Deu. 1, 3.

Mat. 4, 4. b That is, by the ordinance, and providen- ce of God
* Oerfe, de a ma ment of time c Sutton promi- fteth that, & he
can not giue, thinking tho- reby that he might decrife the more
craft- tely: for he is but prince of y worlde by permidition, &
hathe his pow- er limited.

Iam 3, 11. 1 John 3, 17. f He wilfeth that the riche helpe y pou-
re according to their necer ftue g Whole offi- ce was to re-
ceuse the cri- bute and tow- les.

Mat 3, 11. mar. 1, 4. inh 1, 26. aif. 1, 5. & 2, 4. & 11, 16. & 17,
4. Mat. 3, 12. h The verruc and fonce of bapeffone fan- deth in
Iefus Chrifft, & Iohn was but y mi- nifter thereof. i That is, with
a mightie, and vehemne: Spi- rit: whole pro perce in to co
fame, and pur go our filch as fyre doeth y metals. Mat 14, 3.
mar. 4, 17. h Named An- tipat Mat 3, 13. mar. 1, 9. inh. 1, 26.

1 Luke ascen- deth from the laft fucker to y fort, and Mar-
thewe defcen- deth from the fort to y laft. Marthwe ex- tedeth
not his mherfed fur- ther then to Abrahā, & is for the affur- ce

of y genes for the Iewes Luke: thereth is enco to Add, whereby
the Genetics alfo are affured of

the promct, he canse they came of Adam, & are rehared in the
feconde Adam: Marthwe couneth by the legal descent, and
Luke by the natural: fiually boefhe two fpeaking of the fame
per fonce applie vnto them folters names: Oi, fafich.

Iefus tempted.

Chap. III. Satan knewe Christ. 29

Or fell down before me

Gentle, De be- binde me.

Deut 6.16

Gr 10.20.

d Chrift Shew-

eth y all crea-

tous oghe o-

nely to wor-

ship and ferne

God

e This decile-

reth how hard

it is to refit y

tentations of

Sarantor he

giurth not o-

wer for twife

or thrift put-

ting backe

Pfhl. 91.12.

Deut. 6.16.

f It is not y- rough, twife or thrift to refit Saca for he ne- wer
exaith to temptor if he relent a life, it is to the fd, that he maye
tentive his for as & affaile vs more sharply

Mat. 13.14. mar 6.2. Ioh 4.49.

Ifa 61.2.

g That is en- cord with graces.

h He alludeth to the yere of Jubile, which is mentioned in the
Law, whereby this ...at deliuerä ce was figured

i That appro- ved & cumen- ded wharfou- ter he faid.

k Before thy benefites vpon them, & apper- tries more th- to
thee.

Ioh 4.44. i Their indide- litie flayed Chrift from working miracles.

7 If thou therefore wilt 'worship me, they thalbe all thine.

8 But Iefus answered him, and faid, "Hence from me, Satan: for it is written, * Thou fhalt worship the Lord thy God, and him alone thou fhalt ferue.

9 Then he broght him to Iefufalem, and fet him on a pinnacle of the Temple, and faid vnto him, If thou be the Sonne of God, caft thy felf downe from hence,

10 For it is written, * That he wil giue his Angels charge ouer thee to kepe thee:

11 And with their hands they fhall lift thee vp, left at anie time thou fhuldeft dafhthy fore againft a ftone.

12 And Iefus answered and faid vnto him, It is faid, * Thou fhalt not tépt the Lord thy God.

13 And when the deuil had ended all the tentacion, he departed from him f for a feafon.

14 ¶ And Iefus returned by the power of y fpirit into Galile: and there went a fame of him throughout all the legion rounde about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * And he came to Nazaret where he had bene brought vp, and (as his cuftome was) went into the Synagogue on the Sabbath day, and ftode vp to reade.

17 And there was deliuered vnto him the boke of the Prophet Efaias: and when he had cpened the boke, he founde the place, where it was written,

18 * The Spirit of the Lord w vpon me, be- cause he hathe a anointed me, that I fhul- de preache the Gofpel to the poore: he ha- the fent me, that I fhulde heale the broke hearted, that I fhulde preache deliuerace to the capriues, and recouring of fight to the blinde, that I fhulde fet at liberte the that are bruifed,

19 And that I fhulde preache the b accep- table yere of the Lord.

20 And he clofed the boke, and gaue it a- gaine to the minifter, and fate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to fay vnto them, This daye is this Scripture fulfilled in your eares.

22 And all bare him witnes, & wondered at the gracious wordes, which proceeded out of his mouth, and faid, Is not this Io- fephs fonne?

23 Then he faid vnto them, Ye wil furely faye vnto me this prouerbe, Physicion, & heale thy felf: wharfouer we haue heard done in Capernaum, do it here likewife in thine owne countrey.

24 And he faid, Verely I faye vnto you, * No! Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, manie wid- dows were in Ifrael in the dayes of * Elia- as, when heauen was thut thre yeres and fix moneths, when great famine was thro- ughout all the land,

26 But vnto none of them was Elias fent, faue into Sarepra, a citie of Sidon, vnto a m certeine widdowe.

27 Alfo manie lepers were in Ifrael, in the time of * Elifeus the Prophet: yet none of them was made cleane, fauing Naaman the Syrian.

28 Then all that were in the Synagogue, whê thei heard it, were * filled with wrath,

29 And rofe vp, and thrust him out of the citie, and led him vnto the edge of the hif, whereon their citie was buylt, to caft

him downe headlong.

30 But he paffed * through the middes of them, and went his way,

31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And thei were aftonied at his doctrine: for his worde was with a autoritie.

33 And in the Synagogue there was a man which had a spirit of an vncleane deuil, which cryed with a loude voyce,

34 Saying, Oh, what haue we to do with thee, thou Iefus of Nazaret: art thou co- me to deftroy vs? I knowe who thou art, euen the Holie one of God.

35 And Iefus rebuked him, faying, Holde thy peace, and come out of him. The the deuil throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they fpake among them felues, faying, What thing is this? for with autoritie and power he commandeth the foule fpirits, and they come out?

37 And the fame of him fpred abroad throughout all the places of the countrey rounde about.

38 ¶ * And he rofe vp, and came out of the Synagogue, & entred into Simons houfe. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he ftode ouer her, and rebuked the feuer, and it left her: and immediatly the arofe, and miniftred vnto them.

40 Now whê the funne was downe, all they y had ficke folies of diuers difeafes, broght them vnto him, and he laied his hands on euerie one of them, and healed them.

41 * And deuils alfo came out of manie, crying, and faying, * Thou art the Chrift the Sonne of God: but he rebuked them, & fuffred them not to fay that thei knewe him to be the Chrift.

42 And whê it was day, he departed & went HH.i.

1 King 17.9. iam 1.27.

n He Sheweth by examples y God oft tunes prefereth the frugers to the of the houf- holde

2. King 1.14.

n Becoufe they perceined that the grace of God fhallife he taken fro them & giuen to o- thers

o And escaped mirtlenloufy out of their hands: for his houre was not yet come

Mat. 4.13.

mar 1.21.

Mat. 7.29.

mar 1.22.

p Ful of digai tie & mainitie, w couched the heare of the
endiours and caufed them to beare reue- rence to his wordes

q That is, the miction of the deuil, or y was tormented w a
verie deuil.

Mat. 3.14. mar. 1.29.

Mar. 1.29. ? The deuile are cofrained to confide Chrift to be y
Sonne of God, & yet it doth nothing annile them becoufe it
cometh not of faith.

Fifthers of men.

S.Luke.

Forgiuenes of finnes.

forthe into a desert place, and the people foght him, and came
to him, and kept him that he shulde not departe from them.

43 But he faid vnto them, Surely I must also preache the
kingdome of God to o- ther cities: for thetefore am I fent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish
10 Certaine disciples are called 12 He clenfeth the leper 13 He
healeth the man of the paffe 17 He calleth Matthew the
cuffemer, 20 Easeth with sin- ners, 24 And assufeth his, as
touching fifting.

Mat 4,12. mar 2,16.

1 Then 'it came to paffe, as the people preaffed vpon him to
heare the wor- de of God, that he ftode by the lake of
Gennefact,

2 And fawe two fhippes ftand by the lake fide, but the
fifthermen were gone out of them, and were waffhing their
nettes.

a To the intent that he might not be throug- ed of fpreadle, &
also that he might the ber ter be heard.

3 And 'he entred into one of the fhippes, which was Simons,
and required him that he wolde thruft of a litle from the land:
and he fate downe, and taught the people out of the fhip.

4 ¶ Now when he had left fpreaking, he faid vnto Simon,
Lanche out into the de- pe, and let downe your nettes to make
a draught.

b The worde fignifieth him that is made ruler once a- ne thing
c He fheweth his prompt o- bedience to Christ's com-
mandement.

5 Then Simon answered, & faid vnto him, 6 Mafter, we haue
trauailed all night, and haue taken nothing: neuertheles at thy
'worde I wil let downe the net.

6 And when they had fo done, they inclo- fed a great multitude
of fifhes, fo that their net brake.

7 And they beched to their parteners, which were in y other
fhip, that thei shulde come and helpe them, who came then,
and filled bothe the fhippes, that they did 4 finke.

8 Now when Simon Peter fawe it, he fell downe at Iefus knees,
faying, Lord, go fró me: for I am a finful man.

9 For he 4 was veterly aptonied, and all that were with him, for
the draught of fifhes, which they toke.

10 And fo was alfo Iames; and Iohn the fon- nes of Zebedeus,
which were companions with Simon. Then Iefus faid vnto
Simon, Feare not: from 4 hence forthe thou fhalt catch men.

11 And when they had broght the fhippes to land, they forfoke
all, & followed him.

12 ¶ 9 Now it came to paffe, as he was in a certeine citie,
beholde, there was a man ful of leprofe, and when he fawe

Iesus, he fel on his face, and befoght him, faying, Lord if thou wilt, thou canst make me cleane.

13 So he fretched forth his hand, & rouched him, faying, I wil, be thou cleane. And immediately the leprofe departed from

him.

14 And he commanded him that he shulde tell it no man: but Go, faith he, and shewe thy self to the s Priest, and offer for thy clenfing, as Moses hath commanded, for a witnes vnto them.

15 But fo much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him self aparte in the wilderness, and prayed.

17 ¶ And it came to passe, on a certaine daye, as he was teaching, that the Pharisees & doctours of the Law came by, which were come out of euery towne of Galilee, and Iudea, and Ierusalem, & the power of the Lord was in him to heale them.

18 Then beholde, men brought a man lying in a bed, which was taken with a palfie, and they fought meanes to bring him in, and to lay him before him.

19 And when they colde not finde by what way they might bring him in, becaufe of the preaffe, they went vp on the houfe, & let him downe through the tiling, bed & all, in the mddes before Iefus.

20 And when he fawe their faith, he faid vnto him, Man, thy 6 finnes are forgiuen thee.

21 Then the Scribes and the Pharifes begâ to thinke, faying, Who is this that fpea- keeth blafphemies: who can forgiue finnes, but God onelie?

22 But when Iefus perceiued their thoughts, he answered, and faid vnto them, What thinke ye in your hearts?

23 Whether is eafier to fay, Thy 1 finnes are forgiuen thee, or to fay, Rife and walke?

24 But that ye may knowe that the Sonne of man hathe autoritie to forgiue finnes in earth, (he faid vnto the ficke of the pal- fie) I fay to thee, Arife: take vp thy bed, & go to thine houfe.

25 And immediately he rofe vp before them, and toke vp he bed whereon he laie, and departed to his owne houfe, praifing God.

26 And they were all amafed, and praifed God, and were filled with feare, faying, Douteles we haue fene 'ftrange things to

daye.

27 ¶ 9 And after that, he went forthe and fawe a Publicane
named 'Leui, fitting at the receite of custome, & faid vnto him,
Followe me.

28 And he left all, rofe vp, and followed him.

29 Then Leui made him a great feaft in his owne houfe, where
there was a great companie of Publicanes, & of other, that fate
at table with them.

Leui 14,4. g Hereby he fhewed them that he wolde not
transgreffe the Law, and y that fholde he notecuftble, who feig
y mi- racle wrought, wolde not be- leue Christ.

Mat 9,2. mar 2,5.

b Christ tou- cheth the p in cipal eoufe of all our cuffs.

i Forfamehe as his diumate was fuflicient- ly fhewed by this
miracle, he gaue them hereby to vu- derftend y he had power
to forgiue finnes.

Or, elene are repellance.

Mat. 5,9. Mar. 2,14. Or, Mar. 6,14.

30 But

d Thei were fo laden shut thei elmoffe finke.

e The feeling of Gods pre- fence maketh afroped.

f He appolo- teth him to y office of an A- poffe.

Mat 2,2. mar. 2,40.

*Christ answereth for his. Chap. VI. Who are
blessed. 30*

1 Tim 1,13 k Which some to be righteous and yet eat but
hypocris- ter Mat 9,14. mar 1,14. "Cere, make prayer The
friends and families of Christ; and hereby teas Christ desla-
reth that he will own bond his, before he has he ma- ce them
able to bear."

m Read Mat. 9,17

n He admoni- fireth them not to trust to me- che to their own
feuds or indulgence because they have accusa- ted the sel- son
to one thing, to con- dize another, which is bet- ter.

Mat. 22,1. mar 2,13 a Those feuds which comes and manne
dals as the Psal- mon, and the feuds of Taber makes, had two
Sabbaths: the first day of the feuds, & the left 1 Sam. 21,6.

Eph. 19,33. Ion 2,32. † 24,9 b Having power to dis- pense
with, & qualify the be- pled, of the Sabbath and other
cerumen- ises Mat 12,14. mar. 3,2.

30 But they that were Scribes and Pharises among them,
murmured against his disci- ples, saying, Why eat ye & drink
ye with Publicanes and finners?

31 Then Iesus answered, and said vnto thés, They that are whole, nede not the physi- cion, but they that are sicke.

32 "I came not to call the b righteous, but finners to repentance.

33 ¶ "Then they said vnto him, Why do the disciples of John fast often, and "pray, and the disciples of the Pharises also, but thine eat, and drink?"

34 And he said vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes wil come, euen when the bridegrome shalbe taken away fro them: then shal they fast in those dayes.

36 Againe he spake also vnto thés a parable, No ma putteth a piece of a newe garmet into an olde vestute: for then the newe re- teth it, and the piece taken out of the new, agreeeth not with the olde.

37 "A so no man powreth newe wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out, & the vessels wil perish.

38 But newe wine must be powred into newe vessels: so bothe are prefeued.

39 Also no man that a drinketh olde wine, ftaight way defireth
newe: for he faith, The olde is better.

CHAP. VI.

2 Christ ftandeth in his disciples defence and his evne, as
touching the breache of the Sabbath 13 After watching and
prayer he delteth his Apofties 14 He healeth and reacheth the
people 20 He ftweeth who are blefted 27 To fome our enemies.
37 Not to indignify. 41 And to anode hypocrisie.

1 And it came to paffe on the feconde Sabbath, a for the firft,
that he went through the corne fields, and his disciples plucked
the eares of corne, and did eate, and rubbe them in fhoie hands.

2 And certeine of the Pharises laid vnto them, Why do ye that
which is not law- ful to do on the Sabbath dayes?

3 Then Iesus answered them, & laid, "Ha- ue ye not red this,
that Daud did when he him felf was an hungred, & they which
were with him,

4 How he went into the houfe of God, and toke, and ate the
fhewe bread, & gaue also to them which were with him, which
was not lawful to eate, but for the Prifeftes onely?

5 And he laid vnto them, The Sonne of ma is b Lord also of the
Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue & taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched

him, whether he wolde heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and said to the man which had the withered hand, Arise, & stand vp in the middes. And he arose, and stood vp.

9 Then said Iesus vnto thes, I wil aske you a question, Whether is it lawful on the Sabbath dayes to do good, or to do euill to saue "life, or to destroye it?

10 And he behelde them all in compass, & said vnto the man, Stretch forth thine hand. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madness, & commused one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, ¶ he went into a mountaine to pray, & spent the night in prayer to God.

13 "And when it was day, he called his disciples, and of them he chose twelue, which also he called Apostles.

14 (Simon whome he named also Peter, and Andrewe his brother, James and John, Phi- lippe, and Bartlemewe:

15 Mathewe, and Thomas: James the sonne of Alpheus, and Simon called zeious,

16 Iudas James brother, and Iudas Iscariotes, which also was the traytour.)

17 Then he came downe with them, and stode in a plaine place, with the compa- nise of his disciples, and a great multitu- de of people out of all Iudea, and Ierusa- lem, and from the sea coast of Tyrus & Si- don, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they wese healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lifted vp his eyes vpo his disci- ples, and said, Bleffed be ye poore: for yours is the kingdome of God.

21 "Bleffed are ye that hunger now: for ye shalbe satiffed: bleffed are ye that wepe now: for ye shal laugh.

22 "Bleffed are ye when men hate you, and when they separate you, and reuile you, & put out your name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your
rewarde a great in heauen: for after this maner their fathers did
to the Prophetes.

24 "But wo be to you that are richer: for ye haue receiued your
confolation.

25 "Wo be to you that are ful: for ye fhall hüger. Wo be to you
that now laugh: for ye fhall waile and wepe.

b That put your truth in your riches & forget ¶ life to come
Signifying them that line at ease & after the pleasures of the
felfs.

Or, a preffent.

Mat 10 2. mar 3,18. † 6,7.

chap 9,2.

a According to the fimili- tude of the twelve Patri- aries, of
who- me the Char- cle of God re fproug cambriffedors ur
mefcugers whome he had elected befo- re, but now cmoyanth
the their charge Or, chem pro.

e They that are humble & fubnies the fol nes willingly to obere
God.

Mat 5,2. Ifa 61,13 Ifa 61,3.

Mat 5,3. f He maneth excubman: with which alfo he calleth
punig out their ne- mes & John calleth it ca- fting out of
Synagogue: & Paul, ocline- ring to Satan, & punftionde as it is
moſte terrible when it is miſly ex- curred, fa is at chfortable to
¶ godlie whé they, are caſt out of wicked meſs copance, as the
Prophet declareth, Phil 1,1

g The worde ſignifeth to lo apo for joye, or to ſhewe mer- the
by outwar de geſtere.

Amor 6,1. ccde. 21,8.

HH.ii.

Rafi iudgement.

S.Marke. The captaines faith.

He repro- with ambition & verſe, glorie when as men go about
by all means to get tenour, & worldlike po- ye. Mat 7,44. Mat
7,39. Rather oath re more inu- re than reum go your felons.
Cor 6,7.

m Be not fo careful for the lofe of thy goods, y thou ſhulded
be dif couraged to ferue God Mat 7,43. tob 4,16. Mat 7,47. n
They are commonly eelled ſinners, there of a wic hed life, and
without all feare of God Mat 7,42. dim.1,8.

Not only not hopfe for profe, but to life the thre- ke &
principle foralouche as Christibundeth him self to re- pay the
who- le with a mo- he liberal in- terek. Mat.1,42. Mat.7,1.
Mat.7,2. mat.4,24.

Mat.17,14.

Mat.19,24 John 13,16. 67 13,20.

Mat.7,3. p He repro- with the hypo- crife of farine as wacke at
their own horrible fan- res, & yet are to curious to spit out
float fame in their brother.

Mat.7,17.

Mat.10,13.

Wo be to you whe all men speake wel of you: for fo did their
fathers to the false prophetes.

But I say vnto you which heare, Loue your enemies: do wel to
the whare you. Bleffe them that curfe you, and pray for them
which hurt you.

And vnto him that! fmiteth thee on the one cheke, offer alfo
the other: & him that taketh away thy cloke, forbid not to take
thy coate alfo.

30 Giue to euerie man that afketh of thee: and of him that
taketh away thy goods, m a- fke them not againe.

And as ye wode that men shulde do to you, fo do ye to them likewise.

For if ye loue them which loue you, what thanke fhal ye haue for euen the finners loue thofe that loue them.

And if ye do good for them which do good for you, what thike fhal ye haue for euen the finners do the fame.

And if ye lend to them of whome ye hope to receiue, what thike fhal ye haue for euen the finners lend to finners, to receiue the like.

Wherefore loue ye your enemies, and do good, and lend, o loking for nothing againe, and your rewarde fhalbe great, and ye fhalbe the children of the mofte High: for he is kinde vnto the vnkunde, & to the euil.

Be ye therefore merciful, as your Father alfo is merciful.

Judge not, and ye fhal not be iudged: condemne not, and ye fhal not be condemned: forgiue, and ye fhalbe forgiuen.

Giue, and it fhalbe giuen vnto you: a good measure, preffed downe, fhaké together and running ouer fhal men giue into your bofome: for with what measure ye metre, with the fame fhal men mette to you againe.

And he fpake a parable vnto them, Can the blinde lead the blinde? fhal they not bothe fall into the ditch?

The disciple is not about his master: but whosoever will be a perfect disciple, shall be as his master.

And why seekest thou a mote in thy brother's eye, and considerest not the beam, that is in thine own eye?

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seekest not the beam that is in thine own eye? Hypocrite, cast out the beam out of thine own eye first, & then shalt thou see perfectly, to pull out the mote that is in thy brother's eye.

For it is not a good tree that bringeth forth the evil fruit: neither an evil tree, that bringeth forth the good fruit.

For every tree is known by his own

fruit: for neither of thorns gather we figs - Mat 7, 16. yes, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth the good, and an evil man out of the evil treasure of his heart bringeth forth the evil: for of the abundance of the heart his mouth speaketh.

46 But why call ye me? Master, Master, and do not the things that I speak?

47 Whosoever cometh to me, and heareth my words, & doeth the same, I will give you to whom he is like.

48 He is like a man which buylt an houfe, and digged depe, and laid the fundacion on a rocke: and when the waters arofe, the flood bet vpon that houfe, and colde not fhake it: for it was grounded vpo a rocke.

49 But he that heareth and doeth not, is like a man that buylt an houfe vpon y earth without fundacio, againft which the flood did bear, and it fel by and by: and the fall of that houfe was great.

CHAP. VII.

He healeth the captaines feruant. 11 He raifeth up the widewes fume from death to life. 19 He anfwe- veth the difciples whome Iohm Bapijfe fent vnto him. 20 He commendeth Iohm. 31 And reproueh the Iewes for their vnfaithfulnes 36 He raizeth with the Pharife 37 The woman waifheth his fete with her toares, and he forgueth her fumes.

W He he had ended all his fayings in the audience of the people, he entred into Capernaum.

And a certeine Centurions feruant was ficke and ready to dye, which was dere vnto him.

And when he heard of Iefus, he fent vnto him y Elders of the Iewes, befeching him that he wode come and heale his feruant.

So they came to Iesus, and befoght him instantly, faying that he was worthie that he fhulde do this for him.

For he loueth, fand they, our nacion, and he hathe buylt vs a Synagogue.

Then Iesus went with them: but when he was now not farce from the houle, the Centurion fent friends to him, faying vnto him, Lord, trouble not thy felf: for I am not worthie that thou fhuldeft enter vnder my roofe.

Wherefore I fought not my felf worthie to come vnto thee: but fay the worde, & my feruant fhall be whole.

For I likewise am a man fet vnder autor- tie, and haue vnder me fouldiers, and I fay vnto one, Go, and he goeth, & to another, Come, and he cometh, and to my feruant, Do this, and he doethit.

When Iesus heard thefe things, he mar- ueiled at him, & turned him, & fard to the people, that followed him, I fay vnto you, I haue not found fo great faith, no not in I frael.

And when they that were fent, turned

bacc

Mat 7,16.

The name and title are nothing wor- the to prune y a man is
foue of God, except in effect he thewe the fa- me

Mat 7,26. rom.2,13. sim.1,21.

He speaketh not only to the false pro- phetes, but to all false
pa- fware, hire- tings and hy- poentes.

It might be, that this cap- tame did lie with his gar- rifon in Ca-
pernaum.

In buylding them a Teple for their af- fumbles, he thewed his
male towa- des the true farnice of God. The friends speake to
Ie- fes in the cap- tames name Or, commis- de by a worde only
that it fo be.

He commendeth this be- then captaine because he af- foeth
him self vpon Christie worde alone.

Johns disciples.

Chap. VII. Who iustifie wifdome. 31

f Which was a town of Ga life in the re- be of Iffacher nor
farce from Tiberias.

9. where.

g Christ cal- lecte touse things that a- re not, as if they were, &
guards life to them that be dead.

h That is, to enablisth, and before them

I To wit, the Messias, and redemer.

k He decla- reth by the various, and power y were in him that
he was y Christ.

l Such as fo- le their own miserie, and wreached us Or, the
Gospel is preached in the purse m That shall perfeuers and not
shrinks backer for sure thing that ca comevato the a Read Mat.
11,7.

Math 3.2.

Or, deget.

backe to the house, they founde the feu at that was ficke,
whole.

11 And it came to paffe the day after, that he went into a citie
called f Nam, and ma nie of his disciples went with him, and a
great multitude.

12 Now when he came nere to the gate of the citie, beholde,
there was a dead man ca ryed out, who was the onelie begotten
fon- ne of his mother, which was a widowe, & muche people
of the citie was with her.

13 And when the Lord faw her, he had compaftion on her, and
faid vnto her, Wepe not.

14 And he went and touched the 'coffin (and they that bane
him, ftode ftill) and he faid, y Yong man, I fay vnto thee, Arife.

15 And he that was dead, fate vp, & beg a to fpeake, & he
deliuered him to his mother.

16 The there came a feare on them all, and they glorified God,
faying, A great Pro- phet is raifed vp among vs, and God ha-
the h vifited his people.

17 And this rumour of him went forthe throughout all Iudea,
and throughout all the region rounde about.

18 ¶ And the disciples of John fhewed him of all thefe things.

19 So John called vnto him two certeine men of his disciples, and fent them to Ie- fus, faying, Art thou the that fhulde come, or fhall we waite for another?

20 And when the me were come vnto him, they faid, John Bapftift hath fent vs vnto thee, faying, Art thou he that fhulde come, or fhall we wait for another?

21 And at that time, he cured manie of their fickenes, and plagues, and of euil fpi- rits, and vnto manie blinde men he gaue fight.

22 And Iefus answered, and faid vnto the, Go your wayes and fhewe John, h what things ye haue fene and heard: y the blinde fe, the halte go, the lepers are clenfed, the deafe heare, the dead rife againe, & the 1st poore receiue the Gofpel.

23 And bleffed is he, that fhall not be moffended in me.

24 And when the meffengers of John were departed, he began to fpeake vnto the people of John, What wewye out into the wildernes to fe? A 2nd rede fhaken with the winde?

25 But what went ye out to fe? A man clothed in foft raiment? beholde, they which are gorgeoufly appareled, and liue delicately, are in Kings couites.

26 But what wewye fortheto fe? A Prophet? yea, I fay to you, & greater the a Prophet.

27 This is be of whome it is wrtte, "Behol- de, I fend my'
meffenger before thy face, which fhall prepare thy way before
thee.

28 For I fay vnto you, there is no greater

Prophet then John, among them that are 'begotten of women:
neuertheles, he that is the leaft in y kingdome of God is greater
then he.

29 Then all the people that heard, and the Publicanes o
iustified God, being bapti- zed with the baptifme of John.

30 But the Pharifes & the expouiders of the Law defpised the
counfel of God tagainft them felues, & were not baptized of
him.

31 *And the Lord faid, Whereunto fhall I liken the men of this
grmeracion? & what thing are they like vnto?

32 They are like vnto childre fitting in the market place, and
crying one to another, and faying, We haue piped vnto you, &
ye haue not danced: w: haue mourned to you, and ye haue not
wept.

33 For John Bapftift came, nether eating bread, nor drinking
wine: and ye fay, He hathe the deuil.

34 The Sonne of man is come, and 'eateth and drinketh: and ye
fay, Beholde, a man which is a glotten, and a drinker of wine,

a friend of Publicanes and finners.

35 But wifdome is iustified of all her chil- dren.

36 ¶ And one of the Pharifes defired him that he wolde eat with him: and he went into the Pharifes houfe, and fate downe at table.

37 And beholde, a woma in the citie, which was a finner, when she knewe that Iefus fa- te at table in y Pharifes houfe, she broght a boxe of ointement.

38 *And she ftode at his fete behinde him weping, and began to waft his fete with teares, and did wipe them with the heeres of her head, & kifed his fete, & anounted them with the ointment.

39 Now when the Pharife which bade him, fawe it, he fpake within him felf, faying, If this man were a Prophet, he wolde furely hue known who, and what maner of wo- man this is which toucheth him: for she is a finner.

40 And Iefus anfwered, and faid vnto him, Simon, I haue fomewhat to fay vnto thee. And he faid, Mafter, fay on.

41 There was a certeine lender which had two detters: the one oght fiue hundreth pence, and the other fiftie.

42 Whe they had nothing to pay, he for- gau them bothe. Which of the therefore, tell me, will loue him moſte?

43 Simon answered, & said, I suppose that he, to whome he forgave moste. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simé, Seeft thou this woma? I entred into thine house, and thou ganest me no water to my fete: but she hath wafted my fete with teares, and wiped them with the

HH. iii.

o They prei- fed him a mit, faithful, good and merciful, fo that y frate of their bap- tisme appea- red in them.

Mat. 11.26. p This worde comprehend deft the who- le doctrine y John taught

q Meaning to their own co formation or as some read, with the folues because they drift not upon ly speake a- gainst John doctrine: for they feared the people,

Math 21.46. o The fongs of little childre are fuficient to condemn the Pharifes and fuche like f lloeth ac- cording to the faction of o- ther men.

e He fheweth that the wre- had, alchoght they nurse fro God, fhall nothing hinder the elect to continue in the faith of the Gofpel

Mar. 25.40. John 20.26.

Who louch muche.

S. Luke. Christ's mother & brethren.

heeres of her head.

45 Thou gauest me no kife: but the since the time I came in,
hathe not ceased to kife my fete. 46 Mine head with oyle thou
diddest not anoint: but the hathe anointed my feete with
ointment. 47 Wherefore I faye vnto thee, manie finnes are
forgiuen her: for the loued muche. To whome a litle is
forgiuen, he doeth loue a litle. 48 And he faid vnto her, Thy
finnes are forgiuen thee. 49 And they that fate at table with
him, began to faye within them felues, Who is this that euen
forgiueh finnes? 50 And he faid to the woma, Thy faith ha the
faued thee: go in peace.

CHAP. VIII.

1 Christ with her Apolliege from twne to twne and preache 2
The women minister vnto them of their good 3 He foweth the
parable of the fide 4 He felleth who is his mother and his
brother 5 He felleth the raging of the lake. 6 He deluereth the
pissified 7 The deuils enter into the heard of fume 8 He healeth
the fike woman and lares daughter. 9 And it came to paffe after
wat de, that he him self went through euerte citie and towne,
preaching, and publ lishing the kingdome of God, & the

twelve were with him. 10 And certeine women, which were
healed of euil fpirits, and infirmities, as 11 Marie which was
called Magdalene, out of whome went feuen deuils, 12 And
Ioanna the wife of Chuza Herodes ftewarde, & Sufanna, &
manie other which a minifted vnto him of their fubftance. 13
Now whe mucche people were gathered together, and were
come to him out of all cities, he fpake by a parable, 14 A fower
went out to fowe his feed, and as he fowed, fome fel by the
way fide, and it was troden vnder fete, and the foules of
heauen deuoured it vp. 15 And fome fel on the ftones, and
when it was fprong vp, it withered away, becaufe it lacked
moiffnes. 16 And fome fel among thornes, and f thornes
fprang vp with it, and choked it. 17 And fome fel on good
grofide, and fprig vp, and bare frute, an hundredth folde. And
as he faid thefe things, he cryed, He that hathe eares to heare,
let him heare. 18 The his difciples afked him, demading, what
parable that was? 19 And he faid, Vnto you it is giuen to know
the fecrets of the kingdome of God, but to other in 6 parables,
that when they fe, they fhulde not fe, and when they heare,
they fhulde not vnderftand. 20 The parable is this, The fede is
the worde of God. 21 And thei that are befide the way, are thei

that heare: afterwards commeth the deuil, and taketh away the
worde out of their hearts, left they fhulde beleue, & be faued?

22 But they that are on the ftones, are they which when they
haue heard, receive the worde with toye: but they haue no

rootes, which for a while a beleue, but in the time of tentation go away.

23 And that which fel among thornes, are they which haue heard, and after their departure are choked with cares and with riches, and voluptuous fiuing, and bring forthe no frute.

24 But that which fel in good ground, are they which with an honest & good heart heare the worde, and kepe it, & bring forthe frute with patience.

25 No man when he lighteth a candel, coiereth it vnder a veffel, nether putteth it vnder the table, but fetteth it on a candelfticke, that they that entre in, may fe the light.

26 For nothing is fecret, that fhall not be euidét: nether any thing hid, that fhall not be knowen, and come to light.

27 Take hede therefore how ye heare: for whofoeuer hathe, to him fhall be giuen: and whofoeuer hathe not, fro him fhall be taken euen that, which is it femeth that he hathe.

28 Then came to him his mother & his brethren, and colde not come nere to him for the pfeaffe.

29 And it was colde him by certeine which faid, Thy mother and thy brethren fiand without, and wolde fe thee.

30 But he answered, & faid vnto them, My mother, and my brethre are thefe which heare the worde of God, and do it.

31 And it came to paffe on a certeine day, that he went into a ship with his difciples, and he faid vnto them, Let vs go ouer vnto the other fide of the lake. And they lanchd forth.

32 And as they failed, he fel a flepe, & there came downe a ftorme of winde on the lake, and they were filled with water, and were in ieopardie.

33 Then they went to him, and awoke him, faying, Mafter, mafter, we perish. And he arofe, and rebuked the winde, & the waues of water: & they ceafed, and it was calme.

34 Then he faid vnto them, Where is your faith: and they feared, & wondered among them felues, faying, Who is this that commandeth bothe the winder and water, and they obey him!

35 So they failed vnto the region of the Gadarenes, which is ouer againft Galile.

36 And as he wet out to land, there met him a certeine man out of the citie, which had a deuil long time, and he ware no clothes, nether abode in houfe, but in the graues.

37 And when he fawe Iefus, he cryed out, & fel

38 That it, acknowledge & confere to the worde and, also reunece it 39 When they return home to their aflatres.

Chap 12,33. mat 1,15.

mar. 4,22. Christ werneth but to do good with their light if they
haue re-cerode, and to fet it forthe before all mfe feere.

Ch. 3rd Chap. 12 2. mat 10,26. mar 4,22.

Mat 23,12. Gr 25,29.

mar 4,15. chap 19,20. Mat 12,46.

mar 3,32 gloube to him self, and to others

Or, inoffeity h the fpiritual hone is to be preferred to the carnal
& natural for afunche as thereby of many we are made one,
con felling tegn, ther one God, one faith, & one hapelfine,
lounge God abone all thing, & our neighbour as our felues.

Mat 8,29. mar 4,16. The worde fignifteth a depe or founde
fley.

Mat 8,5. mar 2,4.

fel

a This great loue is a fl-gue that she felt her self muche bounde
vnto Christ, who had for-guen her fo manie finnes.

2 The peace of conscience cometh only of faith.

Mar. 16,3.

a Whereby they acknow lodged the be-nefte & they had
recamed of him, & al o fnewed their perfourcence, which

proved their knowledge to be of God Or, in thn. Mar. 13,3.
mar. 4,1.

b That it, to vnderftend, & beleue thefij things. c Which wor de
is here to-hen for an ob-frute or derhe faying. Iph. 6,9. math.
13,14. mar. 4,12. ich. 12,40. all. 25,26. tem 11,8. Mar. 13,18.
mar. 4,15.

The Gadarenes fwine.

Chap. IX. Faith faueth. 32

A Satan is tor-mented where Christ is pre-sent *in, many a day again*

1 The worde signifieth to be inforced with violence, as an horfe when he is spurred in a Legion, as writeth Ve-gerant, contri-ned doon fore-men, & 7th hor-fentibus here at it taken for an uncertain and infinite ob-ber 2 That is, fo to depart that they colde do no harms: and that worde chap 16, 25, is called he, where the de-uils are chan-ned in the ob-ferance of der Renes, 2 Pet 2, 4.

6 Christ kne-me that he thulde better fome him being abfent then with him 7 This was his owne eme called Geda-ris, which was in the coun-trey of Dece-polis, & there-fore Luke dif-fecteth not from Merke who writeth he preached in preapolis. Mat 9, 18. mar 5, 22. 9 Of the Con-gregation of the Jews.

fel downe before him, & with a loude voy-ce faid, What haue I to do with thee, Ie-fus the Sonne of God, the moft high I be-feche thee h-torment me not.

10 For he commanded the foule fpirit to come out of the ma:
(for oft times he had caught him: therefore he was bound with
chaines, and kept in fetters: but he brake the bandes, and was l
caryed of the deuil into wildetneffes.)

11 Then Iefus allied him, faying, What is thy name? And he
faid, m Legion, becaufe many deuils were entred into him.

12 And they befoght him, that he wolde not commande them
to go out into the n diepe.

13 And there was there by, an herd of many fwine, feding on
an hil, and the deuil be- foght him, that he wolde fuffre the to
en- tre into them. So he fuffred them.

14 Then went the deuils out of the man, and entred into the
fwine: and the herd was caryed with violence from a ftepe
downe place into the lake, and was choked.

15 When the herdmen fawe what was do- ne, they fled: and
when they were depar- ted, they tolde it in the citie and in the
countrey.

16 Then they came out to fe what was done, and came to Iefus,
& founde the man, out of whome the deuils were departed,
fcting at the fete of Iefus, clothed, & in his tight minde: and
they were afraid.

17 They also which saw it, tolde them by what meanes he that was possessed with the deuill, was healed.

18 Then the whole multitude of the countrey about the Gadarenes, befoght him, y he wolde departe fro them: for they were taken with a great feare: and he went into the ship, and returned.

19 Then the man, out of whome the deuils were departed, befoght him that he might be with him: but Iesus fent him away, saying,

20 *Returne into thine owne house, and shewe what great things God hath done to thee. So he went his way, and preached through out all y^e citie, what great things Iesus had done vnto him.

21 And it came to passe when Iesus was come againe, that y^e people receiued him: for they all waited for him.

22 And beholde, there came a man named Iairus, and he was the ruler of the Synagogue, who fel downe at Iesus fete, and befoght him that he wolde come into his house.

23 For he had but a daughter onely, about twelve yeres of age, & the laye a dying (& as he went, the people thronged him.

24 And a woman hauing an yffue of blood, twelve yeres long, which had spent all her

substance vpon physicians, and coulde not be healed of any:

25 When he came behinde him, he touched the t hem of his garment, and immediatly her yssue of blood stanchd.

26 Then Iesus said, Who is it that hath touched me? When euery man denyed, Peter said & they that were with him, Master, the multitude thrust thee, & tread on thee, and sayest y, Who hath touched me?

27 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

28 When the woman sawe that he was not hid, he came trembling, & fel downe before him, & tolde him before all y people, for what cause he had touched him, and how he was healed immediatly.

29 And he said vnto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.)

30 While he yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: discontinue thou not the Master.

31 When Iesus heard it, he answered t him, saying, Feare not: beleue onely, & she shall be made whole.

32 And when he went into the house, he found no man to go in with him, save Peter, and James, and John, and the father &

mo- ther of the maide.

33 And all wept, and forowd for her: but he faid, Wepe not:
for fhe is not t dead, but flepeth.

34 And they laught him to fkorne, knowing that fhe was dead.

35 So he x thruft them all out, and toke her by the hand, and
cryed, faying, Maid, arife.

36 And her fpirit came againe, and fhe ro- fe ftraight way: and
he commanded to gi- ue her meat.

37 Then her parents were aftonied: but he commanded them
that they fhulde tell no man what was done.

CHAP. IX.

1 He fendeth out the twelue Apollies to preache 7 He- rode
heareth tel of him. 12 He fendeth fion thoufand men with fion
thaues, & two fifhes 13 Dinerfe opmiis of Christ. 14 He
triffigureth him filf vpon the mount. 15 He deliuereth the
poffeffed. 16 And toacheth his difciples to be livilie. 17 They
defire vengeance, but he reproueth them.

18 Then c called he the twelue difciples together, and gaue
them power and autotitie ouer all deuils, and to heale dif-
eafes.

19 And he fent them to preache the king- dome of God, and to cure the ficke.

20 And he faid to them, t Take nothing to your ioutney, nether tftaues, nor fcrip, nether bread, nor filuer, nether haue two coates.

HH. iii.

f Being afa- red of the ver tue and power of Iefus Christ and not arrt- boring any ver tue to the ger- ment.

f Christ doeth not fpute vnto vt the weak- nes of our fac- che, but doeth accept it, as thogh Icyere perfect.

t Meaning the ruler of the Sy nagogue

u Although fhe was verely dead yet to Christ it was more exile to restore her to life, then it is for one man to wake another out of his fle- pe 2 He meaneth chofe which he founde in the houfe.

Mat 10, 1. mar 5, 13. & 6, 7.

Mat 10, 7. mar 4, 8 a To the end they might do their charge with greater diligence: whf tiny had no- thing to let them *Or, sedde.

The fiue loaves.

S. Luke. The transfiguracion.

6 He willich them not to to ry long, but to preache frû towne to
tow- ne

Chap 10.11. all.13.17. e Which was a figno of dece faction,
and of the vengeance which was pre pared for fuch
contemners of Gods benefi- tes which are voworthie one
fhuilde re- ction any thig at their hâde. Mat 14.1. mar 4.14.

Mar 4.10.

Mat 14.13. mar 4.12.

Mat 14.15. mar 4.15. folm 6.1.

8 Christ forfs heth not them that follow him, but for- deeth
them fuf- ficient relief.

a toho fayeth, he gane than- hen, Ioh 6.11.

Mat 20.12. mar 4.17.

I But he ho- we beft his comment ti- me which was appetified
for him to be ma- nished in. Mat 17.18. mar 4.18.

4 And whatfoeuer houfe ye entre into, the- re abide, and thence
departe.

And whofoeuer wil not receiue you, whê ye go out of that
citie, thake of the very duft from your fete for a teftimonie a-

gainft them.

6 And they went out, and went through e- uerie towne preaching the Gofpel, and healing euerie where.

¶*Now Herode the tetrarch heard of all that was done by him: and he doubted, because that it was faid of fome, that John was rifen againe from the dead:

8 And of fome, that Elias had appeared: & of fome, that one of the olde Prophetes was rifen againe.

9 Then Herode faid, John haue I behea- ded: who then is this of whome I heare fuche things and he defired to fe him.

10 ¶*And whê the Apoftles returned, they tolde him what great things they had do- ne. Then he toke them, & went afide into a folitarie place, here to the citie called Bethfaida.

11 But when the people knewe it, they fol- lowed him; and he receiued them, & fpa- ke vnto them of the kingdome of God, & healed them that had nede to be healed.

12 *And whê the day began to weare away, the twelue came, and faid vnto him, Send the people away, that they may go into the townes and villages rounde about, & lodge, and get meat: for we are here in a defert place.

13 But he faid vnto them, 4 Giue ye them to eat. And they faid, We haue no mo but fiue loaues & two fifhes, except we fhulde

go and bye meat for all this people.

14 For they were about fiue thoufand men. Then he faid to his disciples, Caufe them to fit downe by fifties in a companie.

15 And they did fo, and caufed all to fit downe.

16 Then he toke the fiue loaues, and the two fifhes, and looked vp to heauen, and blef- fed them, and brake, and gaue to the difci- ples, to fet before the people.

17 So they did all eat, and were fatiffied: & there was také vp of that remained to the, twelue baskets ful of broken meat.

18 ¶*And it came to paffe as he was alone praying, his disciples were with him, and he afked the, faying, Whome fay the peo- ple that I am?

19 They answered, and faid, John Baprift: and others fay, Elias: & fome fay, that one of the olde Prophetes is rifen againe.

20 And he faid vnto them, But whome fay ye that I am? Peter answered, & faid, The Chrif of God.

21 And he warned, and commanded them, that they fhulde tell that to no man,

22 Saying, The Sonne of man muft fuffre

many things, and be reproued of the Elders, & of the hie Priests and Scribes, and be flaine, and the thirde day rife againe.

23 ¶*And he faid to them all, If any man wil come after me, let him denye him felf, and take vp his croffe t daily, and followe me.

24 For whofoeuer wil faue his life, fhal lofe it: and whofoeuer fhal lofe his life for my fake, the fame fhal faue it.

25 For whatauafrageth it a man, if he winne the whole worlde, and deftioye him felf, or lofe him felf?

26 *For whofoeuer fhalbe afhamed of me, and of my wordes, of him fhal the Sonne of man be afhamed, when he fhal come in his glorie, and in the glorie of the Father, and of the holie Angels.

27 *And I tell you of a furetie, there be fo- me ftanding here, which fhal not tafte of death, til they haue fene the kingdome of God.

28 *And it came to paffe about an eight dayes after thofe wordes, that he toke Pe- ter, & John, and James, and went vp into a mountaine to pray.

29 And as he prayed, the facion of his coun- tenance was changed, & his garment was white and glifted.

30 And beholde, two men talked with him, which were Mofes and Elias,

31 Which appeared in glorie, and tolde of his departing, which he fhulde accöplift at Ierufalem.

32 But Peter and they that were with him, were heauie with flepe, and when they awooke, they fawe his glorie, and the two men ftanding with him.

33 And it came to paffe, as they departed from him, Peter faid vnto Iefus, Mafter, it is good for vs to be here: let vs therefore make thre tabernacles, one for thee, and one for Mofes, and one for Elias, and wift not what he faid.

34 While he thus fpake, there came a clou- de & ouerfhadowed them, & they feared when thefe were entring into the cloude.

35 *And there came a voyce out of the cloude, faying, This is my beloued Sone, heare him.

36 And when the voyce was paft, Iefus was founde alone: and they kept it clofe, and folde no man in thofe dayes any of thofe things which they had fene.

37 ¶And it came to paffe on the next day, as they came downe from the mountaine, muche people met him.

38 *And beholde, a man of the companie cryed out, faying,
Mafter, I befeche thee, beholde my fonne: for he is all that I
haue.

39 And lo, a fpirit taketh him, & fuddenly he cryeth, and he
teareth him, that he fo- meth, and with muche pame deparreth
from

Chap 14.27. mat 10.18. & 16.24. mar 8.33.

¶ For as one day followeeth another, fo doeth not crof fe
followe in the necke of anaches

Chap 12.9. & 17.33 mat 10.33. mar 8.38. 2.1cm.2.12.

Mat 15.28. mar 9.1.

h Ethnified and enlarged by the prea- ching of the Gofpel Mat
17.1. mar 9.2.

i That is, what yffiche fhulde haue and how he fhulde dye.

k For other- wayes they had not bene able to com- prehend his
great mairftie. Mat 3.17. mar 4.11.

l Thel conce- led it til Christ: refer- toftion, as Mar he writeth.
from

The least is greatest,

Chap. X. The haruest is great. 33

in Vnder the colour that his disciples colde not hea-le the fiche
min, he repro- ueth them, & wolde haue di musihed his
ancotine.

"Gribe, put the fr woder ture your earer.

u They were fo billed with this opinion. Chrift fualde haue a
tempu-val kingdome, they wolde not underfand when he
fpaike of his death Mat 18,1. mat 9,33.

Mat 9,36.

o Fortfunche as he locteth vs uot, & God is glorified by his
occaion. Of his death whereby he was exaled.

9 Or face, or apparel: for they know he was a lewe, & as
coaching. Samaritans opinion of the Temple, read John, &
catallo that hated the leaves, because they differed from them
in religion. 2 King 1,10. Mat 8,19 rife reproach their raibe &
carnal affiatis, which were not led with Elias spirit.

from him, when he hathe bruised him.

40 Now I haue befoght thy disciples to cast him out, but they
colde not.

41 Then Iefus answered, and said, "O ge-neiacion faithles, and
croked, how long now fnal I be with you, & suffer you: brig
thy fonne hither.

42 And whiles he was yet comming, the deuil rent him, and tare him: and Iefus re-buked the vncleane spirit, and healed the childe, and deliuered him to his father.

43 ¶ And the: were all amazed at the mightie power of God: & while thei all won-dred at all things, which Iefus did, he said vnto his disciples,

44 " Marke thefe wordes diligently: for it fnal come to paffe, that the Sonne of man fnalbe deliuered into the hands of men.

45 But they "vnderftode not that wor-de: for it was hid from them, fo that they colde not perceiue it: and they feared to afke him of that worde.

46 ¶ "Then there arofe a difputacion a-mong them, which of them fualde be the greateft.

47 When Iefus fawe the thoghts of their hearts, he toke a litle childe, and fet him by him,

48 And faid vnto them, Whofoeuer recei-ueth this litle childe in my Name, recei-ueth me: and whofoeuer fnal receiue me, receiueeth him that fent me: for he that is leaft among you all, he fnalbe great.

49 ¶ "And Iohn answered, & faid, Mafter, we fawe one cafting out deuils in thy Na-me, and we fo: hafe him, becaufe he followeth ther not with vs.

50 Then Iefus faid vnto him, Forbid ye him not: for he that is not againft vs, "is with vs.

51 ¶ And it came to paffe, when the v dayes were accomplished, that he fualde be re-ceiued vp, he feteled him felf fully to go to Ierufalem,

52 And fent meffengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they wolde not receiue him, be-caufe his v behauiour was, & thogh he wol-de go to Ierufalem.

54 And when his disciples, Iames and Iohn fawe it, they faid, Lord, wilt thou that we commande, that fyre come downe from heauen, and confume them, euen as "E-lias did"

55 But Iefus turned about, & rebuked thef, and faid, Ye knowe not of what v spirit ye are.

56 "For the Sonne of man is not come to deftroie mens liues, but to faue the. Then they went to another towne.

57 ¶ And it came to paffe that as they went in the way, a certe me man faid vnto him,

I wil followe thee, Lord, whetherfoeuer thou goeft.

58 And Iefus faid vnto him, The f foxes haue holes, and the birdes of the heauen haue neftes, but the Sonne of man hathe

not whereon to laie his head.

59 But he faid vnto another, Followe me. And the fame faid,
Lord, fuffer me firft to go and burye my father.

60 And Iefus faid vnto him, "Let the dead bu ye their dead: but
go thou and preache the kingdome of God.

61 Then another faid, I wil followe thee, Lord: but let me firft
go bid the fare wel, which are at mine houfe.

62 And Iefus faid vnto him, No man y put-teth his hand to the
plough, and x loketh backe, is apte to the kingdome of God.

CHAP. X.

1 He fendeth the feuentie before him to preache, and go- ueth
them a charge how to behaue them felues. 2 He threatueth the
obftinate. 3 He gouth thanks to his heauuelie Father. 4 He
anfwereth the Scribe that tempted him. 5 And by the example
of the Sama- rotans theweth who is a mans neighbour. 6
Martha receiueeth the Lord into her houfe. 7 Martha u feruem
in hearing his worde.

1 A Fret: thefe things, the Lord appoin- ted other feuentie alfo,
and fent the, two and two before him into euerie citic and
place, whether he him felf fualde co- me.

2 And he faid vnto them, "a The haruest u great, but the b
laborers are fewe: pray therefore the Lord of the haruest to
fend forthe laborers into his haruest.

3 "Go your waies: beholde, I fend you for the as lambs among
wolues.

4 Beare no bagge, nether fcryp, nor fhoes, "and d falute no
man by the way.

5 "And into whatfoeuer houfeye enter, firft fay, "Peace be to
this houfe.

6 And if the f fonne of peace be there, your peace fnal reft
vpon him: if not, it fnal tur- ne to you againe.

7 And in that houfe tatie ftill eating, and drinking fuche things
as by them fualde fet before you: "for the laborer is worthie of
his wages. Go not from s houfe to houfe.

8 But into whatfoeuer citie ye fnal enter, if they receiue you,
heat fuche things as are fet before you,

9 And heale the fcke that are there, & fay vnto them, The
kingdome of God is co- me nere vnto you.

10 But into whatfoeuer citie ye fnal enter, if they wil not
receiue you, go your waies out into the ftretes of the fame, and
lay,

11 Euen the verie duft, which cleauerh un vs of your cirie, we wipe of againft you notwithstanding intwe this, that y king dome of God was come nere vnto you.

12 For I fay to you, that it fnalbe came, that daje for them of Sodom, then for

f We mow one followe Chrif for riches and commodities, but prepare b felues to po- urette and w y croffe by his example.

y This 11, til he he dead & I hame done my durtie to him in hanyig him.

1 We may not followe what fenneth heft to vs, but omly Gods calling, & here by dead he meneth shofe that are vuprofushle to firue God. 2 To be hindered, or entan gled & refpect of man world- lie chonditie, or ftated to go furwede for 2ote paine, or trouble.

Chap X 4 Meaning a great number of people, & a re reable to be brogh vnto God.

b That is, the preachers. Mat 10,18 c Nor y they fnal hure you, but that you fnalbe precer- urd by my pro indenee.

Mat. 9,17. 2 King 4,25. Mat 10,12. mar 6,10

dite willeth y that fualde dif patchs this re- itney & dili- gfre not occu- p) ing the fel- ues abom o- ther durties e it was their mans of fult- tatih w ians by they willhed hlish & feli- citic.

Deut 24,14. mat 10,10. 1.2um 5,17.

f Which lo- ueth the doc- trine of peace & the Gospel g He
wolo not y they fualde tary fog in one towne, nether yet to be
care- ful to conge ther lodging hDoute not to receiue moat-
fhemfe of the fo: whome yec wroutl. Chap 9,5.

ma 10, 11. att 10, 11.

c 10,6. 2.2. did no- tim o diff- in- er you ay 21- ceft at 1- 3

with 30 1.2.1. 0.2

11.5.

Christ's praier.

S. Luke. Who is our neighbour.

that citic.

Mat. 10, 11. "Wo be to thee, Chorazin: wo be to thee, Beth-
saida: for if the miracles had bene done in Tyrus & Sidon,
which haue bene done in you, they had a great while ago-ne
repented, sitting in sacke clothe and ashes.

14 Therefore it shalbe easier for Tyrus, 1 & Sidon, at the
iudgement, then for you. 15 And thou, Capernzum, which art
exalted to heauē, shalt be thrust downe to hel.

Mat 10, 16. "He that heareth you, heareth me: & he that despifeth you, despifeth me: and he that despifeth me, despifeth him that fent me.

17 And the feuentie turned againe with ioye, faying, Lord, euen the deuils are fubdued to vs through thy Name.

18 And he faid vnto them, I fawe Satan, like lightening, fall downe from heauen. 19 Beholde, I gue vnto you power to treade on ferpenis, and fcorpions, and ouer all the power of the enemye, & nothing shal hurt you.

20 Neuertheles, in this reioyce not, that fpirits are fubdued vnto you: but rather reioyce, becaufe your names are written in heauen.

21 That fame houre reioyced Iefus in the fpirit, and faid, I confeffe vnto thee, Father, Lord of heauen & earth, that thou liaft hid thefe things from the wife and learned, and haft reueiled them to babes: euen fo, Father, becaufe it fo plcafed thee.

22 Then he turned to his difciples, and faid, All things are giuen me of my Father: and no man knoweth who the Sonne is, but the Father: nether who the Father is, faue the Sonne, and he to whome the Sonne wil reueile him.

23 And he returned to his difciples, and faid fecretly, Bleffed are the eyes, which fe that ye fe.

24 For Itell you that manie Prophetes & Kings haue defited to fe thofe things, which ye fe, and haue not fene them: and to hear thofe things, which ye heare, & haue not heard them.

25 Then beholde, a certeine expounder of the Law fode vp, and tempted him, faying, Mafter, what shal I do, to inherite eternal life?

26 And he faid vnto him, What is written in the Law? how readeft thou?

27 And he answered, and faid, Thou shalt loue thy Lord God with all thine heart, & with all thy foule, & with all thy ftrength, & with all thy thought, & thy neighbour as thy felf.

28 Then he faid vnto him, Thou haft answered right: this do, & thou shalt liue.

29 But he willing to "niffifie him felf, faid vnto Iefus, Who is then my neighbour?

30 And Iefus answered, and faid, A certeine man went downe from Ierufalem to Iericho, and fell among theues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

31 And by chance there came downe a certeine Priest that fame way, and when he fawe him, he paffed by on the other fide.

32 And likewise also a Leuite, when he was come nere to the place, went and looked to him, and passed by on the other side.

33 Then a certaine Samaritan, as he journeyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, & bounde vp his woundes, and poured in oyle and wine, and put him on his owne beast, and brought him to an ynne, and made provision for him.

35 And on the morowe when he departed, he took out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoever thou spentest more, when I come againe, I will recompens thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the thieves?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Go, and do thou likewise.

38 Now it came to passe as they went, that he entered into a certaine towne, and a certaine woman named Martha, it ciued him into her house.

39 And she had a sister called Marie, which also sat at Iesus feet, and heard his preaching.

40 But Martha was troubled about muche seruing, and came to him, & said, Master, dost thou not care that my sister hath

left me to ferue alone? bid her therefore, that fhe helpe me.

41 And Iefus answered, and faid vnto her, Martha, Martha, thou careft, & art troubled about manie things.

42 But one thing is nedeful, Marie hathe chofen the good parte, which shal not be taken away from her.

CHAP. XI.

1 He teacheth his difciples to pray. 14 He drieth out a deuill, 15 And rebukeeth the blasphemous Pharifes. 16 He preferreth the fpiritual enufinage 17 They require fignes and totem. 18 He eateth with the Pharifes, and reproueth the hypocricie of the Pharifes, Scrubes and hypocrites.

1 And fo it was, that as he was praying in a certeine place, when he ceafed, one of his difciples faid vnto him, Mafter, teache vs to praye, as Iohn alfo taught his difciples.

2 And he faid vnto them, When ye pray, say, Our Father, w art in heauē, halowed be thy Name: Thy king dome come: Let thy wil be done eue in earth, arit in heauen: 3 Our

For fo it femed to man indgement, although this was fo appointed by Gods coun icl and prouifence

He primly noteth great crueltur, was tning this people & chiefly gouerounft. This nation was odious to the fewes.

Which was about 9 pice of stalling money.

Helpe him? hathe man of thee although I knowe hi not

1 For fhe fudgate the principal, was to heare Gods words.

2 It was not mere that the fholde hane bene drawn from fo
profitable a thing, whereunto fhe colde not always hane op
portuance.

Afke, feke, & knocke.

Chap.XI. Who is bleffed. 34

a Or euerie day, or alma- che as is felfi- cient for this day Or, garden.

b By this land lands he tea- cheth vs that we ought not to be difcon- raged, if we obserne not re- continently, if which we de- mande Or, in paffing by the way

Or, fimpatuole

Mat 7,7. & 21,22. mar 21,24. John 14,13. & 16,12. iam 1,10.

Mat 5,22. & 12,21. mar 3,20.

c The chleleft thing that we am defire of God, is his ho lie fpurn.

Mat.12,23. mar.3,44.

d That is to fay, your con- Inters e The finger of God is ta- hen for fy ver- me and power of God. And the verme of the Father and the Sonne is the holic God: for fo Mar- thew doeth in terpret this place f The worde fignifeth, en entire or por- che before an houfe Or, liftrite.

3 Our daily bread giue vs a for the day: 4 And "for giue vs our finnes: for euen we for giue euerie man that is indetted to vs: And lead vs not into temptation: but de- liuer vs from euil.

5 ¶ Moreouer he faid vnto them, b Which of you fhall haue a friend, and fhall go to him at midnight, & fay vnto him, Friend,

lend me thre loaues?

6 For a friend of mine is come "out of the way to me, and I haue nothing to let be- fore him:

7 And he within fhulde anfwer, and fay, Trouble me not: the dore is now fhut, and my children are with me in bed: I can not rife and giue them to thee.

8 I fay vnto you, though he wolde not arife and giue him, becaufe he is his friend, yet doutelet becaufe of his "importunitie, he wolde rife, and giue him as many as he neded.

9 *And I fay vnto you, Afke, and it fhall be giuen you: feke, and ye fhall finde: knocke, and it fhall be opened vnto you.

10 For euerie one that afketh, receiueth: & he that feketh, findeth: and to him that knocketh, is fhall be opened.

11 *If a fonne fhall afke bread of any of you that is a father, wil he giue him a ftone? or if he afke a fifte, wil he for a fifte giue him a ferpent?

12 Or if he afke an egge, wil he giue him a fcorpion?

13 If ye then which are euil, can giue good giftes vnto your children, how muche more fhall your beaufelie Father giue c the ho- lie Golt to them, that defire him?

14 ¶ Then he cast out a deuill which was dummer: and when the deuill was gone out, the domme spake, and the people wondered.

15 But some of them said, He casteth out deuils through Beelzebub the chief of the deuils.

16 And others tempted him, feking of him a signe from heauen.

17 But he knewe their thoghtes, and said vnto them, e Buerie kingdome deuided a- gainst it self, shalbe defolate, and an house deuided against an house, falleth.

18 So if Satan also be deuided against him self, how shal his kingdome stand, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome do your children cast them out? Therefore shal they be your iudges.

20 But if I by the finger of God cast out deuils, doubt not that the kingdome of God is come vnto you.

21 When a strong man armed, keepeth his house, the things that he possesseth, are in peace.

22 But when a stronger than he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuideth his spoiles.

23 He that is not s with me, is againft me: and he that gathereth not with me, fcar- tereth.

24 *When the vnecleane fpirit is gone out of a man, he walketh through drye places, feking breft: and when he findeth none, he faith, I wil returne vnto mine houfe when- ce I came out.

25 And when he commeth, he findeth is fwept and garnifhed.

26 Then b goeth he, and taketh to him i fe- uen other fpirits worfe then him felf: and they entre in, and dwell there, e fo the laft ftate of that man is worfe then the firft.

27 ¶ And it came to paffe as he faid thefe things, a certeine woman of the cfopanic lifted vp her voyce, & faid vnto him, Blef- fed is the wombe that bare thee, and the pappes which thou hafte fucked.

28 But he faid, e Yea, rather bleffed are they that heare the worde of God, and ke- pe it.

29 ¶ *And when the people were gathered thicke together, he began to fay, This is a wicked generacion: they feke a figne, and there fhall no figne be giuen them, but the figne of a Ionas the Prophet.

30 For as Ionas was a figne to the Nineui- tes, fo fhall alfo the Sone of man be to this generacion.

31 *The Quene of the South shal rife in iudgement, with the men of this generacion, and shal condemne them: for she came from the vnnost partes of the earth to heare the wifdome of Solomon, and beholde, a greater then Solomon is here.

32 The men of Nineue shal rife in iudgement with this generacion, and shal condemne it: for they e repented at the preaching of Ionas: and beholde, a greater then Ionas is here.

33 ¶ *No man lighteth a candel, & putreth it in a priuie place, nether vnder a busshel: but on a candlesticke, that thei which come in, may see the light.

34 *The light of the bodie is the "eye: therefore when thine eye is o fingle, then is thy whole bodie light: but if thine eye be euil, then thy bodie is darke.

35 Take hede therefore, that fy light which is in thee, be not darkenes.

36 If therefore thy whole bodie shalbe light, hauling noparte darke, the shal all be light, euen as when a candel doeth light thee with the brightnes.

37 ¶ And as he spake, a certeine Pharise befoght him to dyne with him: & he went in, and fate downe at table.

38 And when the Pharise sawe it, he mar- II. ii.

g They that do not wholly applye them felues to de- ftray the king dome of Sa- lan, can not be connected to be on Christ's fide but are his ad verferent: how machauote is he againft him that alketh open warre w him as Satan doeth?

Mat 12,43. h To the mofe that he might worke accor- ding to his ma licious nature Ebr 6,4

1 Pet 2,20. i More apt to reterne him then it was a- fore

k If by nofe- line we come back: feb God, Satan halhe greater power over vs then he had before.

Ma 12,43. I He m:meeth an infinite ob- ber

Ios 2,3 m Christ gene her a prince tame for that the unuttet y chief praife w was due vnen him: that was, that they are bleffed in deed to whome he chaste fcatch bl felf by his warde

1 Efig.10,1. 2.Chr.9,1.

Ios.3,1.

Chap 1,16. mat 1,15. mar.4,31.

Mat 6,22. Or, candle a becaufe is fholve guide and lead the bodie

o Without fpot or vice.

*The keye of knowledge. S.Luke. The leauen
of the Pharises.*

ueiled that he had not first washed before dyner.

Mat 23,25. 39 "And the Lord said to him, In dede ye Pharises
make cleane the outside of the cup, and of the platter: but the
inwarde parte is ful of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make
that which is within also?

y Christ here required two things: first ye we come true, by our
men at and demks: and near that we distribute parre to ye po-
terior charitie in the perse- tion of the Lawe

y Christ that you have "Or, that which is not & right Chap
20,46. mat 23,6. mar 12,38. q He wolds not fireake the very
least com mandemene be fore all things were accompli shed:
but thought them to slick to the chiefest & not preforce the
inferior ce remontes & most quickly be abolished. z Whose
sin- he and infestib appears not foddently

43 "Wo be to you, Pharises: for ye lone the uppermost feates in
the Synagogues, and gretings in the markets.

44 Wo be to you, Scribes and Pharises, hypocrites: for ye are
as graues which & appeare not, & the men that waike ouer
thee, perceiue not.

45 "Then answered one of the expounders of the Lawe, and said vnto him, Master, thus saying thou putttest vs to rebuke also.

46 And he said, Wo be to you also, ye interpreters of the Lawe: for ye lade men with burdens grievous to be borne, and ye your selues touche not the burdens with one of your singers.

47 Wo be to you: for ye buylde the sepulchres of the Prophetes, and your fathers killed them.

48 "Truely ye beare wines, and allow the dedes of your fathers: for they killed thee, and ye & buylde their sepulchres.

49 Therefore said the wisdom of God, I wil send them Prophetes and Apostles, & of them they shall slay and persecute,

50 That the blood of all the Prophetes, shed from the fundacion of the worlde, may be required of this generacion,

51 From the blood of Abel vnto the blood of Zacharias, which was slaine betwe-ne the altar and the Temple: verely I say vnto you, it shalbe required of this generacion.

52 Wo be to you, interpreters of the Law: for ye haue take away the keye of knowledge: ye entred not in your selues, and the that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharises began to urge him fire, and to prouoke him to speake of many things,

54 Laying wait for him, and seking to cat-che some thing of his mouth, whereby they might accuse him

CHAP. XII.

1 Christ commandeth to anode hypocrisie. 4 That we shoulde not feare man but God: To chesse im Name. 10 Blaspheme against the Spirit: 14 Not to pass our vocation. 15 Not to give our selues to c. ustem care of the life. 16 But to righteousness, almes, watching, pastures, wisdoms and comers.

1 N^o the meane time, there gathered together an innumerable multitude of people, so that they trode one another: & he begat to say vnto his disciples first, Take hede to your selues of the leauen of the Pharises, which is hypocrisie.

2 "For there is nothing couered, that shall not be reueiled: nether hid, that shall not be knowen.

3 Wherefore whatsoever ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare, in secret places, shalbe preached on the houses.

4 "And I say vnto you, my friends, be not afraid of them that kill the bodie, and after that are not able to do any more.

5 But I wil forewarne you, whome ye shall feare: feare him which after he hathe killed, hathe power to cast vnto he: yea, I say vnto you, him feare.

6 Are not sue sparowes bought for two far-things, & yet not one of them is forgotne before God?

7 Yea, and all the heeres of your head are nombred: feare not therefore: ye are more of value then many sparowes.

8 "Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall deny me before men, shalbe denied before the Angels of God.

10 And whosoeuer shall speake a worde against the Sonne of man, it shalbe for-guen him: but vnto him that shall blaspheme the holie Goet, it shall not be for-guen.

11 "And when they shall bring you vnto the Synagogues, & vnto the rulers & princes, take no thought how, or what thing ye shall answer, or what ye shall speake.

12 For the holie Goet shall teache you in same houre, what ye ought to say.

13 And one of the companie said vnto him, Master, bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a judge, or a deuider ouer you?

15 Wherefore he said vnto them, Take he-de, and beware of couetoufnes: for though a man haue abundance, yet his life stadeth not in his riches.

16 And he put for the a parable vnto them, saying, "The grounde of a cerreine riche man broght for the frutes plenteously.

Chap. 9,26. mar 10,32. mar 2,32.

2.1.2.3. 12. b He that shall refuse against the words of God purposely, and against his conscience c Be not so domest that you should be discouraged or distrust. Or, mourn.

Mat 10,29. mar 7,12. d Christ chief- ly came to be judged & not to judge, not withstanding

he a sllath the Christians to be judges and decide cleru- ustries betw- ter their bre- ther, i Cor 6,1 e Christ con- demonth the arrogance of the riche worl drings, who as thngs they had God bee- hed up in their coffers & bet- nes, for their whole felic- tie in their goods, not con- fidering that God gave the life and also can take it away when he wil

11,12,13,14. Eccle. 11,19.

17 The-

Gods prouidence.

Chap.XII. The faithful seruant.35

f To deponde oolly on his prouidence kno wing that he hath enough for all Mat 6,15. appt 5,7 pful 11,26.

g He exhort vs to cast our care on God, it to submit our felons to his prouidence.

h The liberance of God which shineth in the herbes and shourer, for monsteth all that man can do by his riches or incen

Or, make difsumpts in the eyes.

i Which are but accellaries, and are commune as well to the wicked men as to the godlie.

Mat 4,20. k Which is y chiefst thing that can be giuen, and therefore you can not wize, those things which are of leffe importance.

2. Pet 1,15. l Be in a readiness to execute the charge which is committed unto you.

17 Therefore he thought with himself, saying, What shall I do, because I haue no rouse, where I may lay vp my treasures?

18 And he said, This wil I do, I wil pul downe my baines, and buy lde greater, & therein wil I gather all my frutes, and my goods.

19 And I wil say to my foule, Soule, thou haft muche goods laid vp for many ye- res: liue at ease, eat, drinke, and take thy pastime.

20 But God said vnto him, O foole, this night wil they fetch away thy foule from thee: the whose shal those things be which thou haft prouided?

21 So is he that garhereth riches to him self, and is not tiche in God.

22 And he spake vnto his disciples, There- fore I say vnto you, Take no thought for your life, what ye shal eat: nether for your bodie, what ye shal put on.

23 The life is more then meat: and the bo- die more then the raiment.

24 a Consider the rauens: for they nether sowe nor reape: which nether haue store house nor barne, & yet God fedeth them: how muche more are ye better the foules?

25 And which of you with taking thought, can adde to his stature one cubit?

26 If ye then be not able to do the least thing, why take ye thought for the rem- nant?

27 b Consider the lilies how they grow: they labour not, nether spin they: yet I say vnto you, y Solomon him self in all his royaltie was not clothed like one of these.

28 If then God so clothe the graffe which is to day in the field, & to morow is cast into the oué, how muche more wil be clothe you, & ye of little faith?

29 Therefore aske not what ye shal eat, or what ye shal drinke, nether stand in doute.

30 For all suche things the people of the worlde seke for: and your Father knoweth that ye haue nede of these things.

31 But rather seke ye after the kingdom of God, & all these things shaibe minstred vnto you.

32 Feare not, little flocke: for it is your Fa- thers pleasure, to giue you the kingdome.

33 ¶ Sel that ye haue, and giue almes:ma- ke you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no these commeth, nether moth corrupreth.

34 For where your treasure is, there wil your hearts be also.

35 ¶ Let your loines be girde about, and your lights burning,

36 And ye your selues like vnto men that want for their master, when he wil returne from the wedding, that when he commeth and knocketh, they maye open vnto him

immediately.

37 Blessed are those seruants, whome the Lord when he cometh shal finde waking: verely I say vnto you, he wil a girde him self about, and make them to fit downe at table, and wil come forthe, & serue them.

38 And if he come in the seconde watche, or come in the thirde watche, & shal finde them so, blessed are those seruants.

39 Now vnderstande this, that if the good man of y house had known at what houre the these wolde haue come, he wolde haue watched, and wolde not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man wil come at an houre when ye thinke not.

41 Then Peter said vnto him, Master, tell us this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithful stewarde, & wise, whome the master shal make ruler ouer his housholde, to giue them their portion of meat in season?

43 Blessed what seruant, whome his master when he cometh,
shal finde so doing.

44 Of a trueth I say vnto you, that he wil make him ruler ouer
all that he hathe.

45 But if that seruant say in his heart, My master doeth deferne
his comming, and shal beginne to smite the seruants, and
maidens, and to eat, and drinke, and to be drunken,

46 The master of that seruaut wil come in a day whse he
thinketh not, & at an houre whse he is not ware of, and wil cut
him of, & gi- ue him his portion with the vnbeleuers.

47 ¶ And that seruant that knewe his ma- sters wil, and
prepared not him self, nether did according to his wil, shaibe
beate with manne stripes.

48 But he that knewe it not, and yet did co- mit things worthie
of stripes, shaibe bea- ten with sewe stripes: for vnto whome
so- euer? muche is guie, of him shaibe muche required, and to
whome men muche com- mit, the more of him wil they aske.

49 ¶ I am come to put vfyre on the earth, & what is my desire,
if it be already kindled?

50 Notwithstanding I must be baptized w a baptisme, and how
am I grieved, til it be ended?

51 Thinke ye that I am come to giue peace on earth? I tel you, nay, but rather debate.

52 For from hence forth there shaibe siue in one house deuided, thre against two, & two against thre.

53 The other shaibe deuided against the sonne, and the sonne against the father: the mother against y daughter, & the daughter against the mother: the mother in law against her daughter in law, & the daughter in law, against her mother in law.

m Because they did vfe long garneets, the maner was to girde or truffe the vp we'd they wct about men be since Mat 20,43. vers 16,18.

n The poreth of seruants a- verse moneth was foure per- kes of corne as Domans writeth in Phormus.

o Therefore ignorance is mexcusable.

p To whome God hathe gi- uen manne gra- ces.

q The Gospel is as a burning fyre moate vo- hemens, which maketh a cha- ge of things through a l y worlde

Mat 10,34. r If there be great troubles and alteratibe upon y earth, & things co- me not by the properance of the Gospel, but through the wickedness of man f He compa- reth his death to baptisme.

II.iii.

*Gods wonderful judgements. S. Luke. The
Straite gaté.*

Mat 16,2.

54 ¶ Then faid he to the people, When ye se a cloude rise out
of the West, straight way ye say, A shower cometh: and so it is.

55 And when ye se the South winde blow, ye say, that it will
be hote: and it commeth to paise.

56 Hypocrites, ye can discerne the face of the earth, and of the
stie: but why discerne ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

58 ¶ While thou goest with thine aduersarie to the ruler, as
thou art in the way, giue diligence in the way, y thou maist be
deliuered from him, lest he bring thee to the iudge, & the
iudge deliuer thee to the iayler, and the iayler cast thee into
prison.

59 I tell thee, thou shalt not departe thèce, til thou hast payed
the utmost mite.

CHAP. XIII.

1 The cruelties of Pilate. 2 We ogle not to condemn all to be wicked men which suffire. 3 Christ exhorteth to repentance. 4 He healeth the crooked woman. 5 Answereth to the master of the Synagogue. 6 By divers similitudes he declareth what the kingdoms of God is. 7 Also that the number of them which shall be famed, is small. 8 Finally he sheweth that no worldless policies or forces can let the works and counsel of God.

1 There were certeine men present at the same season, that shewed him of Galileas, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and said vnto them, Suppose ye, y these Galileans were greater sinners then all the other Galileans, because they have suffered suche things?

3 I tell you, nay: but except ye amende your liues, ye shal all likewise perish.

4 Or think you that those eighteine, vpon whome the towre in Siloam fel, & slewe them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except ye amede your liues, ye all shal likewise perish.

6 ¶ He spake also this parable, A certeine ma had a figge tre planted in his vineyarde: and he came and foght frute thereon,

and founde none.

7 Then said he to the dresser of his vineyarde, Beholde, this three yeres haue I come and foght frute of this figge tre, and finde none: cut it downe: why kepeth it a also the ground baren?

8 And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dongue it.

9 And if it bears frute, wel: if not, the after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmite eighteine yeres,

h Whome Satan had broken with a disease, as the spirit of that spirit, that maketh a man conceive.

& was bowed together, and colde not lift vp herself in anie wise.

12 When Iesus sawe her, he called her to him, and said to her, Woman, thou art lofed from thy disease.

13 And he laid his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, & said vnto the people, There are six dayes in which men oght to worke: in the therefore come and he healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not eithe one of you on the Sabbath day lose his oxe or his asse fi o the shall, & lead him away to y water?

16 And oght not this daughter of Abraha, whome Sata had bounde, lo, eighteine yeres, he lofed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people rejoyed at all the excellent things, that were done by him.

18 ¶ Then said he, What is the kingdoms of God like? or whereto shal I compare it?

19 It is like a graine of mustarde feed, which a man toke and sowed in his garden, and it grewe, and waxed a great tre, and the foules of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shal I liken the kingdoms of God?

21 It is like leauen, which a woma toke, and hid in the peckes of floute, til all was leauened.

22 ¶ And he went through all cities and townes, teaching, & journeying towards Ierusalem.

23 Then said one vnto him, Lord, are there sewe y shalbe saue:
And he said vnto the,

24 Striue to entre in at the straite gate: for manie, I say vnto you, wil seke to enter in, and shal not be able.

25 When the good man of the house is risen vp, and hathe shut to the dore, and ye beginne to stand without, and to knocke at the dore, saying, Lord, Lord, open to vs, and he shal answer and say vnto you, I knowe you not whence ye are,

26 Then shal ye beginne to say, We haue eaten and drunke in thy presence, & thou hast taught in our stretes.

27 But he shal say, I tel you, I know you not whence ye are: departe from me, all ye workers of iniquitie.

28 There shalbe weping and gnashing of teeth, when ye shal se Abraham and Isaac, and Jacob, and all the Prophetes in the kingdoms of God, and your selues thrust

1 As they are whose sinners are shroude

Or, for as H. bestie one of the same houses

Mat 13,31. mar. 4,31. 2 By these similitudes he sheweth the increase, whereby God augments his kingdoms, contrarie to all

men opium.

Mat. 9,12. mar. 4,4.

Mat 7,13. 1 We must endour & cut of all impediments, which may let us.

m He warneth the lewen, y they deprive not the selues by their owne negligence of that labattie, which was of said vnto the.

Mat 7,13. & 25,41. psal. 6,13.

out

a He marched them as they were sacrificing: & so their blood was mingled with y blood of the bodies which were se criticed. b For y lewes toke occasion hereby to condemne them as mohe wicked men. c He warneth the richer to consider their owne estate, the to repress other men. d Which rowre stode by the river Siloa or Silopoole in Ierusalem. e By this similitude is decile and the great patience that God vseth toward sinners in loking for their amende, gthut this deliye anailesh them touching, when they fill remains in their corruption. f We se our stars, if we bring not for the frute. g For buthe it is vufruaful it fell, and doeth hurt to the ground where it groweth concoufure is

1 Though it be to thy lofe & hinderance.

The Pharises practice.

Chap.XIII. Of feasting.

n The people which the we- re Rangers. o Christ con- seth of
the val ne confidence of the Jewes who glorified in that, that
God had cho- fen them for his propriety they obeyed him not
accor ding to his words

Mat 19.30. & 20.16.

Mar. 10.31. p Mother the came of the Pharises, who whole
have put him in fear of He rode, nor yet anir police of man
colde say him from that office which God had en- loyed him. q
Meaning a little while r By Christ's death we are made perite
for ever Or, may as ed f He noteth their malice, which by all
meant sights his death mo- re the did the

ayram, of whom warneeth them of the dea ruition of the
Temple, and of their whole police. u When your own
conscience that reprove you and cause you to confess that
which ye now deate, which shall be when you shall be me in
my matestie.

CHAP. XIII.

My, say his refillies.

a He repro- neeth their am- bition, which deare to fit in the
hust pla- ces.

out at dores.

Then shal come manie from the "East, & from the West, and from the North, and from the South, and shal sit at table in the kingdome of God.

"And beholde, "there are last, which shalbe first, and there are first, which shal be last.

The same day there came certeine Pharises, and said vnto him, Departe, and go hence: for Herode wil kil thee.

Thé said he vnto thé, Go ye & tell that foxe, Beholde, I r cast out deuils, and wil heale still to day, and to morowe, and the third day I shalbe perfited.

Neuertheles I must walke to daye, and to morowe, and the day following: for it can not be, thata Prophet (shulde perish out of Ierusalem.

"O Ierusalem, Ierusalem, which killeft the Prophetes, and stonest them that are sent to thee, how often wolde I haue gathered thy children together, as the henne gathered her broode vnder her wings, & ye wolde not!

Beholde, your house is left vnto you defolate: and verely I tel you, ye shal not se me vntil the time come that ye shal say, "Blessed u he that cometh in the name of the Lord.[{"box_2d": [214, 554, 513, 625], "label": "[{}]

1 And it came to passe that whé he was entred into the house of one of the chief Pharises on the Sabbath day, to "eat bread, they watched him.

2 And beholde, there was a certeine ma be- fore him, which had the dropsie.

3 Then Iesus answering, spake vnto the ex- poulders of the Law, and Pharises, saying, Is it lawful to heale on the Sabbath day?

4 And they held their peace. Then he toke him, and healed him, and let him go,

5 And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pit, and wil not straightway pull him out on the Sabbath day?

6 And they colde not answer him againe to those things.

7 He spake also a parable to the ghests, when he marked how they chose out the chief rouses, and said vnto them,

8 "When thou shalt be bidden of anie ma to a weddig, set not thy self downe in the chiefest place, lest a more honorable man then thou, be bidden of him,

9 And he that bade bothe him and thee, co- me, and say to thee, Giue this man rouse, and thou then beginne with shame to take the lowest rouse.

10 "But whe y art bidden, go & sit downe in the lowest rounge,
that when he that bade thee, cometh, he may say vnto thee,
Friend, sit vp hier: the shalt thou haue worship in the presence
of them that sit at table with thee.

11 "For whosoeuer exalteth him self, shal- be broght low, and
he that humbleth him self, shalbe exalted.

12 The said he also to him that had bid den him, "When thou
makest a dynner or a supper, call not thy friends, nor thy bre-
thren, nether thy kinsemen, nor the riche neighbours, lest they
also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed,
the lame, & the blind,

14 And thou shalt be blessed, because they ca not recompense
thee: for thou shalt be re- compened at the resurrection of the
iuste.

15 Now whe one of them that fate at ta- ble, heard these
things, he said vnto him, Blessed is he that eateth bread in the
king- dome of God.

16 Then said he to him, "A certeine man made a great supper,
and bade manie,

17 And sent his seruant at supper time to say to them that were
bidden, Come: for all things are now ready.

18 But they all with one minde begs to make excuse: The first said vnto him, I haue boght a ferme, and I must nedes go out & se it: I pray thee haue me excused.

19 And another said, I haue boght siue yoke of oxen, and I go to proue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I cannot come.

21 So y seruant returned, & shewed his master these things. The was the good man of the house angrie, & said to his seruant, "Go out quickly into y places & streets of the citie, and bring in hither the poore, & the maimed, and the halt, and the blinde.

22 And the seruant said, Lord, it is done as thou hast comanded, & yet there is roume.

23 Then the master said to the seruant, Go out into the "hiewayes, and hedges, and "compel them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shal taste of my supper.

25 Now there went great multitudes with him, and he turned and said vnto them,

26 If anie man come to me, and hate not his father, and mother, & wife, & children, and brethren, and sisters: yea, and

his owne life also, he can not be my disciple.

II.iii.

Trou. 21.9.

Chap 18.14. mat. 23.2.

Trou. 3.9. Iob 4.7. b Christ repro henoth one- ly the blinde
sheets of me, which regar- deth nothing but a woride- lie
recompen- ce.

Mat 22.2. Pem 19.9. c He casteth the Jewes in y neeth y their
ingrazinde, & wolde not eat of those holie meates of Gods
worde, which was pre sented vnto the, it where- men they we-
re bid a long time before.

d Here is eg- ishes the col- ling of the Ga tists.

e God wil ra- ther recense all the riskal people of the worde to
his banket, then them which are vashishal. f This chpal- so
cometh of the filing of the power of Gods worde, after that his
worde hath a bene prea- ched

g That is, he y casteth one of all affiations and divers, & drave
vs feh Christ.

The lost shepe.

S. Luke. The prodigal sonne.

Chap 9, 11. mar 12, 37. & 16, 24. mar. 8, 24.

b He that wil proffesse the Gospel, muste diligently consider what his proffation requireth, & not hastily to take him in hand so great an enterpryse neither yet when he hath taken in hand, to undertake to forsake he it.

1 He that is not perfused to leave all at entire houre to bestow upon him self thankely in Gods service

Mat 5, 13 mar. 9, 20. k If they that shoulde staion others, have lost it the felon, whereof all of a man recover it & strifund

Mat 12, 12.

a Which is the felon, & howe not their some stones b The worde is drachme, which is some what more in value then fifty pence of olde fleeting money, & was equal with a Romanic penny.

27 *And whosoever beareth not his crosse, and cometh after me, can not be my disciple.

28 For which of you minding to buy a tower, sitteth not downe before, and reckoneth the cost, whether he have sufficient to performe it,

29 Left that after he hathe laid the funda- tion, and is not able to performe it, all that beholde it, beginne to moke him,

30 Saying, This man began to buyld, and was not able to make an end?

31 Or what King going to make warre a- gainst another King, fitheth not downe first, & taketh counfel, whether he be able with te thoufand, to mete him that cometh against him with twentie thoufand?

32 Or els while he is yet a great way of, he fendeth an ambaffage, and defueth condi- tions of peace.

33 So likewise, whofoeur he be of you, that forfaketh not all that he hathe, he can not be my difciple.

34 *Salt is good: b but if falt haue lofte his fauour, wherewith fhall it be 'falted?

35 It is nether mete for the land, not yet for the dongue hil, but men caft it out. He that hathe eares to hear, let him hear.

CHAP. XV.

2 The Phariffee murmure becafe Chrift receiueh fin- ners 4 The louing merce of God is openly fet for the in the parable of the hundred fhepe, 7 loye in heauen for one finner. 12 Of the prodigal fonne.

1 Then referted vnto him all the Publi- canes, and finners, to hear him.

2 Therefore the Phariffee and ſcribes murmured, ſaying, He receiueh finners, & eateth with them.

3 Then ſpake he this parable to them, ſaying,

4 *What man of you hauing an hundredh ſhepe, if he loofe one of them, doeth not leaue ninety and nine in the wildernes, & go after that which is loft, vntill he finde it?

5 And when he hath founde it, he laieth it on his ſhoulders with ioye.

6 And when he cometh home, he calleth together his friends and neighbours, ſaying vnto them, Reioyce with me: for I haue founde my ſhepe, which was loft.

7 I ſay vnto you, that likewiſe ioye ſhalbe in heauen for one ſinner that conuerſeth, more then for ninety and nine iuſte men, which nede none amendment of life.

8 Either what woman hauing ten breeces of ſiluer, if ſhe loofe one piece, doeth not light a candel, & ſeek the houſe, and ſeke diligently till ſhe finde it?

9 And when ſhe hath founde it, ſhe calleth her friends, and neighbours, ſaying, Reioyce with me: for I haue founde the piece which I had loft.

10 Likewise I say vnto you, there is ioye

in the prefence of the Angels of God, for one finner that conuerreth.

11 ¶He said moreover, A certaine man had two sonnes.

12 And the yonger of the said to his father, Father, giue me the c portion of the goods that falleth to me. So he deuided vnto them he sustenance.

13 So not long after, when the yonger sonne had gathered all together, he took his iourney into a faire countrey, and there he wasted his goods with dissolute liuing.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessity.

15 Then he went and came to a citizen of that countrey, and he lent him to his farme, to feede swine.

16 And he wolde faine haue filled his belly with y husks, that the swine are: e but no man gaue them him.

17 Then he came to himself, and said, How manie hired seruants at my fathers haue bread ynough, and I dye for hunger?

18 I wil rise and go to my father, and say vnto him, Father, I haue sinned against heaven, and before thee,

19 And am no more worthie to be called thy fone: make me as one of thy hired seruats.

20 So he arofe and came to his father, and whe he was yet a great way of, his father sawe him, and had compaffion, and ran & fel on his necke, and killed him.

21 And the fonne laid vnto him, b Father, I haue sinned againft heauen, and before thee, and am no more worthie to be called thy fonne.

22 Then the father laid to his seruants, Bring forthe the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calf, and kil him, and let vseat, and be merie.

24 For this my fonne was dead, and is aliue again: and he was loft, but he is founde. And they began to be merie.

25 Now the Elder brother was in the field, and when he came and drewne nere to the house, he heard melodie, and dancing,

26 And called one of his seruants, & asked what those things ment.

27 And he laid vnto him, Thy brother is come, and thy father hath killed the fat- ted calfe, because he hath receiued him fafe and founde.

28 The he was angrie, & wolde not go in therefore came his
father out and entrea- ted him.

29 But he answered & said to his father, Lo thefe manie yeres
haue I done thee ferui- ce, nether brake I at anie time thy com-
âdement, & yet thou neuer gauest me a kid that I might make
merie with my friëds.

c This defte reth that we oght not to difite to haue our portion
fuparate from God except we wil lofe all

d The Orche worde signif- eth, fo to wa- ft all that a man
referueth nothing rohim left

e For no man had pufe vpt him

f That is a- gainft God.

g God prefe- eth vs and beareth our groud: be- fore we crye
to him h He was con thed with the fueling of his finne & there-
fore was alka nred thereof, and heaue in heam.

i God repro- neth the cause of fuche as groug when God
receiueh finners to mer cle.

30 But

*The riches of iniquitie. Chap.XVI,
Abrahams bofome.37*

k thy parte, & art a lewe, is nothing diminished by that § Christ was also killed for the Gentiles: for he accepted not § persons but for death faithfully all the that believe in him with his bodie and blood to life everlasting.

a Christ seacheth hereby, § likewise as he is in patience & has the riches, if he get friends in his piperine, may be relieved in his advertisement: so our liberalitie towards & neighbour shall stand vs in face decade at § days of indement that God will accept it as done vnto him

b God, who doeth here represent: § matter of the honour se, doeth rather commend: the prodigal waite of his goods, & the liberal giving of the fame to § poore then § detest keeping & hurding of them. c That is, either wickedly gotten, or wickedly kept, or wickedly spent: & hereby we be warned to subject riches which for the mode purse are an occasion to their possession of great wickedness. d That which can not well be slowe woridlie goods, wil become evil spiritual treasure: therefore they ought not to be committed vnto them eas are riches and foe the like things, which God has the gift not for our selues only, but to be slowe vpon others. Mat. 6, 1-6. f Christ callith the gifts, which he giveth vnto vs, ours.

30 But whe this thy fonne was come, which hathe deuoured thy goods with harlots, thou hast for his fake killed the fat calfe.

31 And he faid vnto him, b Sonne, thou art euer with me, and all that I haue, is thine. It was mete that we shulde make mery, & he glad: for this thy brother was dead, and is aliue againe: and he was loft, but he is founde.

CHAP. XVI.

1 Christ exhorteth his to wifceme and liberalitie by the example of the steward 2 None can ferue two ma- ters 3 He reproveeth the emolenshes and hypocryfe of the Pharise 4 Of the end and force of the Law. 5 Of the belie fates of marriage. 6 Of the riche and Lazarus.

1 And he faid also vnto his disciples, 2 There was a certeine tiche man, which had a stewarde, and he was accused vnto him, that he wafted his goods.

2 And he called him, and faid vnto him, 3 How n it that I heare this of thee 4 Giue an accounts of thy stewardship: for thou maieft be no longer stewarde.

3 Then the stewarde faid within him seift, 4 What shal I do, for my master wil take a- way from me the stewarde ship: I can not digge, & to begge I am ashamed.

4 I knowe what I wil do, that when I am put out of the
stewarde ship they may receiue me into their houfes.

5 Then called he euerie one of his masters detters, & faid vnto
the seift, How muche oweft thou vnto my master?

6 And he faid, An hudreth measures of oy- le. And he faid to
him, Take thy writing, and sit downe quickly, and write sifte.

7 Then faid he to another, How muche oweft thou? And he
faid, An hudreth mea- sures of wheat. Then he faid to him,
Take thy writing, and write foure fcore.

8 And the Lord commended b the vniuft stewarde, because he
had done witele. Wherefore the children of this worlde a- re in
their generacion wifer the the chil- dren of light.

9 And I faye vnto you, Make you friends c with the riches of
iniquitie, that when ye shal want, they may receiue you into e-
uerlasting habitacions.

10 He that is faithful in the leaft, he is also faithful in muche:
and he that is vniuft in the leaft, is vniuft also in muche.

11 If the ye haue not bene faithful in the wicked riches, who
wil truft you in § true treafing?

12 And if ye haue not bene faithful in an- other mans goods,
who shal giue you that which is f yours?

13 No feruant can ferue two masters: for ether he shal hate the one, and loue the o- ther: or els he shal leane to the one, & defpise the other. Ye can not ferue God and riches.

14 All thefe things heard the Pharises also which were couetous, and they t mocked him.

15 Then he faid vnto them, Ye are they, which b iuftifie your selues before men- but God knoweth your hearts: for that which is highly eftemed amog men, is ab- ominacion in the fight of God.

16 The Law and the Prophetes endured vntil Iohn: and since that time the king dome of God is preached, and euerie man i preafteeth into it.

17 Now it is more eafie that heauen and eath shulde paffe away, then that one ti- tle of the Law shulde fall.

18 Whofoauer putteth away his wife, & matieth another, committeeth adulterie: & whofoauer mai ieth her that b is put away from her houfband, c omitteeth adulterie.

19 There was a certeine riche ma, which was clothed in purple and fine linen, and fared wel and delicately euerie day.

20 Also there was a certeine begger named Lazarus, which was laied at his gate ful of fores,

21 And defired to be refrefhed with the crommes that fell from the 1iche mans ra- ble: yea, and the dogs came and licked his fores.

22 And it was fo that the begger dyed, and was caryed by the Angels into a Abra- hams bofome. The riche man also dyed and was buried.

23 And being in hel in torments, he life vp hiseyes, and fawe Abraham a farce of, & Lazarus in his bofome.

24 Then he cryed, and faid, Father Abra- ham, haue met cie on me, and fend Laza- rus that he may dippe g tye of his finger in water, and coole my vounge: for I am tormented in this flame.

25 But Abraham faid, p Sonne, remember that thou in thy life time receiueft thy "pleafures, and likewife Lazarus" paines: now therefore is he comforted, and thou art tormented.

26 Befides all this, betwene you and vs the- re is a great "gulfe fet, fo that they which wolde go from hence to you, can not, ne- ther can they come from thence to vs.

27 Then he faid, I pray thee therefore fa- ther, that thou woldest fend him to my fa- thers houfe.

28 (For I haue fiue brethre) that he may te- liifie vnto them, left they also come into this place of torment.

29 Abraham faid vnto him, They haue Mofes & the s
Prophetes: let them t hea- re them.

30 And he faid, Nay, father Abraham: "Signed things the evil
things the feafthed his that it is to late to be infrefhed by the
dead, if in their life time profes by the limelix worde of God. t
At faith cometh by God's worde, fo to be unamended by the
fame to that neither we oght to beke for Angels from heauen,
or the dead to comfome vs therein, but coelle the worde of
God is fuf fcient to life everlasting

g Becamfe thei indged to man happie, but chole f were riche.

h Which loue out worde ap- pearance, and visne glorie.

Mat 12, 13. i Their male it fo unfamed, f they follow the
Gofpel- wishote re- fp & of world lie things

Mat. 1, 12. Mat. 1, 13 19. p 1 cer 7, 11. h That is, & sonot
lawfully dinorced

i By this Ro- rat is declared what punfhe- ment that fhall haue,
which li us deliciously & neglect the poore.

m As the fa- thers in the ol- de Law were faid to be ga- thered
into f bofome of A- braham, heuen fe they recei- ued the frote
of the fome faith & him: fo in the new I eftment we fay f the
men bers of Christ are toyed to their head, or gathered vnto
him.

n Whereby in signified that mode bleffed life, & they f dye in the ta- ith that Abra- ham did, fhall enjoy after this worlde.

o Christ def- fteth fpiri- mal things by fin the manorof fpache, as is mode proper to our vnto: it ding: for our fonies have ne ther fingers nor cyts, in- ther are they therfin or fpa- che: but f Lord as is were in a table, pasteth for the the Re- re of the life to come, as our capacitie is a- ble to compre head is

p In calling him fome, he tafheth his vas nehoatfp, who in his life van red him felf to he the fome of Abraham: war mag vs also hereby how little glories

KK i.

Vnprofitable feruants.

S. Luke, Judgement cometh fuddenly.

but if one came vnto thé from the dead, they wil amend their liues.

31 Then he faid vnto him, If they heare not Moses and the Prophetes, nether wil thei be persuaded, thogh one rife from the dead againe.

CHAP. XVII.

a Christ too hath his disciples to anvide occafite of office, 2
One to forgive another 3 We oght to pray for the in- crease of
faith, 4 He magnifieth the Vertue of faith, 20 And sheweth the
vonhabilitie of me, 11 Healeth ten lepers, 20 Speaketh of the
latter days, and of the end of the world.

Mat 16.7. mar. 9.42.

1 Then faid he to the disciples, 2 It can not be auoided, but that
offences wil come, but wo be to him by whome they come.

2 It were better for him that a great mil- stone were hanged
about his necke, and that he were caft into the sea, then that he
fluidde 3 offende one of these little ones.

a That is, to me be him back fence, 4 Howe ledge of God, one
his talna- cion

Mat. 16.25. b That is, in- trate time; for by a certeine oblier he
mea- vile an vicar- reine.

4 Take hede to your felues: if thy bro- ther trespase againft
thee, rebuke him: & if he repent, forgiue him.

4 And thogh he finne againft thee 5 feuen times in a daye, and
feuen times in a daye tume againe to thee, faying, It repenteth
me, thou shalt forgiue him.

5 ¶ And the Apostles faid vnto the Lord, Increase our faith.

Mat 17.20.

c That is, if the, had to our to little of pi- re and perire faith A
Manig, thal fluidde on won derful and in- crediblethigt.

6 And the Lord faid, 7 If ye had faith muche as u 8 a graine of
muftard fede, and fluidde fay vnto this mulbery tre, 9 plucke
thy felf vp by the rootes, and plante thy felf in the sea, it
fluidde euen obey you.

7 ¶ Who is it alfo of you that hauing a fer- uant plowing or
feding cattel, wolde faye vnto him by & by, when he were
come fro the field, Go, and fit downe at table?

a Hereby is declared 9 it is not yough to do a piece of our
ductie for a time, but alfo we must continue to the end.

9 And wolde not rather fay to him, 10 Dref- fe wherewith I
may fuppe, and girde thy felf, and ferue me, til I haue eaten
and dronken, and afterward eat thou, & drinke thou?

9 Doeth he thanke that feruant, becanee he did that which was
commaded vnto him? I trowe not.

10 So likewife ye, when ye haue done all those things, which
are commanded you, fay, We are 11 vnprofitable feruants: we
haue done that which was our ductie to do.

f For God re- ceineth nothig of us, whereby he fluidde fild
holde vnto vs.

11 ¶ And so it was when he went to Jerusa- lem, that he passed through the middes of Samaria and Galilee.

12 And as he entered into a certaine towne, there met him ten men that were lepers, which cried a farre off.

13 And they lift up their voices and said, Iesus, Master, have mercie on vs.

14 And when he saw them, he said vnto them, 15 Go, shew your felues vnto the

2 Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when he sawe that he was healed, turned backe, and with a low- de voice praised God,

16 And fell downe on his face at his feet, and gaue him thanks: and he was a Sa- maritan.

17 And Iesus answered, and said, Are the- re not ten cleansed? but where are the nine?

18 There are none founde that returned to giue God praise, saue this stranger.

19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharifes, when the kingdome of God fluidde come, he answered them, & faid, The kingdome of God cometh not 1 with obferuacion.

21 Nether fhall men fay, Lo here, or lo the- re: for beholde the kingdome of God is "k within you.

22 And he faid vnto the disciples, The dayes wil come, when ye fhall defire to fe 1 one of the dayes of the Sonne of man, and ye fhall not fe it.

23 ¶ Then they fhall fay to you, Beholde here, or beholde there: but go not thither, nether followe them.

24 For as the lightening that lighteneth out of the one parte vnder heauen, fhineth vnto the other parte vnder heauen, fo fhall the Sonne of man be in his m daye.

25 But firft muft he fuffer manie things, & be reprobued of this geneiacion.

26 ¶ And as it was in the a dayes of Noe, fo fhall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wi- ues, and gaue in mariage vnto the daye that Noe went into the Arke: & the flood came, and deftroyed them all.

28 ¶ Likewise alfo, as it was in the dayes of Lot: they ate, they dranke, they boght they folde, they planted, they buylt.

29 But in the daye that Lot went out of So dom, it rained fyre and btrimstone from heauen, and deftroyed them all.

30 After these enfamples fhal it be in the daye when the Sonne of man fhalbe re- ueiled.

31 At that daye he that is vpon the a houfe, and his fluffe in the houfe, let him not co- me downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 ¶ Remember Lots wife.

33 ¶ Whofoeuer wil feke to faue his foule, fhal lofe it: & whofoeuer fhal lofe it, p fhal get it life.

34 ¶ I tell you, in that night there fhalbe

g To whome is did opperome to judge of the leprosin, Ieni.

14.1. and here- by alfo the Priefts fholde hans on sera- fion to grudge, or murmur.

h He noteth hereby their ingratriode, & the greatest parte neglect the benefites of God.

i It can not be deceased by mice outward finae, or male- fite, whereby it might the ca ther be know & Or, among yea. E fither by rea fion of the wor de of God, & is received by faith, or that Melofite who- me fhal foght, at abfion, is now pefeet,

out within the it awne dore, and yee they know hi not, Iohu
1.11

Mat. 24.23. mar. 13.21. I He speaketh of his firft ef- ming into
the world.

Gen. 7.1. mat. 24.38. 1 pet 3. 20.

m Meaning his founde com- ming, wherein he fhall appen- re
in glorie n When men concerned the judgement of God,
where- with they we- ne before me- naced

Gen. 19.24.

n We muft fof get that which we haue lefe behinde vs, in the
end, that we may fhee- ter followe & heaurelle ye- cecion

Gen. 19.26. Chap 9.24. & 16.25.

math. 10.19. mar 8.35. John 12.25.

9 This corpo- rel death fhall engendre life overlating

Mat. 24.41.

Levi. 14.2.

The crye of the elect.

Chap.XVIII.

Of riches.

The meaneth no bible or concondition is to break if that be they ve Mat. 24, 25. Nothing can binder if faith- ful to be 107- and to their head. Iesus Christ: for the shall gather veto him, or if yousing be- des about a civim. T woshalbe in the field: one shalbe received, or another shal be left. Eccl. 18, 22. rem 11, 12 thef 7, 17. a the Greke words signi- seth, not to thruke beche as onward do in warre, or to give place in affiliations or digers Or, except me b Who plea- deth against me.

c And some Sowe in renon ging their wrongs.

d Whereby he declared his pounds, it dif- damful bears.

a These were signs of an humble and low lie heave. Or, and not the ruler Chap 14, 15. math. 23, 22. Mat 19, 23. mar. 10, 23. f The words signifieth yung ficking babes if that carried in their arms. g He meaneth the notices or them that be- the babes, wome if you flict relooked.

two in one s bed: the one shalbe received, and the other shalbe left.

37 Two women shalbe grinding together: the one shalbe taken, and the other shal- be left.

36 And they answered, and said to him, Where, Lord? And he said vnto them, * Wherefocuer y bodieis, thither wil also the

egles reforte.

CHAP. XVIII.

By the example of the widow, and the Publicane Christ
toacheth hewns pray 13 By the example of children he
exhorteth to humilisse. 18 Of the may to be famed, and what
things let 19 The reward promised to let. 20 And of the cross.

*A Ndhe spake also a parable vnto the, to this end, that they
oght alwayes to pray, and not to waxe faine,*

2 Saying, There was a iudge in a certeine citie, which fcared
not God, nether reueré- ced man.

3 And there was a widow in y citie, which came vnto him,
saying, "Do me iustice a- gainst mine" aduerfarie.

4 And he wolde not for a time: but after- warde he said with
him self, Thogh I fea- re not God, not reuerence man,

5 Yet becaufe this widowe troubleth me, I wil do her right, left
at the last the come and make me wearie.

6 And the Lord said, Heare what the vn- righteous iudge faith.

7 Now shal not God aduenge his elect, w crye day and night
vnto him, yea, thogh the suffer long for them?

8 I tel you he wil aduenge the quickly: but when the Sonne of man cometh, shal he finde faith on the earth?

9 He spake also this parable vnto certei- ne which trusted in them selues that they were iuste, and despised other,

10 Two men wet vp into y Teple to pray: the one a Pharise, and the other a Publican.

11 The Pharise s fode & prayed thus with him self, O God, I thanke thee that I am not as other me, extorfioners, vniust, adul- terers, or euen as this Publican.

12 I fast twife in the weke: I giue tithe of all that euer I possesse.

13 But the Publicane standing a farre of, wolde not list vp so muche as his *eyes to heaue, but fmote his breft, saying, O God, be merciful to me a sinner.

14 I tel you, this man departed to his bou- se iustified, "rather then the other: * fore- uerie man that exalteth him self, shalbe broght low, & he that humbleth him self, shalbe exalted.

15 A They broght vnto him also f babes, that he shulde touche them. And when his disciples sawe it, they rebuked them.

16 But Iesus called s them vnto him and said, Susie the babes to come vnto me, &

forbid them not: for of s fische is the king- dome of God.

17 Verely I say vnto you, whofocuer recei- ueth not the kingdome of God as i a ba- be, he shal not enter therein.

18 *The a certeine ruler asked him, saying, Good master, what oght I to do, to inheri- te eternal life?

19 And Iesus said vnto him, Why calleft thou me good none is good, saue one, euen God.

20 Thou knowest the commandements, *Thou shalt not commit adulterie: Thou shalt not kil: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he said, All these haue I kept from my youth.

22 Now whe Iesus heard that, he said vnto him, Yet lackeft thou one thing. Sel all y euer thou hast, & distribute vnto the poo- re, and thou shalt haue treasure in heauen, and come, folowe me.

23 But when he heard those things, he was verie heaueie: for he was marucilous riche.

24 And when Iesus sawe him forowful, he said, With what difficultie shal they that haue riches, entre into the kingdome of God?

25 Surely it is easier for a "camel to go through a nedies eye,
then for a riche man to entre into the kingdome of God.

26 Then said they that heard it, And who then can be sauēd?

27 And he said, The things which are vn- possible with me, at i
possible with God.

28 ¶ Then Peter said, Lo, we haue left all, and haue followed
thee.

29 And he said vnto the, Verely I say vnto you, there is no man
that hath left houfe, or parents, or brethren, or wife, or childre
for the kingdome of Gods sake,

30 Which shal not receiue m muche morp in this worlde, and
in the worlde to come life euer lasting.

31 ¶ Then Iesus toke vnto him the twelue, and said vnto them,
Beholde, we go vp to Ierufalem, and all things shalbe fulfilled
to the Sonne of man, that are written by the Prophetes.

32 For he shalbe deliuered vnto the Getiles and shalbe
mocked, and shalbe spitefully entreated, and shalbe spitted on.

33 And when they haue scourged him, they wil put him to
death: but the third day he shal rise againe.

34 But thei vnderftode none of these thigs, and this saying was
hid from them, nether perceiued they the things, which were

spoken.

35 ¶ And it came to passe, that as he was come nere vnto
Iericho, a certeine blinde man fate by the way side begging.

b He comper- hdech afore them y are in- fans of age, as them
also, w are like vne infants in his plicate and planness Mat. 19,
16. mar 10, 17. signifying y they oght to lay aside all malice
and pride. Exod 20, 23. b Recaufe ch comely they abused that
worde, Iesus sheweth him that he colde not confetti him to
begood except also he acknowled- ged that he was of God.

Or, calit vge.

1 Nor he fego or ruch the be it is that is the chest of the blind,
and stat 7, 27. mar 11, 28.

m The lile y a wai hathe d the grace of God, as an hi- death
fulde better the all y abundance y one can haue without him
him the chief recompenis in in heaven Mat 20, 27. mar 17, 30.

Mat. 20, 29. mag. 10, 40.

KK.ii.

Why Christ came.

S. Luke. The faithful seruant.

The people vised to call Messiah by this Name, be- cause they
knew he said de come of Rocke of Da- uid, Psal 17:11 aft

2:10.

He was min- desired the he on fire received & also the people were mo- ced thereby to glorize God.

We, a man of a wreared life, Or, false acco- larion A Zaccheus adoption was a figure that whole families was received in mercen. Mowushfani- ding this pro- men, God re- serueth to him self for liber- ate ethos to chiefs or forfe- ke as in Abraham's house Mat. 18, 27. To be the sonne of Abraham, is to be chosen freely, from it to walke to the deppes of the John 8:19

36 And when he heard the people pass by, he asked what it ment.

37 And the said vnto him, that Iesus of Nazaret passed by .

38 Then he cryed, saying, Iesus the Sonne of Daud, haue mercie on me.

39 And they which wet before, rebuked him, that he shulde holde his peace, but he cry- ed muche more, O a Sonne of Daud, haue mercie on me.

40 And Iesus stode stil, and commanded him to be broght vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I do vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath faued thee.

43 Then immediatly he receiued his sight, and followed him, "praising God: and all the people, when they saw his, gave praise to God.

CHAP. XIX.

2 Of Zaccheus. 10 The ten pieces of money 21 Christ vied to Jerusalem, & "wreath for it. 42 He chafeth out the marchants, 47 And his enemies faky to destroy him.

1 Now when Iesus entered and passed through Jericho,

2 Beholde, there was a man named Zaccheus, which was the chief receiver of the tribute, and he was rich.

3 And he fought to see Iesus, who he should be, and could not for the press, because he was of a low stature.

4 Wherefore he ran before, and climbed up into a wild fig tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, he looked up, and saw him, and said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and received him joyfully.

7 And when all they sawe it, they murmured, saying, that he was gone in to lodge with a sinneful man.

8 And Zaccheus stode forthe, & said vnto the Lord, Beholde, Lord, the halfe of my goods I giue to the poote: and if I haue taken fro anie man by "forged cauillation, I restore him foure folde.

9 Then Iesus said to him, This day is saluation come vnto this house, forasmuch as he is also become the brother of Abraham.

10 "For the Sonne of man is come to seke, and to saue that which was lost.

11 And whiles they heard these things, he continued and spake a parable, because he was nere to Jerusalem, and because also they thought that the kingdome of God shulde shortly appeare.

faith of Abraham, Rom. 4:11 to do the workes of Abraham, by the things we are now assured of life everlasting. Ro. 8:29.

12 He said therefore, "A certaine noble man went into a farre country, to receiue for him self a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten pieces of money, and said vnto them, "Occupez til I come.

14 Now his citizes haied him, and sent an ambassage after him, saying, We wil not haue this man to reigne ouer vs.

15 And it came to pass, when he was come "agame, and had receiued his kingdome, & he commanded the seruants to be called to him, to whome he gaue his money, that he might knowe what euerie ma had gained.

16 The came the first, saying, Lord, thy pie- ce hath encreased ten pieces.

17 And he said vnto him, Wel, good seruat: because & hast bene faithful in a verie li- tle thing, take thou autoritie ouer te cities.

18 And the seconde came, saying, Lord, thy piece hath encreased siue pieces.

19 And to the same he said, Be thou also ru- ler ouer siue cities.

20 So the other came and said, Lord, behol- de thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a strait man: thou takest vp, that thou laideest not downe, and reapest that thou diddeest not sowe.

22 Then he said vnto him, Of thine owne tmouth will ludge thee, & euil seruat: Thou knewest that I am a strait man, taking

vp that I laid not downe, and reaping that I did not sowe.

23 Wherefore the gaueest not thou my mo- ney into the bake, that at my comming I might haue required it with vantage?

24 And he said to them that stode by, Ta- ke from him that piece, and giue it him that hathe ten pieces.

25 (And they said vnto him, Lord, he hathe ten pieces.)

26 "For I say vnto you, that vnto all them that haue, it shalbe b giuen: and from him that hathe not, euen that he hathe, shalbe taken from him.

27 Moreover those mine enemies, which wolde not that I shulde reigne ouer them, bring hither, and say them before me.

28 And when he had thus spoken, he went forthe b before, afeeding vp to Jerusalem.

29 "And it came to pass, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of oli- ues, he sent two of his disciples,

30 Saying, Go ye to the towne which is be- fore you, wherein, assone as ye are come, ye shal finde a colte tied, whereon neuer man faeet lose him, and bring him hither.

31 And if anie man alike you, why ye lo- se him, thus shal ye say vnto him, Because

Mat. 25, 26. This was to declare to the that he must yet take great paine before his kingdome shulde he stue blished. 4 This piece of money is called Mins, and the who- be some mod-ucts about the value of 17 pounds, efec- ming euerie piece, about siue nobles & since peace g God wil not that his graces remaine idle with vs. f Whereby we learnethst the deceased com- ming of our Sunnour Christ shalbe more glorious, and excellent, the it oneth now appeare.

g They that suppress the glites of God, Mins to aflo- nes, are with- out all excels.

Chap 2:18. match 13, 18. & 25, 29. mar 4, 25. b He & faith-fully b Row- ste the grance of God, shal have them in- creased b but they shalbe ra ken a-ay fro him that is vn- probable, and vieth them not to Gods glo- rie

Mat. 25, 26. mar 15, 26. a Hereby we perceive the excellent con- ducte of Christ, who nourushfani- ding he did now sight a guist the ter- row of death, and God and genderyet wet before his sea- reful disciples and led the way to death. k Christ pre-venteth sicke difficulties a might have troubled its disciple-
the

The ftones wolde crye.

Chap.XX. Iohns baptifme. 39

the Lord hathe nede of him.

So they that were sent, went their way, and founde it as he had faid vnto them.

And as they were lofing the colte, the owners thereof faid vnto them, Why lo- fe ye the coire?

And they faid, The Lord hathe nede of him.

Mat.21.7. John 12.14.

So they broght him to Iefus, and they caft their garments on the colte, and fet Iefus thereon.

And as he went, they fprede their clothes in the way.

And when he was now come nere to the going downe of the mount of oliues, the whole multitude of the difciples began to reioyce, & to praife God with a loude voice, for all the great workes fy thei had fene,

Saying, Bleffed be the King that cometh in the Name of the Lord: 'peace in hea- uen, and glorie in the hieft places.

Then fome of the Pharifes of the companie faid vnto him, Mafter, rebuke thy difciples.

But he answered, and faid vnto them, I tel you, that if thefe fhoulde holde their peace, the ftones wolde crye.

I They with that God may be appeased, & reconciled &
mentand so by this moones be glorified.

Chap 21.6. mat 24.1. mar 13.1. n Chriftpar- tely pureth Citie
which was so nere her destrudfh, & pariely op- brandeth their
malice which wolde not em brute Chriftpar- tely pureth Citie
therefore prouomnesch greater pun- fment to Ie- rufalcm then
to other ci- ties, which had not recei- ved like gra- ces.

n Meaning Chriftpar- tely pureth Citie, with- out whome there is no fal- nation, &
with whome is all felicitie. o Through those owne no liee thou
art blinded

Ifa 36.7. mat 21.12 mar 11.17. Iere 7.11. p And recei- vedft not
the redefter, & was sent thee. Or in the day time q That is, we-
re moft acift to heare

Mat.21.23. mar.11.17.

And whé he was come nere, he behel- de the citie, and wept
for it,

Saying, "O if thou haddest euen knowe at the leaft in this thy
day a those things, which belong vnto thy peace: but now ate
they a hid from thine eyes.

For the day, fhall come vpon thee, that thine enemies fhall caft a
tréche about thee, and compaffe thee rounde, and kepe thee in
on euerie fide,

And ſhal make thee eauen with the grou- de, and thy children which are in thee, and they ſhal not leaue in thee a ſtone vpon a ſtone, be aue thou kneweſt not the time of thy v viſitation.

He went alſo into the Temple, and began to caſt out them that folde therein, and them that boght,

Saying vnto them, "Mine houſe as the houſe of prayer, "but ye haue made it a denne of theues.

And he taught 'daily in the Tèple. And the high Priests & the Scribes, & the chief of the people ſoght to deſtroye him.

But they colde not finde what their might do to him: for all the people t hanged vpo him when they heard him.

CHAP. XX.

4 Chriſt ſtoppeth his aduerſaries mouthes by another que- ſtion. p Sheweth their deſtrudſh by a parable 25 The autoritie of princes. 27 The refurrection, & his diume power. 48 He repremath the ambition of the Scribes.

And "it came to paſſe that on one of thoſe daies, as he taught the people in the Temple, and preached the G ſipel, the high Priests & the Scribes came vpon

him with the Elders,

And spake vnto him, saying, Tell vs by what autoritie thou doest these things, or who is he that hath giuen thee this autoritie?

And he answered and said vnto them, I also will assee you one thing: tell me therefore:

The baptisme of Iohn was it from heauen, or of men?

And they reasoned within themselves, saying, If we shal say from heauen, he wil say, Why then beleued ye him not?

But if we shal say, Of men, all the people wil stone vs: for they be perswaded that Iohn was a Prophet.

Therefore they answered, that they coulde not tell whence it was.

Then Iesus said vnto them, 'Neither tell I you, by what autoritie I do these things.

Then began he to speake to the people this parable, 'A certaine man planted a vineyard, & let it forth to husbandmen: and went into a strange country, for a great season.

And at a time he sent a seruant to the husbandmen, that they shoulde giue him of the fruite of the vineyard, but the husbandmen did beat him, and sent him away empty.

Again he sent yet another servant: and they did beat him, and fowle entreated him, and sent him away empty.

Moreover, he sent the third, and him they wounded, and cast out.

Then said the Lord of the vineyard, What shall I do? I will send my beloved sonne: it may be that they will do reverence, when they see him.

But when the house band men sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

So they cast him out of the vineyard, & killed him. What shall the Lord of the vineyard therefore do vnto them?

He will come & destroy these house band-men, and will giue out his vineyard to others. But when they heard it, they said, God forbid.

And he behelde them, and said, What maneth this then that is written, "The stone that the builders refused, that is made the head of the corner?"

Whosoever shall fall vpon that stone, shall be broken: & on whomever it shall fall, it will grinde him to powder.

Then the high Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they

perceived that he had spoken this parable against them.

And they watched him, & sent for the KK. iii.

a By baptism he comprehended all John ministeric, who bare witness to Christ.

b By this men he made them ashamed and affrighted
Mat.21.33. mar.11.1. Isa 1.1.

ter 1.11. c The Iesues were as God's planters & his own
grafting. d God commanded his people to the Governours & Priests
e He reffed up Prophetes.

Tfal. 117.20. Isa 18.16. alt 4.11.

rem p.11. I pet.2.1. For by it the building is joined together &
made strong of Thy that humble, & fall on Ch.18, thinking: o
opposed to but, shall be overthrowen them selves & destroyed.

Mat 21.16. mar 12.13. b They way- ted for a convenient time
and place.

The practises of the wicked. S. Luke. Of the poore widdow.

Spies, which shulde faine them selves iuste men, to take him
in his talke, and to deliuer him vnto the power and autoritie of
the gouernour.

22 And they asked him, saying, Master, we knowe that thou sayest, and teachest right, nether doest thou accept mas persone, but teachest the way of God truely.

1 They shaghe 22 Is it lawful for vs to giue Cesta tribute or no?

23 But he percieued their craftines, & said vnto them, Why tempt ye me?

24 Shewe me a penie. Whose image and superscription hath it? They answered and said, Cessars.

Rym 13.7. 25 Then he said vnto them, "Giue the vnto Cesta the things which are Cessars, and to God those which are Gods.

26 And they colde not repsou his saying before the people: but they marueiled at his answer, and helde their peace.

Mat. 22, 23. 27 "Then came to him certeine of the Sad duces (which demie that there is anie resurrection) and they asked him,

Dan. 27.5 28 Saying, Master, "Moses wrote vnto vs, If anie mans brother dye hauing a wife, and he dye without children, that his brother shulde take his wife, and raise vp sede vnto his brother.

29 Now there were seuen brethren, and the first toke a wife, & he dyed without children.

30 And the seconde toke the wife, and he dyed childdees.

31 Then the third toke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman dyed also. Therefore at the resurrection, whose wife of them shal she be? for seuen had her to wife.

33 The Iesus answered, & said vnto them, The children of this worlde marie wiues and are married.

35 But they which shalde counted worthie to enioye that worlde, and the resurrection from the dead, nether marie wiues, nether are married.

36 "For they can dye no more, forasmuche as thei are equal vnto the Angels, and are the Sonnes of God, " since they are the children of the resurrection.

37 And that the dead shal rise againe, euen "Moses shewed it besides the bushe, when he said, The Lord & the God of Abraham, & the God of Isaac, & the God of Jacob.

38 For he is not the God of the dead, but of them which liue: for all liue vnto him.

39 Then certeine of the Pharises answered and said, Master,
thou hast wel said.

40 And after that, durst they not aske him anie thing at all.

41 "Then said he vnto them, How say thei that Christ is
Daniels sonne?

42 And Daudid him self saith in the boke of the Psalmes, "The
Lord said vnto my Lord, sit at my right hand,

43 Til I shal make thine enemies thy fote stole.

44 Seing Daudid calleth him Lord, how is he then his sonne?

45 Then in the audience of all the people he said vnto his
disciples,

46 "Beware of the Scribes, which desire to go in long robes,
and loue salutations in the markets, and the hieft seares in the
Synagogues, and the chief reumes at feasts:

47 Which deuoure widowes houses, euen vnder a colour of
long praying: these shal receiue greater damnation.

CHAP. XXI.

2 Christ commendeth the poore widdowne & He forewarneth
of the destruction of Jerusalem. 3 Of false teachers. 4 Of the

tokens and troubles to come. 5 Of the end of the worlde. 6 And of his daylie exercise.

1 And "as he behelde, he sawe the riche man, which cast their gistres into the treasure,

2 And he sawe also a certeine poore widowne, which cast in thither two mites,

3 And he said, Of a trueth I say vnto you, that this poore widowne hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offrings of God: but she of her penurie hath cast in all the living that she had.

5 "Now as some spake of the Temple, how it was garnished with goodlie stones and with consecrathings, he said,

6 Are these the things that ye loke vpon? the dayes wil come wherein a stone shal not be left vpon a stone, that shal not be throwen downe.

7 Then they asked him, saying, Master, but when shal these things be? and what figne shal there be when these things shal come to passe?

8 "And he said, "Take hede, that ye be not deceiued: for many wil come in my Name, saying, I am Christ, & the time draweth here: follow ye not them therefore.

9 And when ye heare of warres and seditions, be not afrayed:
for these things must first come, but the end followeth not by
and by.

10 Then said he vnto them, Nacion shal rise against nacion,
and kingdome against kingdome,

11 "And great earthquakes shalde in diuers places, and hunger,
and pestilence, and fearful things, and great signes shal there
be from heauen.

12 But before all these, they shal lay their hands on you, &
persecute you, deliuering you vp to the Synagogues, and into
prisonnes,

4 For the sonne is not Lord of his father, and therefore it
followeth that Christ is God Chap. 11, 43. mat 23, 6. mat. 11,
28.

Mat. 12, 42.

a God elemeth not the gist or almes by the quainties or valus,
but by & heare & affliction Chap 19, 43. mat 24, 1. mat. 13, 1.
Or, gifts.

b Christ then maketh answer of that, which was more
necessarie for them, and not to the question they demanded.

Mat 24, 2. mat 13, 9.

*The daies of vengeance. Chap. XXII. Watch
& pray.*

e This their Suffrance Shal borne be a greatest consis- mation
to the Gospel, and al- so by their ob- stances the ty- rances of
their enormous Shal at length be manifest befo- re God & man
Chap 12, 13. mat. 10, 13. mat. 13, 11. d For though they were
to impudent to re- fit, yet truth over genoth & visitorie Mat.
10, 13. e That is, line joyfully and blastedly, men under the
erot se. Mat 24, 15. mat 13, 14. dan. 9, 17.

f Gods wrath against this pro- ple Shal appear re by the cala-
mates and pla- gers, where- with he wil ye nish them g He
meaneth their iniqui- ties to receive likewise their punishment
af- ter word. Isa 13, 10. cl. 3k. 32, 7. mat 24, 29. mat 13, 14.

Rom 8, 23 h The effect of that redemption which Isin- Christ
hasle purchased, Shal then ful- le appease.

I For all these things came within to ye- tes after.

sones, and bring you before Kings and ru- lers for my Names
fake.

13 And this Shal turne to you, for a testis- monial.

14 *Lay it vp therefore in your hearts, that ye premeditate not,
what ye Shal answer.

15 For I wil giue you a mouth and wislo- me, where again all
your aduerfaries Shal not be able to speake, nor a resist.

16 Yea, ye Shalbe betrayed also of your pa- rents, and of your brethren, and kinsmen, and friends, and some of you Shal they put to death.

17 And ye Shal be hated of all men for my Names fake.

18 *Yet there Shal not one heere of your heades perish.

19 By your pacience *possesse your foules*. 20 And when ye se Ierusalem besieged with souldiers, then vnderstand that the defolation thereof is nere.

21 Then let them whitbare in Iudea, flee to the mountaines: and let them which are in the middes thereof, departe out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfil all things that are written.

23 But wo be to them that be with childe, & to them that giue sucke in those dayes: for there Shalbe great distresse in this land, & wrath ouer this people.

24 And they Shal fall on the edge of the sworde, and Shalbe led captiue into all na- cions, and Ierusalem Shalbe troden vnder fore of the Gentiles, vntil the s time of the Gentiles be fulfilled.

25 *Then there Shalbe signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the

nacions with perplexitie: the sea and the waters Shal roare.

26 And mens hearts Shal faile them for sea- re, and for loking
after those things which Shal come on the worlde: for the
powers of heauen Shal be shaken,

27 And then Shal they se the Sonne of man come in a cloude,
with power and great glorie.

28 And when these things begin to come to passe, then loke
vp, and lift vp your heads: * for your redemption draweth nere.

29 And he spake to them a parable, Behol- de, the legge tre,
and all trees,

30 When they now shore for the, ye seing them, knowe of your
owne selues, that som- mer is then nere.

31 So likewise ye when ye se these things come to passe,
knowe ye that the kingdo- me of God is nere.

32 Verely I say vnto you, This age Shal not passe, til all these
things be done.

33 Heauen and earth Shal passe away, but my wordes Shal not
passe away.

34 Take hede to your selues, lest at any time your hearts be
oppressed with surfe- ting and drunkennes, and cares of this
life, and lest that day come on you at vn- wares.

35 For as a share Shal it come on all them that dwell on the face of the whole earth.

36 Watche therefore, & pray continually, that ye may be counted worthie to escape all these things that Shal come to passe, and that ye may stand before the Sonne of ma.

37 Now in the day time he taught in the Temple, & at night he went out, and abode in the mount that is called the mount of oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 Conspiratie against Christ. 7 They eat the Passe-ouer. 19 The institution of the Lords supper. 24 They sirue who Shalbe greatest, and be reproath the. 42 He prayeth vpon the mount. 47 Iudae treason. 54 They take him, & bring him to the his Priests house do Peter demath him thrice, and yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.

8 Now the steast of vnleauened bread drewe nere, which is called the Pas-seouer.

2 And the his Priests & Scribes foght how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the his Priests & captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and foght opportuni- tie to betray him vnto them, when the peo- ple were away.

7 *The came s day of vnleauened bread when the Passeouer must be sacrificed.

8 And he sent Peter and John, saying, Go, and prepare vs the Passeouer, that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Beholde, when ye be entred into the citie, there Shal a man mete you, bearing a pitcher of water: fol- lowe him into s house that he entreth in,

11 And say vnto the good man of the hou- se, The Master saith vnto thee, Where is the lodging where I Shal eat my Passeo- uer with my disciples?

12 Then he Shal shewe you a great his cha- ber trimmed: there make it readie.

13 So they went & founde as he had said vn to them, and made readie the Passeouer.

KK. iii.

k To catch & instangle them, where sooner they be in the worde *Or, what ye may be underwritten

Mat 26, 1. mat 14, 1. e The feast was so called, because they colde eat no leuened bread for the space of seven daies: for so long the feast of s Pas- seouer com- mited.

bouche as we- re appointed to hope the Temple c For that we- te in done what way to take before this occasion was offered.

Mat. 26, 17. mat 14, 13. d According to Gods com- mandement & was first to of- fer it, and after to eat it.

The Lords Supper.

S. Luke. Droppes of blood.

Mat. 26, 30. mar. 24, 28. e Which was in the evening about ye ye light, which it me was appoint ted to eat the Pallieoue. f He meaneth that this is the left time that he wulde be commerant the as he was before, or fo out with them

Mat. 26, 28. mar. 14, 22. 2 cor 11, 24. g The bread is a true figure, and an affixed testimonies that the bodie of Jefies

Christ is given for the nourriture of our foules: li- kewife the wi- ne signifieth he blood is our drinke to refrelle and quicken vs e- verlastingly. John 13, 18. PfaL. 20, 21. h The figure of the new coue- ment which is cba blifhed & ratified by Christ's blood. Mat. 20, 25. mar. 20, 42. i By the fe- cret coifef of Godana & 4, 2 k Meaning thei have va- ne & factering niles given them, for alom che as they a- re nothing lef- fe then their names do figul fie. Or, yngell. Or, leau by la- quif Mat. 19, 28. l By thefe fi- millimdes he declareth that they fhalle partakers of his gloriet for in human is neither eating nor drinking l. Pet. 7, 8. m Seif feketh by all menses to difquiet the Church of Christ, to dif- perfe it, and co ftake it from the true faith: e It was fare fhalle, but yet not ouerthro- wen Mat. 25, 34. mar. 14, 29. John 13, 35. Mat. 10, 9.

24 *And when the e houre was come, he fate downe, and the twelve Apostles with him.

15 Then he faid vnto them, I haue earneft- ly defired to eat this Palleoueer with you before I fuffte.

16 For I fay vnto you, f Hence for the I wil not eat of it any more, vntil it be fulfilled in the kingdome of God.

17 And he toke the cup, and gaue thanks, and faid, Take this, and deuide it among you.

18 For I fay vnto you, I wil not drinke of the frute of the vine, vntil the kingdome of God be come.

19 *And he toke bread, and when he had gi- uen thanks, he brake it, and gaue to them, faying, s This is my bodie, which is giuen for you: do this in the remembrance of me.

20 Likewise also after fupper he toke the cup, faying, This cup is the new h Testa- ment in my blood, which is fhed for you.

21 *Yet beholde, the hand of him that be- trayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is m i appointed: but wo be to that man, by whome he is betrayed.

23 Then they began to enquire among the felues which of the if fshulde be, that fhul- de do that.

24 ¶ *And there arofe also a ftrife amog the, which of them fshulde feme to be the grea- teft.

25 But he faid vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer the, are called h Gracious lords.

26 But ye fhall not be fo: but let the greateft among you be as the leaft: & the chiefeft as he that ferueth.

27 For who is greater, he that fitteeth at ta- ble, or he that ferueth: Is not he that fitteeth at table? And I am among you as he that ferueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a king- dome, as my Father hathe appointed to me,

30 *That ye may leat, and drinke at my ta- ble in my kindome, and fit on feates, and iudge the twelve tribes of Ifrael.

31 ¶ And the Lord faid, Simon, Simon, be- holde, s Satan hathe defired you, m to wy- nowe you, as wheat.

32 But I haue prayed for thee, that thy faith of aile not: therefore when thou art comuer- ted, ftrenghen thy brethren.

33 *And he faid vnto him, Lord, I am ready to go with thee into prison, and to death.

34 But he faid, I tell thee, Peter, the cocke fhall not crowe this day, before thou haft thriffe denyed that thou kneweft me.

35 ¶ And he faid vnto the, s Whe I fent you without bagge, and fcrip, and fhoes, lacked

ye any thing? And they faid, Nothing.

36 Then he faid to them, But now he that hathe a bagge, let him take it, and likewise a fcrip: and he that hathe none, let him fel his coate, and o bye a fworde.

37 For I fay vnto you, That yet the fame which is written, muft be performed in me, s Buen with the wicked was he nominated: for douteles thofe things which are written of me, haue an end.

38 And they faid, Lord, beholde, here are p two fwordes. And he faid vnto them, It is ynough.

39 ¶ *And he came out, and went (as he was wonte) to the mounte of oliues: and his difciples alfo followed him.

40 *And when he came to the place, he faid to them, Pray, left ye enter into tentation.

41 And he gate him felf from them, about a ftones caft, and kneled downe, & prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheles, not my wil, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an agonie, he prayed more earnestly: and his fweate was like droppes of blood, trickling downe to the grounde.

45 And he rofe vp from prayer, & came to his difciples, and founde them fleping for heauines.

46 And he faid vnto them, Why flepe ye riffe and pray, left ye entre into tentation.

47 ¶ *And while he yet fpake, beholde a co- panie, and he that was called Iudas one of the twelve, went before them, and came nere vnto Iefus to kiffe him.

48 And Iefus faid vnto him, Iudas, betrayeft thou the Sonne of man with a kiffe?

49 Now when they which were about him, fwe what wolde followe, they faid vnto him, Lord, fhall we fmite with fworde?

50 And one of them fmote a feruant of the hie Prieft, and ftrake of his right eare.

51 Then Iefus answered, and faid, Suffre them thus farre: and he touched his eare, & healed him.

52 Then Iefus faid vnto the hie Prieft, & captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thefe with fwordes and ftaues?

53 When I was daily with you in the Tèple, ye ftretched not for the the hands againft me: but this is your very houre, and the power of darkenes.

54 ¶ Then toke they him, and led him, and broght him to the hie Priests houfe. And Peter followed a farre of.

55 *And whe they had kindled a fyre in the middes of the hall,
and were fet downe to- gether, Peter alfo fate downe among
the.

56 And a certeine maide behelde him as he fate by the fyre,
and hauing wel looked on

o By this he fheweth them that they muft fuffeine great
stumbles and affultions. Ifa 13, 19.

p They were yet fo rude f they fought to have refitted with
material weapons, whe re: Chrift warneft them of a Spiritual
fight, wherein afw of their life and auth fshulde be in danger.

Mat 26, 36. mar. 14, 32. John 15, 1.

Mat. 26, 41. mar 14, 38. n Meaning, his death and paf. ion.

f The worde figuifieth that horroure that Chrift had co- ceued
not one ly for feare of death, but of his fathers and gunft &
wrath againft fiues.

Mat 26, 47. mar. 14, 43. John 15, 3.

f For now God gave li- bercie to Seif whofe mini- fers they
we- re, to excene his rege agift him: which thing we if is
gouerned by the providen- ce of God.

Mat. 26, 34. mar 14, 64. John 15, 25.

him,

Peters denial & repentance. Chap. XXIII.
The people rage. 41

Mat 25.34. seb.13.31.

1 Thel fluffed at him, becau- fe the people thoght he was a
Prophet. Mat 27.1. mar 15.1. seim 18.28.

2 They asked not to the end that the truth might be hon- wn,
(for the thing was to manifell) but for malice thei bare towards
Christ 3 At his fecu- de coming 4 At in the fe- conde place of
honour & dig- ance.

Mat.25.21. mar 12.17. Who was the chief gouer- now, and had
the communer- on of matters of life & death

Mat 27.12 mar.17.2. seim 18.33-

him, faid, This man was also with him.

57 But he denied him, saying, Woman, I knows him not.

58 And after a little while, another ma fawé him, and faid,
Thou art also of them. But Peter faid, Man, I am not.

59 And about the space of an houre after a certeine other
affirmed, saying, Verely e- uen this man was with him: for he
is also a Galilean.

60 And Peter faid, Man, I knowe not what thou faieft. And immediately while he yet spake, the cocke crewe.

61 Then the Lord turned backe, and loked vpon Peter: and Peter remembred the worde of the Lord, how he had faid vnto him, * Before the cocke crowe, thou fhalt denie me thrife.

62 And Peter went out, & wept bitterly.

63 ¶ And the men that helde Iefus, mocked him, and stroke him.

64 And when they had blindesfolded him, then fmote him on the face, & asked him, saying, * Prophecie who it is y fmote thee.

65 And manie other things blasphemously spake they againft him.

66 * And affone as it was day, the Elders of the people, and the hie Priests & the Scri- bes came together, and led him into their Council,

67 Saying, "Art thou the Chrif? tell vs. And he faid vnto the, If I tell you, ye wil not beleue it.

68 And if also I aifke you, ye wil not anfwer me, nor let me go.

69 2 Hereafter fhall the Sonne of man fit at the right hand of the power of God.

70 Then faid they all, Art thou then the Sonne of God? And he faid to the, Ye fay that I am.

71 Then faid they, What nede we anie fur- ther witnes? for we our felues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iefus is breght before Pilate and Herode 12 Of Barab- bas,
26 Of Simon the Cyroman 27 The women maky lamentation
33 Chrifft crucified 34 He preaeth for his memies 40 He
comerteth the theft & manie others at his death, 13 And is
buried.

1 Then the whole multitude of them arofe, and led him vnto Pilate.

2 And they began to accufe him, saying, We haue founde this man peruerting the people, and forbidding to paye tribute to Cefar, saying, That he is Chrifft a King.

3 * And Pilate afted him, saying, Art thou the King of the Iewes? And he answered him, and faid, Thou faift it.

4 Then faid Pilate to the hie Priests, and to the people, I finde no faute in this man.

5 But they were the more fierce, saying, He moueth the people, teaching through

out all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herodes iurisdiction, he sent him to Herode, which was also at Ierusalem in those daies.

8 And when Herode sawe Iesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to have seen some signe done by him.

9 Then questioned he with him of many things: but he answered him nothing.

10 The high Priests also and Scribes stood forth and accused him vehemently.

11 And Herode with his men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 * And the same daye Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priefts, and the rulers,
and the people,

14 And faid vnto them, Ye haue broght this man vnto me, as
one that peruerted the people: and beholde, I haue examined
him before you, and haue founde no faute in this man, of thofe
things whereof ye ac- cufe him:

15 No, nor yet Herode: for I fent you to him: and lo, nothing
worthie of death is done to him.

16 I wil therefore chaftife him, and let him lowfe.

17 (For of fnecefsitie he muft haue let one lowfe vnto them at
the feaft.)

18 Then all the multitude cryed at once, saying, Away with
him, and deliuer to vs Barabbas:

19 Which for a certeine infurrection made in the citie, &
murthes was caft in prifon.

20 Then Pilate fpake againe to them, wil- ling to let Iefus
lowfe.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he faid vnto them the third time, But what euil hathe
he done? I finde s no caufe of death in him: I wil therefore
cha- ftife him, and let him lowfe.

23 But they were infant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue fentence, that it fhulbe be as they required.

25 And he let lowfe vnto them him that for infurrection and murther was caft into prifon, whome thei defired, and deliuered Iefus to do with him what they wolde.

26 ¶ * And as they led him awaye, they LL.i.

b To rid his hands, and to greathe Hero- de Or, at that time c Of a certe- ne curiofice.

Or, miracle.

d For Chrif came not to de fied him faid, neither yet wol de plaeft the vaine curiofi- tie of this ty- ram.

Or, hande, or treme

e Commonely this was a ro- be of honour, or excellence: but it was gi- nen to Chrif in mockage.

Mat 27.23. mar 15.14. seim 18.28. & 19.4. Or, to bright edate.

Or, by him.

f For the Ro- mans had gi- nen fuche fea- ches & liberis- es to f Iewes, which was but a tradition, & not according to the

worde of God.

g The indge gmethe sentence with Chrift, before he condemneth him, where by plainly appeareth Iesus innocent.

Mat 27.32. mar 15.21.

Christ is crucified.

S. Luke. Christ's resurrection.

Or, women of Jerusalem.

Isa 2,19 hse. to 8, reuel 6, 16. 11 'Pat 4,17.

Mat 27,32. mar 15,27. John 19,18. It the consequence be thus handled, what shall the wiled man be? Or, the place of Jewels

i Whome God has he before all others appointed to be the Messia- tion the will the Scriptures call them the cloth of God, whome he hath chosen before all beginning to life e- worldly k Miss with myrebe & gall to harken his death l That the thing might be known to all nations, betan se these thre language we re made common. m The condécion which shou now suffer, canseth it then not to sin se God

n Which was middays.

caught one Simon of Cyrene, comming out of the field, and on him they laid the crosse, to beate it after Iesus.

27 And there followed him a great multi- tude of people, and of women, which wo- men bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, "Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your children.

29 For beholde, the daies wil come, when men shal say, bleffed are the barren, & the wombes that neuer bare, and the pappes which neuer gaue fucke.

30 Then shal they beginne to say to the mountaines, "Fall on vs: and to the hilles, Couer vs.

31 "For if they do these things to a h grene tre, what shalbe done to the drye?

32 "And there were two others, which were euil doers, led with him to be slayne.

33 And when they were come to the place, which is called "Caluerie, there thei cru- cified him, and the euil doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgiue them: for they knowe not what thei do. And thei patted his rayment, and cast lots.

35 And the people stode, and behelde: and the tulers mocked him with them, saying, He faued others: let him saue him self, if he be the Christ, the Chosen of God.

36 The suuldiers also mocked him, and ca- me and offred him
k vineger,

37 And said, If thou be the King of the Iewes, saue thy self.

38 And a superscription was also written ouer him, in l Greke
lettres, and in Latin, & in Hebrewe, THIS IS THE KING OF
THE IEWES.

39 And one of the euil doers, which were banged, railed on
him, saying, If thou be the Christ, saue thy self and vs.

40 But the other answered, and rebuked him, saying, m Fearest
thou not God, seig thou art in the same condemnacion?

41 We are in dede righteously here: for we receiue things
worthie of that we haue done: but this man hashe done nothing
a- misse.

42 And he said vnto Iesus, Lord, remem- ber me, when thou
comest into thy king- dome.

43 Then Iesus said vnto him, Verely I say vnto thee, to day
shalt thou be with me in Paradise.

44 And it was about the s fixt houre: and there was a darkenes
ouer all the land, vn- til the ninth houre.

45 And the sunne was darkened, and the vaile of the Temple
rent through the middes.

46 And Iesus cryed with a loude voyce, and

said, "Father, into thine hands I commed my spirit. And when he thus had said, He gaue vp the golt.

47 Now whe the "Ceturion sawe what was done, he glorified God, saying, Of a suretie this man was iuste.

48 And all the people that came together to that sight, beholding the things, which were done, suore their brests, and retur- ned.

49 And all his acquaintance stode a sarre of, & the women that followed him from Galile, beholding these things.

50 And beholde, there was a ma named Ioseph, which was a counsellor, a good ma and a iust.

51 He did not consent to the counsel and dede of them, which was of Arimathea, a citie of y Iewes: who also him self p waited for the kingdome of God.

52 He went vnto Pilate, and asked the bo- die of Iesus,

53 And toke it downe, and wrapped it in a linnen cloth, & laid it in a tounge hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the s Preparation, & the Sabbath drcwe on.

55 And the women also that followed after, which came with him si Galile, behelde the sepulchre, & how his bodie was laid.

56 And thei returned and prepared odores, and ointments, and rested the Sabbath day according to the commandement.

CHAP. XXIII.

1 The women came to the grave 13 Christ appeareth vn- to the two disciples that go towarde Emmaus. 36 He stendeth in the middes of his disciples, and openeth their understanding in the Scriptures 47 He giueth them a charge 51 He ascendeth up to heaven 52 His dissi- ples worship him, 53 And of their daiety exercise.

1 Now the first day of y weke early in the morning, they came vnto the sepulchre, and broght the odores, which they had prepared, & certeine women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the bodie of the Lord Iesus.

4 And it came to pass, that as they were amazed thereat, beholde, b two men sud- denly stode by them in shining vestures.

5 And as they were arrayed, and bowed downe their faces to the earth, they said to them, Why seke ye him that liueh, among the dead?

6 He is not here, but is risen: remember "how he spake vnto you, when he was yet in Galile,

7 Saying, that the sonne of man must be delivered into the hands of sinful men, and be crucified, and the third daye rise againe.

Or, Capsaine o The Romaine Capsaine who had charge o uer an huderch men.

Mat 27,17. mar 15,43. John 19,18.

Or, had embed- ed pile laked for the redeemer, by whome all muld be ex- tured.

9 When men prepared all things readie for one fould. That is, begs the same cue- ning.

Mat 27,1. mar 16,1. John 20,1 a Which was the first day of tut y first Sab- bath of the fould.

b Two Angels in forme of men.

Chap. 9,22. mar 17,23. mar 1,31.

8 And

*The journey to Emmaus. Chap. XXIII. The
eyes opened. 42*

8 And they remembered his wordes, 9 And returned from the sepulchre, & tolde all these things vnto the eleuen, and to all the remnant.

10 Now it was Marie Magdalene & Icanna, & Marie the mother of James, & other women with them, which tolde these things vnto the Apostles.

11 But their wordes femed vnto them, as a fained thing, nether beleued they them.

12 Then arose Peter, and ran vnto the sepulchre, and loked in, and faw the linnen clothes laid by them-felues, & departed wondering in him self at that which was come to paffe.

Mat. 16, 12.

e Which is about fumen miles & on halfe. d Hereby appereth & they had faith, although it was weak.

e This deckereth that we can nether so, nor vnderfand till God open our eyes.

f For the thlg was so neou- rious, that all men might have known it.

g They vnder- ftoce not yet what was the deliuerance & Iefus Christ purchased for vs, but looked for some worl delle profec-
ratie.

h Infidelleie is reprobued. i Christ onely is the interpre- ere of &
Scrip- me; for be the the beginning and end the reef direct vs
to him, becau- fe he is the fa- uour that is promised.

13 ¶ And beholde, two of them went that fame day to a towne
which was from Ieru- falem about e the score fuziongs, called
Emmaus.

14 And they d talked together of all these things that were
done.

15 And it came to paffe, as they communed together, and
reasoned, that Iefus him self drewe nere, and went with them.

16 But their eyes were holden, that they colde not knowe him.

17 And he said vnto them, What maner of communications are
these that ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered and said vnto him,
Art thou onely a fstranger in Ierufalem, & hast not known the
things which are come to paffe therein in these dayes?

19 And he said vnto them, What things? And they said vnto
him, Of Iefus of Nazaret, which was a Prophet, mightie in
dede and in worde before God, and all the people,

20 And how the hie Priests, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we scruided that it had bene he that fholde haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certeine women among vs made vs aftonied, which came early vnto the sepulchre.

23 And whc they founde not his bodie, they came, saying, that they had also fene a vffio of Angels, which said that he was aliue.

24 Therefore certeine of them which were with vs, went to the sepulchre, and founde it euen fo as the women had said, but him they faw not.

25 Then he said vnto them, b O fooles and flowe of heart to beleue all that the Prophetes haue spoken,

26 Oght not Christ to haue fuffred these things, and to enter into his glorie?

27 And he began at Mofes, & at all the Prophetes, and interpreted vnto them in all

the Scriptures the things which were writ- tes of him.

28 And they drewe nere vnto the towne, which they went to,
but he b made as thogh he wolde haue gone further.

29 But they constrained him, saying, Abide with vs. for it is
towards night, and the day is farre spent. So he went in to tarie
with them.

30 And it came to paffe, as he fate at table with them, he toke
the bread, and gaue thanks, and brake it, and gaue it to them.

31 The their eyes were opened, & they knewe him; but he was
taken out of their fight.

32 And they said betwene them felues, Did not our hearts
burne within vs, while he talked with vs by the way, and when
he opened to vs the Scriptures?

33 And they rose vp the fame houre, and returned to Ierufalem,
and founde the Eleuen gathered together, and them that were
with them,

34 Which said, The Lord is risen in dede, and hathe appeared
to Simon.

35 Then they tolde what things were done in the way, and how
he was known of the in b breaking of bread.

36 ¶ And as they spake these things, Iefus him self stode in the
middles of them, and said vnto them, Peace be to you.

37 But they were abafhed & afraid, suppo- sing that they had fene a spirit.

38 Then he said vnto them, Why are ye troubled? and wherefore do doutes arise in your hearts?

39 Beholde mine hands and my fete: for it is I my self: handle me, and se: for a spirit hathe not flesh & bones, as ye se me haue.

40 And when he had thus spoken, he shewed them his hands and fete.

41 And while they yet beleued not for ioye, and wondered, he said vnto them, Haue ye here any meat?

42 And they gaue him a piece of a broiled fish, and of an honie combe,

43 And he toke it, & did eat before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophetes, and in the Psalmes.

45 Then opened he their vnderfanding, that they might vnderfand the Scriptures,

46 And said vnto them, Thus is it written, and thus it behoued
Christ to suffre, & to rise againe from the dead the thirde day,

47 And that repentance, and remission of sinnes fholde be
preached in his Name a- mong all nacions, beginning at
Ierufalem.

48 Now ye are witnesses of these things.

49 And beholde, I will send the 'promes of my Father vpo you;
but tary ye in the citie

LL. ii.

b Because Christ did be the that their eyes and open the, he
wylde hope them in fufpous till his time came to manifest him
self vnto them

1 According to the custom: which maner of praying ne- fore
mules they vfe to this day.

in fo fone as he begame to break bread. Mar. 15, 14. subn 20,
19.

S. John.

a Which was til without- de, when the holic Goat was fear
from hea- uen.

Mar. 26, 29. all. 1, 2.

of Ierufalem, a vntil ye be endued with power from an hie.

50 Afterwatde he led them out into Betha- nia, and life vp his
hands, & bleffed them.

51 And it came to paffe, that as he bleffed them, * he departed
from them, and was

caryed vp into heauen.

52 And they worshipped him, and returned to Ierufalem with
great ioye,

53 And were continually in the Temple, praising, and lauding
God, Amen.

THE HOLY GOSPEL

of Iefus Chrif, according to John.

CHAP. I.

1 14 17 The diminitie, humanitie, & effice of Iefus Chrif 15
The veftimome of Iohn. 19 The calling of An- dreme, Peter,
&c.

*Or, before the beginning a Chrif is God before all time.

b The Sion is of the fame 3 fulfance with the Father c No creature 4 was made with our Chrif. d Whereby all thigs are quic- honed and pre- ferred e. The life of men is more excellent then of any other creature, be- cause it is my ned with light and vodestan- ding.

Mat 3, 5. mar. 1, 4. luk. 3, 5. f Mass made is ful of darke nes becaufe of the corruption thereof. *Or, are borne.

Ebr 11, 4. g Because they did not wor- ship him as their God, &c 1, 25 act 14, 15. h To the Ifeas lires who we- re his peculiar people

i Meaning a privilege, 97 digame.

Mat. 1, 16. luk. 2, 7. Mat. 17, 2. 2 pet 1, 17. Calif. 1, 15. & 2, 9.

h He was for- med and made man by the operation of the holic Goat without the o- pration of mi *Or, preceding f-i the Father.* Or, none excel- lent then I I More abun- dant grace thf by Moses.

N "the beginning was the Worde, and the Worde was with God and that Worde was God.

The fame was b in the beginning & God.

All things were made by it, & without it was made nothing that was made.

In it was d life, and the life was the e light of men.

And the light fhineth in f y darkenes, & the darkenes comprehended it not.

¶ There was a man fent frô God, whofe name was Iohn.

The fame came for a witnes, to beare wit- nes of the light, that all mê through him might beleue.

He was not that light, but was fent to bea- re witnes of the light.

That was the true light, which lighteth euerie man that 'cometh into the worlde.

He was in the worlde, and the worlde was * made by him: & the worlde s knewe him not.

He came vnto h his owne, and his owne receiued him not.

But as many as receiued him, to them he gaue power to be the fonnes of God, enen to them that beleue in his Name,

Which are borne not of blood, nor of the wil of the flefh, nor of the wil of man, but of God.

And the Worde was made k flefh, and dwelt among vs, (and we * fawe the glorie thereof, as the glorie of the onely begotten 8 mme of the Father) *ful of grace and trueth.

¶ Iohn bare witnes of him, & cryed, fay- ing, This was he of whome I faid, He that cometh after me, is preferred before me: for he was before me.

And of his fulnes haue all we receiued, and grace for grace.

For the Lawe was giuen by Moses, but grace and trueth came by Iefus Chrif.

18 *No man hathe fene God at any time: the onely begotten Sonne, which is in the = bofome of the Father, he hathe * decla- red him.

19 ¶ Then this is the recorde of Iohn, whe the Iewes fent Priests and Leuites from Ierufalem, to afke him, Who art thou?

20 And he confeffed and denyed not, and faid plainely, I * am not the Chrif.

21 And they afked him, What thê? Art thou Elias? And he faid, I am not. Art thou the Prophet? And he answered, No.

22 Then faid they vnto him, Who art thou that we may giue an answer to them that fent vs? what faift thou of thy felf?

23 He faid, I * am the voyce of him that cryeth in the wilderness, Make ftraight the way of y Lord, as faid the Prophet Efaias.

24 Now they which were fent, were of the Pharifes.

25 And they afked him, and faid vnto him, Why baptizeft thou then, if thou be not the Chrif, nether Elias, nor the Prophet?

26 Iohn anfwered them, faying, I baptize with water: but there is one among you, whome ye knowe not.

27 *He it is that commeth after me, which is preferred before me, whofe fhoe latchet I am not worthie to vnofe.

28 Thefe things were done in Bethabara beyonde Iordan, where Iohn did baptize.

29 ¶ The next day Iohn feeth Iefus coming vnto him, and faith, Beholde the lambe of God, which taketh away the p finne of the worlde.

30 This is he of whome I faid, After me co- meth a mi, which is preferred before me: for he was before me.

31 And I knew e him not: but becaufe he fhulde be declared to Ifrael, therefore am I come, baptizing with water.

32 So Iohn bare recorde, faying, I fawe *the Spirit come downe fi om heauen, like a do- ue, and it abode vpon him.

33 And I knewe him not: but he that fent me to baptize with water, he faid vnto me, Vpô whome thou fhalt fe the Spirit come downe, & tary ftill on him, that is he which baptizeth with the r holie Goat.

1. Tim 8, 16.

2. John 4, 18. m Meaning he is moife due- te, and ftrath- ly myned to his Father, nor onely to Ione, but also in na- ture and vnnon n And fo God that before was imifible, was made, as it were, vifible in Chrif

All 13, 15. o Whome the I loked for to he fuchie one as Moses was, Deut 15, 15.

Ifa 40, 3. mat 1, 5. luk. 3, 4.

Mat 1, 5. mat 1, 5. luk. 3, 4.

Mat 1, 5. mat 1, 5. luk. 3, 16. all 1, 5. & 11, 16. & 19, 4.

p Signifig the original finne, which is the fortuate of all finnes & rho- re with all o- ther finnes ¶ That is, by fight, but one- ly by the rece lation of God.

Mat 3, 16. mat. 1, 10. luk. 3, 25.

p Who gueeth the verter and effelt to baptif me, accompli- thig that thig which is the- rebj reprefco- ted

34 And

Chap. II.

43

34 And I fawe, and bare recorde that this is the Sonne of God.

35 ¶ The next day, Iohn ftode againe, and two of his difciples:

36 And he behelde Iefus walking by, and laid, Beholde the lambe of God.

37 And the two difciples heard him fpeake, and followed Iefus.

38 Then Iefus turned about, and fawe them follow, & laid vnto them, What feke ye? And they laid vnto him, Rabbi (which is to fay by interpretation, Mafter) where dwelleft thou?

39 He laid vnto them, Come, and fe. They came and fawe where he dwelt, and abode with him that day: for it was about the tenth houre.

40 Andrewe, Simô Peters brother, was one of the two which had heard it of Iohn, & that followed him.

41 The fame founde his brother Simon firft, and laid vnto him, We haue founde the Meffias, which is by interpretation, the Chrif.

42 And he broght him to Iefus. And Iefus behelde him, & laid, Thou art Simon the fonne of Iona: thou fhalt be called Cephas, which is by interpretation, a ftone.

43 ¶ The day following, Iefus wolde go into Galile, and founde Philippe, and laid vnto him, Follow me.

44 Now Philippe was of Bethfaida, the citie of Andrewe and Peter.

45 Philippe founde Nathanael, and laid vnto him, We haue founde him, of whome Mofes did write in the Law, and the Prophet, Iefus of Nazaret the sonne of Ioseph.

46 Then Nathanael laid vnto him, Can there any good thing come out of Nazaret? Philippe laid to him, Come, and se.

47 Iefus sawe Nathanael coming to him, & laid of him, Beholde, in dede an Ifaelite, in whome is no guile.

48 Nathanael laid vnto him, Whêce knewft thou me: Iefus answered, & laid vnto him, Before that Philippe called thee, whê thou wast vnder the higge tre, I sawe thee.

49 Nathanael answered, & laid vnto him, Rabbi, thou art the Sonne of God: thou art the King of Ifrael.

50 Iefus answered, and laid vnto him, Because I laid vnto thee, I sawe thee vnder the higge tre, beleueft thou thou shalt se greater things then thefe.

51 And he laid vnto him, Verely, verely, I fay vnto you, hereafter shal ye se heauen open, & the Angels of God ascending, and descending vpon the Sonne of man.

CHAP. II.

2 Chrift turneth the water into wine: 14 He drineth the byers,
and falces out of the Tople 15 He forwar-neth his death and
refurrellim. 23 He comarteth many, and diftruffeth man.

1 And the thirde day, was there a mariage in Cana a towne of
Galile, & the mother of Iefus was there.

2 And Iefus was called alfo, and his difciples vnto the mariage.

3 Now when the wine failed, the mother of Iefus laid vnto him,
They haue no wine.

4 Iefus laid vnto her, Woman, what haue I to do with thee?
mine houre is not yet come.

5 His mother laid vnto the feruants, Whatfoeur he faith vnto
you, do it.

6 And there were fet there, fix waterpottes of ftone, after the
maner of the purifying of the Iewes, containing two or three
firkins a piece.

7 And Iefus laid vnto them, Fil the waterpottes with water.
Then they filled them vp to the beim.

8 Then he laid vnto them, Drawe out now & beare vnto the
gouernour of the feaft. So they bare it.

9 Now whe the gouernour of the feaft had tafted the water that was made wine, (for he knew not whence it was: but feruats, which drewe the water, knew) the gouernour of the feaft called the bridegrome,

10 And laid vnto him, All men at the beginning fet for the good wine, and when men haue wel drunke, then that which is worfe: but thou haft kept backe the good wine vntil now.

11 This beginning of miracles did Iefus in Cana a towne of Galile, and fhewed for the his glorie: & his difciples beleued on him.

12 After fhe went downe into Capernafi, he and his mother, and his brethren, and his difciples: but they continued not manie dayes there.

13 For the Iewes Paffeouer was at hand. Therefore Iefus went vp to Ierufalem.

14 * And he founde in the Temple thofe that folde oxen, and fhepe, and doues, and changes of money, fitting there.

15 The he made a fcourage of fmale cordes, & draue them all out of the Temple with the fhepe, and oxen & powred out the chāgers money, and ouerthrewe the tables,

16 And laid vnto them that folde doues, Take thefe things hence: make not my Fathers houle, an houle of marchandife.

17 And his difciples remembred, that it was written, The zeale
of thine houfe bathe eaten me vp.

18 Then answered the Iewes, and laid vnto him, What figne
fheweft thou vnto vs, that thou doeft thefe things?

19 Iefus answered and laid vnto them, Deftroie this temple,
and in thre dayes I wil raife it vp againe.

20 Then laid the Iewes, Fortie and fix yeres was this Temple a
buylding, and wilt thou reare it vp in thre dayes?

LL.iii.

a Who vfed eftemal walhig to purifie them felues Which
fuperftion He- been the be- reike wolde haue brought into
Church and now the Pepiftes haue receded it. Or, mefhere. b
Whereof euerie one con- tened is gal- lous Or, feruade.

Or, mefhere.

Mat 21.12. mar 11.17. Iak.13.40.

Pffol.43.10. c This affchif was fo burning in him, that is
furmoficed and fwallowed vp all the others. Or, mefhere. Mat
26.41. & 27.40. mar 14.18. & 15.29.

f He allodeth to the Pafthal lambe, which was a figure of
Chrift.

e Or where is thy lodgig? or whither goeth thou? For he dwelled in Nafarer, and was there as a ftrigger 8 That was, two houses be fore ought 9 Now Iohn laid, that Iefus was the lambe of God.

Or, the Anfi-

Or, Petrus.

Gen 49.10. dent 18.18 Ifa.42.4.10. 41.8.

Ier.23.5. & 37.24 dan 9.24.

y Thofe chigs a hich are con- tempible to the worfide, are eftamed and preferred of God: and thofe things which fi worfide pre- ferreth, God abhorreth.

Or, then bele- uft a Chrifft ope- neth the hea- uens, that we may haue ac- cefe to God, and maketh vs felow es to the Angels Gen.28.12.

Christ & Nicodemus.

S. John. Euerlasting life.

d Christ's bo- die might not- ly be called the temple, be- cause
the ful- nes of the God head dwelleth in it corporat- ly. Colo
1,9 o For he toke not them for true disciples, at he knew by
their sower de thephres, what religion foeuer they did persuade
entwardely.

But he spake of the temple of his abodie, Aflone therefore as
he was risen from the dead, his disciples remembered that he
thus said vnto them: and they beleued the Scripture, and the
worde which Iefus had said.

Now when he was at Ierusalé at y Pa- feouer in y feast, many
beleued in his Na- me, when they saw his miracles w he did.
But Iefus s did not commit him self vn- to them, because he
knew them all,

And had no nede that any shulde testifie of man: for he knew
what was in man.

CHAP. III.

Christ in fruiteth Nicodemus in the regeneration 1:10f faith 1st
Of the loss of God towards the worlds. 2) The doilrene and
baptisme of John, 2d And the muses that he heareth of Christ.

1 There was now a ma of y Pharises na- med Nicodemus, a
ruler of y Iewes. 2 He came to Iefus by night, and said vnto
him, Rabbi, we knowe that thou art a tea- cher come from

God: for no man colde do these miracles that thou doest,
except God were with him.

3 Iefus answered, and said vnto him, Vere- ly, verely I say vnto thee, except a man be borne againe, he can not a fe the b king-
dome of God.

4 Nicodemus said vnto him, How can a man be borne which is
olde? can he enter into his mothers wombe againe, and be
borne?

5 Iefus answered, Verely, verely I say vnto thee, except that a
man be borne of c wa- ter and 2d the Spirit, he can not enter
into the kingdome of God.

6 That which is borne of the flesh, is flesh: & that that is borne
of the Spirit, is spirit. 7 Marueile not that I said to thee, Ye
must be borne againe.

8 The winde bloweth where it llisteth, & thou hearest the
founde thereof, but canst not tel whence it cometh, and
whether it goeth: so is euerie man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these
things be?

10 Iefus answered, and said vnto him, Art thou a teacher of
Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we spea- ke that we knowe,
& testifie, that we haue fene: but ye reeceiue not our wines.

12 If when I tel you hearthlie things, ye be- leue not, how
shulde ye beleue, if I shal tell you of heauenlie things?

13 For no man ascendeth vp to heauen, but he that hathe
descended from heauen, the Sonne of man which is in heauen.

14 And as Moses list vp the serpent in the wildernes, so must
the Sonne of man be list vp,

15 That whosoeuer beleueth in him, shulde not perish, but
haue eternal life.

16 For God so loued the worlde, that he hathe giuen his onely
begotten Sone, that whosoeuer beleueth in him, shulde not pe-
rish, but haue euerlasting life.

17 For God sent not his Sonne into the worlde, that he shulde
condemne the worlde, but that the worlde through him might
be faued.

18 He that beleueth in him, shal not be co- demned: but he that
beleueth not, is condé ned already, because be beleueth not in
y Name of the onely begotré Sone of God.

19 And this is the condemnation, that light is come into the
worlde, & me loued darkens rather then light, because their
dedes were euil.

20 For euerie man that euil doeth, hateth the light, nether commeth to light, lest his dedes shulde be reproued.

21 But he that doeth trueth, commeth to the light, that his dedes might be made manifest, that they are wrogle according to God.

22 After these things, came Iesus and his disciples into the land of Iudea, and there taried with them, and baptized.

23 And John also baptized in Enon besides Salim, because there was much water the- re: and they came, and were baptized.

24 For John was not yet cast into prison.

25 The there arose a question between Johns disciples & the Iewes, about purifying. 26 And they came vnto John, and said vn- to him, Rabbi, he that was with thee beyonde Iordan, to whome thou barest wines, beholde, he baptizeth, and all men come to him.

27 John answered; & said, A ma can receiue nothing, except it be giue him fro heaué.

28 Ye your selues are my wines, that I said, I am not the Christ, but y I am sent before him.

29 He that hathe the bride, is the bridegro- me: but the fried of the bridegrome which stideth and heareth him, reioyeth gieat-

ly, because of y bridegromes voice. This my ioye therefore is fulfilled.

30 He must increafe, but I must decreafe. 31 He that is come from on high, is aboue all: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue all.

32 And what he hathe sent and heard, that he restiseth: but no man receiueth his testimony.

33 He that hathe receiued his testimonie, hathe sealed that God is true.

34 For he whome God hathe sent, speaketh the words of God: for God giueth him not the Spirit by a measure.

35 The Father loueth the Sonne, and hathe giuen

1 John 4.9.

Chap 2.19. and 12.47

1 The concept of Christ, and the stones of the wicked obdenne the: yet Christ as a note indogeth since against the reprobare in Not only y Iewes, but whosoeuer shulde beleue in him

Chap. 1.9. n The cause and matter of condemnation

o In walking roundely, and sincerely. 2b, 2a God p At they do
which for God onely before that ye, in, and follow o the rule of
his worde 2b scripture Chap 4.1.

q That is, how they might be made elcane, before God, & the
w things ruler: the law did reprefere. Chap 1.17. r They were
led w ambush fearing lest their master shulde heau lost his
fame Chap 1.18. f No ma oghe to vforye anor thing inther thou
God gi- ueth him.

r And be ex- cised, and I n- formed as his fereane s The muster
compared to Christ is but eath.

Rom 3.4. n For vnto Christ who gi- uen the ful- bundance of
all grees, that we might re- cease of him as of y uncle fountaire

a To enter the- ren b Which chig is to be affem- bled and sour
porter unto y Church of God e Which is the Spiritual water
where the ho- lie God doeth waise vs non- nesses of life. d As
y power of God is ma- nifest by the moving of the nere, is it in
changing and reusing vs, al- though the ma- ner be hid tro vs e
Although he was emul- ly learned, yet know he not those
things which the ve- ry hates in Christ's shulde oght to knowe f
We may not reachome ow- ne summons g He repro- uth him,
for that men do veache things which they to derfande not, and
yet others beleue them: but Christ rea cheth chigs mo fie
certeae & knowes, & me wil not recei- ne his doilrn- ne b
Which was after a comm ne and groffe manner i By reason of

the wood of his Godhead with his man- hood 2Com. 22.9. &
His power must be man- feit, which is not yet knowe

The water of life.

Chap. III. The true worshippers. 44

Mat 10,26. Abat.2,4. 2.10bn.5,10.

*given all things into his hand.

16 *He that beleueh in the Sonne, hathe euerlafting life, & he
that obeieh not the Sonne, fhall not fe life, but the wrath of God
abideh on him.

CHAP. III.

1 The communication of Chrifft with the woman of Sa- maria.
34 His scale towards his Father & his har- ueft: 35 The
concurfion of the Samaritans, 45 And Galileans. 47 How he
bealeh the rulers fome.

2 Now when the Lord knew, how the Pharfes had heard, that
Iefus made and baptized mo difciples then John,

3 (Thogh Iefus him felf baptized not: but his difciples)

a To glue pla- ce to their re- ge

*Or, 21:16m. Gen 33,19. Or 41,22. 1of 24,32 b ftuen nearte as
he was c Which was midday.

d For f'lewes aftemed the Sa- marians as walked, and
graphane. e Meaning of him felf who- me his Father had fent
to ch nure this wo- man f Which, is f' blue of God in his fince
pow- red into our hearts by the holic God vn- to euerlasting
life, Rom 5,5 1 toba 1,5 \$10, the finefie water.

g Of the fpiri mal grace h He fhall ne- uer be dried vp or
deftione

3 He a left Iudea, and departed againe into Galile.

4 And he muft nedes go through Samaria. 5 Then came he to a
citie of Samaria cal- led "Sychar, neie vnto the poffeffion that
*Iacob gaue to his fonne Iofeph.

6 And there was Iacobs well. Iefus the wea ried in the iorney,
fate b thus on the well: it was about the c fext houre.

7 There came a woman of Samaria to drawe water. Iefus faid
vnto her, Giue me drinke.

8 For his difciples were gone away into the citie, to bye meat.

9 Then faid the woman of Samaria vnto him, How is it, that
thou being a Iewe, af- keft drinke of me, which am a woman of
4 Samaria *For the Iewes medle not with the Samaritans.

10 Iefus answered & laid vnto her, If thou knewest the e gift of God, and who it is that faith to thee, Giue me drinke, thou woldest haue asked of him, and he wolde haue giuen thee f "water of life.

11 The woman laid vnto him, Syr, thou haft nothing to drawe with, & the well is de- pe: from whence then haft thou that water of life?

12 Art thou greater then our father Iacob, which gaue ve the well, & he him self di- ake thereof, & his children, and his cattle

13 Iefus answered, and laid vnto her, Who- foeur drinketh of this water, fhall thirft againe:

14 But whofoeur drinketh of the e water that I fhall giue him, fhall neuer be more a thirft: but the water that I fhall giue him, fhall be in him a well of water, springing vp into euerlasting life.

15 The woman laid vnto him, Syr, giue me of that water, that I may not thirft, nether come hither to drawe.

16 Iefus laid vnto her, Go, call thine houe- band, and come hither.

17 The woman answered, and laid I haue no houe band. Iefus laid to her, Thou haft wel laid, I haue no houe band.

18 For thou haft had fve houe bands, and he

whome thou now haft, is not thine houf- band: that faideft thou truly.

19 The womā faid vnto him, Syr, I i fe that thou art a Prophet.

20 Our fathers worhiped in this mountai- ne, and ye fay, that in *Ierufalem is the pla- ce where men oght to worhip.

21 Iefus faid vnto her, Woman, beleue me, the houre cometh, when ye ſhal nether in this mountaine, nor at Ierufalem worhip the Father.

22 Ye worhip that which ye*knowne not: we worhip that which we knowe: for ſalu- tion is of the Iewes.

23 But the houre cometh, and now is, when the true worhippers ſhal worhippe y Fa- ther in ſpirit, & trueth: for the Father re- quireth euen ſuche to worhip him.

24 *God is a b Spirit, and they that worhip him, muſt worhip him in ſpirit & trueth.

25 The woman faid vnto him, I know wel that Meſſias ſhal come, which is called Chrift: when he is come, he wil tell vs all things.

26 Iefus faid vnto her, I am he, that ſpeake vnto thee.

27 ¶And vpon that came his diſciples, and marueiled that he talked with a woman: yet no man faid vnto him, What aſkeſt

thou? or why talkest thou with her?

28 The woman then left her waterpot, and wēt her way into the citie, & laid to y me, 29 Come, lea mā which hathe tolde me all things that euer I did: is not he the Chriff?

30 Then they went out of the citie, & came vnto him.

31 ¶ In the meane while, y difciples prayed him, faying, Maffer, eat.

32 But he laid vnto the, I haue meat to eat, that ye knowe not of.

33 Then laid the difciples between the fel- ues, Hathe anie man broght him meat?

34 Iefus laid vnto them, My meat is that I may do the wil of him that fent me, and finifh his worke.

35 Say not ye, There are yet foure monethe, & then cometh harueft? Beholde, I fay vn- to you, Lift vp your eyes, and loke on the regions: *for they are white already vnto harueft.

36 And he that reapeth, receiueh wages, & gathereth frute vnto life eternal, that bo- the he that foweth, & he y reapeth, might = reioyce together.

37 For herein is the "faying true, that one foweth and another reapeth.

38 I fent you to reape that, whereon ye be- ftowed no labour:
other men laboured, & ye are entred into their labours.

39 Now manie of the Samaritans of y citie *beleued in him,
for the faying of the wo- mā which teftified, He hathe tolde me
all things that euer I did.

1 Til fhe was liuely touched with her fau- tes, fhe moc- ked and
wal- de not heare Chrift Deut. 22,4.

2 Kjn. 17,29.

3 Cor 3,17. 4 God being of a fpiritual nature, requi- reth a
fpiri- tual femior, and agreable to his nature.

1 There is no- thing, that I hunger for more, or whe- tean I take
greater plea- ture.

Mat 9,27. Iuk. 10,2. m Without grudging the one at the o- there
labour, *Or, prairie o Meaning, y Prophetics o The Samaritans
ftowed them felves willing to re- ceive his do- drine, who
being but ftā- gers and fcar- fely knowing Chrift, are a
condemnation to the Iewes, & all others, which neglect Gods
worke when it is of- fered.

LL.iiii.

S. John.

p That is, had the right and true faith.

Mat 13.18. mar 6.4. luk. 4.24. q Here by his own country he meaneth le rusalem, & the country about

Chap. 2.1.

The worde signifieth roy- al or one of King's court; & it femech, & he was one of Herods court, who was in great efima- tion with He- rode, whome the people cal- led King, Mar. 6.14. Or, true.

Or, preaching.

Zou. 13.2. dem. 16.2. Or, the feep matter a Where the fiepe were walked, that fluid be fa- crified b Which are none out by conduits.

40 Then when the Samaritans were come vnto him, they befoght him, that he wolde tarie with them: and he abode there two dayes.

41 And manie mo r beleued becaufe of his owne worde.

42 And thei faid vnto the woman, Now we beleue, not becaufe of thy faying: for we haue heard him our felues, & knowe that this is in dede the Chrift the Sauour of the worde.

43 So two dayes after he departed then- ce, and went into Galile.

44 For Iefus him felf had *teftified that a Prophet hath none honour in his owne country.

45 Then whé he was come into Galile, the Galileans receiued him, which had fene all the things that he did at Ierufalem at the feaft: for they went alfo vnto the feaft.

46 And Iefus came againe into *Cana a towne of Galile, where he had made of wa- ter wine. And there was a certeine r ruler, whole fonne was ficke at Capernaum.

47 Whé he heard that Iefus was come out of Iudea into Galile, he went vnto him, & befoght him that he wolde go downe, & heale his fonne: for he was euen ready to dye.

48 Then faid Iefus vnto him, Except ye fe fignes and wonders, ye wil not beleue.

49 The ruler faid vnto him, Sir, go downe before my fonne dye.

50 Iefus faid vnto him, Go thy way, thy fonne liueh: and the man beleued the wor de that Iefus had fpoken vnto him, & went his way.

51 And as he was now going downe, his fer uants met him, faying, Thy fonne liueh.

52 Then enquired he of the the houre whé he began to amer de. And they faid vnto him, Yefterday the feuenth houre the fe-

uer left him.

53 Then the father knewe, that it was the fame houre in the which Iefus had faid vnto him, Thy fonne liueh. And he beleued, and all his houfhold.

54 This feconde miracle did Iefus agai- ne, after he was come out of Iudea into Galile.

CHAP. V.

He healeth the man that was ficky eight and thirtie yeres. 10 The Lewes accufe him. 12 Chrifte anfwe- reth for him felf, and reproveh them. 13 Shewing by the teftimonia of his Father. 14 Of John. 16 Of his workes. 18 And of the Scriptures who he is.

A Fter that, there was a feaft of the Lewes, & Iefus wét vp to Ierufalem. And there is at Ierufalem by the place of the fiepe, a poole called in Ebrewe b Bethesda, hauing fue porches:

Which fignifieth the houfe of powring out, becaufe the wa- ter stone out by conduits.

In the which fay a great multitude of fic- ke folke, of blunde, halte, & withered, wai- ting for the mouing of the water.

For an Angel went downe at a certeine feafon into the poole, and troubled the water: whofoeuer then firft, after the ftir- ring

of the water, ftepped in, was made whole of whatfueuer difeaf he had.

And a certeine man was there, which had bene difeafed eight and thirtie yeres.

When Iefus fawe him lie, and knewe that he now lôg time had bene difeafed, he faid vnto him, Wilt thou be made whole?

The ficke man answered him, Sir, I haue no man, when the water is troubled, to put me into fo poole: but while I am cóming, another fteppeth downe before me.

Iefus faid vnto him, Rife: take vp thy bed, and walke.

And immediatly the má was made who- le, and toke vp his bed, and walked: & the fame day was the Sabbath.

The Lewes therefore faid to him that was made whole, It is the Sabbath day: it is not lawful for thee to carie thy bed.

He answered them, He that made me whole, he faid vnto me, Take vp thy bed, and walke.

Then asked they him, What man is that which faid vnto thee, Take vp thy bed, & walke?

And he that was healed, knewe not who it was: for Iefus had conueyed him felf away from the multitude that was in that place.

And after that, Iefus founde him in the Temple, and faid vnto him, Beholde, thou art made whole: finne no more, left a worde thing come vnto thee.

The man departed, and tolde the Le- wes that it was Iefus, which had made him whole.

And therefore the Lewes did perfecute Iefus, & foght to flay him, becaufe he had done thefe things on the Sabbath day.

But Iefus answered the, My Father wor- keth hitherto, and I worke.

Therefore the Lewes foght the more to kil him: not onely becaufe he had broken the Sabbath: but faid alfo that God was this Father, and made him felf equal with God.

Then answered Iefus, & faid vnto them, Verely, verely I fay vnto you, The Sonne can do nothing of him felf, faue that he feeth Father do: for whatfueuer things he doeth, the fame things doeth f Sône alfo. For the Father loueth the Sône, & afhew- eth him all things, whatfueuer he him felf doeth, and he wil fhewe him greater wor- kes then thefe, that ye fhulde marueile.

For likewife as the Father raifeth vp the dead, & quickeneth them, fo the Sonne

quickeneth

c This was, to the end that the miracle might be fo tui: def, that no nd colde fpea he againft it.

Ier. 17.22.

The affliction that we endu- re, are chaftife ments for our fianes.

e That is, pro- pre & peculiar to him alone. f It was law- ful for all If- rael to call God their Fa- ther, Exod 4. 23, but becau- fe Chrifft did attribute to his felf, he had power out all things, and wrong at his Father did, that gathered f Chrifft did not onely ma- ke him felf f Sonne of God, but alfo equal with him. g That is, he doeth commu eicate & him, hauing the fa- me power and the fame wil.

Searche the Scriptures.

Chap. VI. The fiue loaues. 49 041/1224

b In gluing him power & rule ouer all

quickeneth whome he wil.

22 For the Father iudgeth no man, but ha- the committed all b iudgement vnto the Sonne,

23 Because that all men thulde honour the Sonne, as they honour the Father: he that honoreth not the Sonne, the fame

hono- reth not the Father, which hathe fent him.

24 Verely, verely, I fay vnto you, he that heareth my worde, & beleueth in him that fent me, hathe euerlafting life, & fhall not come into condemnacion, but hathe paf- fed from death vnto life.

25 Verely, verely, I fay vnto you, the hou- re fhall come, and now is, when the dead fhall heare the voyce of the Sône of God: and they that heare it, fhall liue.

26 For as the Father hathe life in b him felf, fo likewife hathe he giue to the Sonne to haue life in him felf,

27 And hathe giuen him power alfo to exe- cute i iudgement, in that he is the Sône of man.

28 Marueile not at this: for the houre fhall come in the which all that are in the gra- ues, fhall heare his voyce.

29 And they fhall come forth, * that haue done good, vnto the refurrection of life: but they that haue done euil, vnto the re- furrection of condemnacion.

30 I can do nothing of mine owne felf: as I heare, I iudge: and my iudgement is iuft, because I feke not mine owne wil, but the wil of the Father who hathe fent me.

31 If I *thulde beare witnes of my felf, my witnes were not * true.

32 There is another that beareth witnes of me, and I knowe that the witnes, which he beareth of me, is true.

33 * Ye fent vnto Iohn, and he bare witnes vnto the trueth.

34 But I receiue not the recorde of man: neuertheles thefe things I fay, y ye might be faued.

35 He was a burning, and a fhining *câdle*: *and ye wolde for a feafon haue reiocyed in his light.*

36 But I haue greater witnes then the wit- nes of Iohn: for the works which the Fa- ther hathe giuen me to finifh, the fame workes that I do, beare witnes of me, that the Father fent me.

37 And the * Father him felf, which hathe fent me, * beareth witnes of me. Ye haue not heard his voyce at anie time, * nether haue ye fene his fhape.

38 And his worde haue ye not abiding in you: for whome he hathe fent, him ye be- leue not.

39 *Searche the Scriptures: for in them ye thinke to haue eternal life, & thei are thei which teftifie of me.

40 But ye wil not come to me, y ye might
haue life.

41 I receiue not praife of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers Name, and ye receiue me not: if another fhall come in his owne name, him wil ye receiue.

44 How can ye beleue, which a receiue *ho- nour one of another, and feke not the ho- nour that cometh of God alone!

45 Do not thinke that I wil accufe you to my Father: there is one that accufeth you, own Mofes, in whome ye truſt.

46 For had ye beleued Mofes, ye wolde haue beleued me: * for he wrote of me.

47 But if ye beleue not his writings, how fhall ye beleue my worde!

CHAP. VI.

50 Ieſus fideth fiue thouſand men with fiue loaues: vno fifthes.

51 He departeeth a weye, that thei fhulde not make him

King. 52 He reſproueth the fiefhile hearers of his worde. 53

The carnal are offended at him. 54 The fiefh profiteeth me.

AFTER theſe things, Ieſus went his way ouer the *ſea of Galilee, or of b Ti: berias.

2 And a great multitude followed him, be- cauſe they ſawe his miracles, which he did on them that were difeafed.

3 Then Iefus went vp into a mountaine, and there he fate with his difciples.

4 Now y Paffcouer, a *feaft of the Iewes, was nere.

5 *Then I E s v s lift vp be eyes, and feing that a great multitude came vnto him, he faid vnto Philippe, Whence fhall we bye bread, that thefe might eat?

6 (And this he faid to proue him: for he him felf knewe what he wolde do)

7 Philippe answered him, * Two hundreth penyworthe of bread is not fufficient for them, that euerie one of them may take a little.

8 Then faid vnto him one of his difciples, Andrewe, Simon Peters brother,

9 There is a little boye here, which hathe fiue barlie loaues, and two fifhes: but what are they among fo manie?

10 And Iefus faid, Make the people fit downe. (Now there was muche graffe in that place) Then the men fate downe in number, about fiue thoufand.

11 And Iefus toke the bread, and d gaue thanks, and gaue to the difciples, and the difciples to them that were fet downe: & likewife of the fifhes as muche as they wolde.

12 And when they were fatified, he faid vnto his difciples,
Gather vp the broken meat which remaineth, that * nothing be
loft.

13 Then they gathered it together, and fil- led thefue bafkets
with the broken meat MM.i.

p The people are more rea- die to receiue fulfe prophe- tes,
then Iefus Chrift

q Vane glorie is a great lot for a man to come in God. Chap.
22, 43. Gen. 3, 11 & 12 22, 18 & 49, 20. deut. 18, 18

r As Mofes fhall accufe thf that truft in him fo they fhall haue
no greater corni- ce at the doye of iudgement, then the urep- ne
Marie & the Zannes, vpon whome now this call: but whofomer
du- eth accufe, Chrift & their owne confec- ce fhall cond- ne y
reprobat.

a Called the lake of Gen- nefareth

b Tiberius, Rethfande, and Capernati we- re on this fide the
lake, in ref pelt of Galile: but it is here faid y he went ouer,
because there were di- ners crikes & turnings, ouer the which
mf fired

Leuf 23, 2. deut 16, 1. Mat. 14, 16. mar. 6, 38. luk. 9, 13.

c This femme annuleth to a- bout fiue pou- de fiefig.

d Prefer and thinkefgining do fanfifie our meters where- with
we are nourished.

e The shundfe fore of God: gifts oght not to makers peo digit
to wafe them.

MM.i.

I Thei that re- ceiuē it by fauh k To commu- nence it is ve

I That is, to gouerne and rule all chigs

Mat. 25, 41.

Chap 8, 24. mat. 3, 17. m Chrif had refipeth in the- ir
weakness, y heard him, and therefore faid his owne wit- nes
thulde not he fufficates. Chap. 1, 27.

vto, Iompe.

a But ye left him quickly & did not get- feure.

Mat. 3, 17. & 17, 5. Deut 4, 12. a In the Law & Prophetes.

All. 17, 21.

*To feke Chrif for the bellie. S. John. Who
come to Chrif.*

f that imagined in earthlie klgdomewath- out the refti- monie
offinde worde, fo that bythis meanet his fpirimal klgdome

fhol- de hane beon abolished. Mat 14.27. mar 6.47. g Ouer a
cor- ner of y lake h Whereof eight make a mile.

Wherefore it must under fo- lowe y Chrifft passed muren-
loally.

L this was not frugue o- ner y lake fch fi in toide, but over
acrifte, or arme of y la- ke, which fa- red mucche la- bour to
them y fholde hane gone about by land. 1 Which mu- chfheth
& sug- moneth out fath Chap. 1.32. mas 3.17. & 17.3. 2. John
3.23. m For when he appoured him to be the Mediasor, be fce
his marke & feale in him to be y omile one to reconet is God is
man together a foche as he acropaklrua- re God.

of the fiue barlie loaues, which remained vnto them that had
caten.

24 Then the men when they had fene the miracle that Iefus
did, faid, This is of a trueth the Prophet that fhulde come into
the woride.

15 When Iefus therefore perceiued that they wolde come, and
take him to make him a f King, he departed againe into a
mountaine him felf alone.

16 ¶ Whê euen was now come, his difciples went downe vnto
the fea,

17 *And entred into a fhip, and went rouer the fea towardes Capernaum: and now it was darke, & Iefus was not come to them.

18 And the fea arofe with a great winde that blewe.

19 And when they had rowed about fiue & twentie, or thirtie h furlongs, they fawe Ie- fus walking on the fea, and drawing nere vnto the fhip: fo they were afraied.

20 But he faid vnto them, Ie is I: be not a- fraied.

21 Then willingly they receiued him into the fhip, and the fhip was by and by at the land, whether they went.

22 ¶The day following, the people which ftode on the other fide of the fea, fawe that there was none other fhip there, faue that one, whereinto his difciples were entred, and that Iefus went not with his difciples in the fhip, but that his difciples were go- ne: alone,

23 And that there came other fhippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people fawe that Iefus was not there, nether his difciples, thei al- fo toke fhipping, & came to Capernaum, feking for Iefus.

25 And when they had founde him on the h other fide of the fea, thei faid vnto him, Rabbi, when cameft thou hither?

26 Iefus answered them, and faid, Verely, verely I fay vnto you, ye feke me not, be- cause ye fawe the miracles, but becaufe ye ate of the loaues, and were filled.

27 Laboure not for the meat which peri- fheth, but for the meat that l endureth vn- to euerlafting life, which the Sonne of ma fhall giue vnto you: for him hathe * God the Father m fealed.

28 Then faid they vnto him, What fhall we do, that we might worke the *workes of God?

29 Iefus answered, & faid vnto them, *This is y worke of God, that ye beleue in him, whome he hathe fent.

30 They faid therefore vnto him, What figne fheweft thou then, that we maye fe it, and beleue thee? what doeft thou worke?

31 *Our fathers did eat Mâna in the defert, at it is written,* He gaue them bread frê heauen to eat.

32 Then Iefus faid vnto them, Verely, ve- rely I fay vnto you, *Mofes gaue you not bread from heauen, but my Father giueeth you the true bread from heauen.

33 For the bread of God is he which co- meth downe from heauen, and giueeth life vnto the worlde.

34 Then thei faid vnto him, Lord, euermo- re giue vs this bread.

35 And Iefus faid vnto thê, I am the bread of life: he that cometh to me, fhall not hû- ger, and *he that beleueth in me, fhall f neuer thurft.

36 But I faid vnto you, that ye alfo haue fene me, and beleue not.

37 All s that the Father giueeth me, fhall co- me to me: and him that cometh to me, I caft not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hathe fent me.

39 And this is the Fathers wil which hathe fent me, that of all which he hathe giuen me, I fhulde lofe nothing, but fhulde raife it vp againe at the laft day.

40 And this is the wil of him that fene me, that euerie man which feeth the Sonne, & beleueth in him, fhulde haue euerlafting life: and I wil: aife him vp at the laft day.

41 The Iewes then murmured at him, be- cause he faid, I am the bread, which is co- me downe from heauen.

42 And they faid, *Is not this Iefus the Sonne of Ioseph, whofe father & mother we knowe? how thê faith he, I came downe from heauen?

43 Iefus then answered, & faid vnto them, Murmure not among your felues.

44 No man can r come to me, except the Father, which hathe fent me, f drawe him: and I wil: aife him vp at the laft day.

45 It is written in the *Prophetes, And they fhalbe all taught of God. Euerie man therefore that hathe heard, & hathe learned of the Father, cometh vnto me,

46 *Not that anie man hathe fene the Fa- ther, faue he which is of God, he hathe fe- ne the Father.

47 Verely, verely I fay vnto you, He that beleueth in me, hathe euerlafting life.

48 I am the bread of life.

49 *Your fathers did eat Manna in the wil- dernes, and are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, fhulde not dye.

51 I am the v fufg bread, which came dow- ne from heauen: if anie man eat of this bread, he fhal liue for euer: and the b. ad that I wil giue, is my ffefu, which I wil

Exud 26.24. mmb 12.7. Pfal 77.24. mifd 16.20.

9 He compa- teeth Mofes & the Father, & manna with Chrif, who fe- feth vs into e- erlafting life, 1 Cor 10.1

Ecd 24.29. 9 He fhall ne- uer want ijt- tual mounlin- mene

9 God deeth reg-ocrate his clift, & reaifeh them to obey the Golpe!

Mat. 13.17

r That is, of beleue in me. Thy lightenm; his heart with his holin fpiri. Ifa 14.15 wom 31.13.

Mat. 13.17.

Exud. 16.11. t Then there is no fode that can nourish & foulee, but Ie- fus Chrif.

u Which giue lifeto the woride.

giue

The Spirit quickeneth. Chap. VII. Christ's cousins. 43/1224

a Where Christ is not, there death reigneth 1.Cor.11,17.

y As our ho- ches are sufles- ned with meat & drinke fo are our foules nourished with the bodie, and blood of lo- sus

Christ. a To eat the flesh of Christ and drinke his blood, it to dwell in Christ and to haue Christ dwel- ling in vs.

a That is, va- derstand it.

Chap.3,13. b He meaneth not that his humanistic def- conded from heaven; but he speaketh cou- ching y vnson of hothic natu- ret, aerribu- ring to throne that which ap- perteneth to the other. c To wit, if it be separate from y Spirit, whereof it ha- the the force: for it cometh of the power of the Spirit that the flesh of Christ gi- neth vs life.

d Yh? without Christ there is but death for his worde o- nely leadeth vs to life Mat.16,18. e Although your number be finale, yet shal ye be di- munished.

giue for the life of the worlde.

52 Then the Iewes ftroue among them fel- ues, faying, How can this man giue vs hu flesh to eat

53 Then Iefus faid vnto them, Verely, ver- ely I fay vnto you, Except ye eat the fleth of the Sone of man, and drinke his blood, ye haue no life in you.

54 Whofoeuer e aeteth my fleth, and drin- keth my blood, ha the eternal life, and I wil taife him vp at the laft day.

55 For my fleth is meat in dede, & my blood is drinke in dede.

56 He that eateth my fleth, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing Father ha the fent me, fo li- ue I by the Father, and he that eateth me, euen he shal liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue ea- ten Manna, and are dead. He that eateth of this bread, shal liue for euer.

59 Thefe things fpake he in the Synagogue as he taught in Capernaum.

60 Manie therefore of his disciples (when thei heard this) faid, This is an haid fay- ing: who can heare it?

61 But Iefus knowing in him felf, that his disciples murmured at this, faid vnto the, Doeth this offende you?

62 What then if ye fhulde fe the Sone of ma b afcende vp where he was before?

63 It is the Spirit that quickeneth: the flesh profiteth nothing: the wordes that I spea- vnto you, are spirit and life.

64 But there are fome of you that beleue not: for Iefus knewe from the beginning, which they were that beleued not, & who fhulde betraye him.

65 And he faid, Therefore faid I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, manie of his disciples went backe, and walked no more with him.

67 The faid Iefus to the twelue, Wil ye al- fo go away?

68 Then Simon Peter answered him, Ma- fter to whome shal we go? Thou haft the wordes of eternal life:

69 And we beleue and knowe that thou art the Christ the Sonne of the liuing God.

70 Iefus answered the, Haue not I chofen you twelue and one of you is a deuil?

71 Now he fpake it of Iudas Ifeariot the fonne of Simó: for he it was that fhulde be- traye him, thogh he was one of y twelue.

CHAP. VII.

d Iefus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 13 He fherweth how to knewe the truth. 14 The sniura they do vnto him. 15 The Pharife: rebuk the officers be- cause they haue not taken him. 16 And chide with Nicodemus for taking his parte.

A Fter thefe things, Iefus walked in Galile, and wolde not walke in Iu- dea: for the Iewes foght to kil him.

2 Now the Iewes a feaft of the Taberna- cles was at hand.

3 His brethren therefore faid vnto him, Depart hence, and go into Iudea, that thy disciples may fe thy workes that thou doeft.

4 For there is no ma that doeth anie thing fecretly, & the him felf feketh to be famous. If thou doeft thefe things, fhewe thy felf to the worlde.

5 For as yet his brethre beleued not in him.

6 Then Iefus faid vnto the, My time is not yet come: but your time is alway readie.

7 The worlde can not hate you: but me it hateth, b becaufe I teftifie of it, that the workes thereof are euil.

8 Go ye vp vnto this feaft: I wil not go vp yet vnto this feaft: for my time is not yet fulfilled.

9 Thefe things he faid vnto them, and a- bode ftill in Galile.

10 But affone as his brethren were gone vp, then we the alfo vp vnto the feaft, not openly, but as it were priuely.

11 Then the Iewes foght him at the feaft, & faid, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other said, Naye: but he deceiveth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Now when half the feast was done, Iesus went up into the Temple and taught.

15 And the Iewes marvelled, saying, How knoweth this man the Scriptures, seeing that he never learned.

16 Iesus answered them, & said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall knowe of the doctrine, whether it be of God, or whether I spake of my self.

18 He that speaketh of him self, seeketh his owne glorie: but he that seeketh his glorie that sent him, the fame is true, and no t vnnighteousnes is in him.

19 Did not Moses giue you a Law, and yet none of you keepeth the Law? Why go ye about to kill me?

20 The people answered, and said, Thou hast a devil: who goeth about to kill thee?

21 Iefus answered, and said to them, I haue done one worke,
and ye all marueile.

22 Mofes therefore gaue vnto you circu- cision, (not becaufe it
is of Mofes, but of the fathers) and ye on the Sabbath day cir-
cumcife a man.

23 If a man on the Sabbath receiue circum- cision, that the
Law of Mofes fhouldenot be broken, be ye angrie with me,
becaufe I

MM.ii.

Lud.23,24. a At this feaft they dwelled fence dayn in the
tenies, & put the in re- membrane, y they had no aste here per-
manent, but y they muft feke one to come. Or, manife.

b Why the worde hateth Christ. c Christ doeth not vnerly
dence that he wolde go to y feaft, but figni feth y as yet he was
not felf ly determined.

d Thefe were the heads of y people who did enue Christ.

Or, fetiere.

e In that, that he is man one ly.

f By this mar ke we may knowe whe- ther the doctri ne be of
God, or of man.

g Nothing ob terfait or va- true.

Exod.24,3. Chap.1,12. h Who did not know the fecche of the
Stribes.

i Becaufe I did it on the Sabbath day. Lent.12,3. Gen.17,10.

*The riuers of water of life. S.Iohn.
Nicodemus counfel.*

haué made a man euerie whit whole on the Sabbath day

Den.1,16. 24 *Iudge not according to the appearance, but iudge righteous iudgement.* 25 ¶ *Then faid fome of them of Ierufalem, Is not this he, whome they go about to kill* 26 *And beholde, he fpeaketh "openly, and they fay nothing to him: do y rulers know in dede that this is the verie Christ?* 27 *Howbeit we know this man whence he is: but when the Christ cometh, no man fhall knowe whence he is.* 28 ¶ *Then cryed Iefus in the Temple as he taught, faying, Ye^b bothe knowe me, and knowe whence I am: yet am I not come of my felf, but he that fent me, is true, whome ye knowe not.* 29 *But I knowe him: for I am of him, and he hathe fent me.* 30 *Then they foght to take him, but no man laid hands on him, becaufe his houre was not yet come.* 31 *Now manie of the people ¹ beleued in him, and faid, When the Christ cometh, wil he do mo miracles then this man ha the done?* 32 *The Pharifes heard that the people murmured thefe things of him, and the Pharifes, and high Priefts fent offices to take him.* 33 *Then faid Iefus vnto them, Yet am I^m a little while with you, and then go I vnto him that fent me.* 34 *Ye fhall feke me, & fhall not finde me, & where I'am, can ye not come.* 35 *Then faid the Iewes amongs them felues, Whither wil he go, that we fhall not finde him? Wil he go vnto them that are "difperfed among the Grecians, and tea- che the Grecians?* 36 *What faying is this that he faid, Ye fhall feke me, and fhall not finde me? and where I am, can ye not come?* 37 *Now in the laft or great day of y feaft, Iefus ftoode and cryed, faying, If*

anie man thrift, let him come vnto me, and drinke. 38 He that^b
beleueth in me, ^b as faith the Scripture, out of his bellie fhall
flowe riuers of water? of life. 39 (This fpake he of the Spirit
which they that beleued in him, ffulde receiue: for the tholie
Goft was not yet giuen becaufe that Iefus was not yet
glorified) 40 So manie of the people, whe they heard this
faying, faid, Of a trueth this is the Prophet. 41 Other faid, This
is the Christ: and fome faid, But fhall Christ come out of
Galile? 42 Saith not the Scripture that the Christ fhall come of
the fede of Dauid, and out of the towe of Beth-lehe, where
Dauid was? 43 So was there diffention amog the people for
him. 44 And fome of them wolde haue taken him, but no man
laid hands on him. 45 Then came the officers to y high Priefts
& Pharifes, & they faid vnto them, Why- haue ye not broght
him? 46 The officers answered, 'Neuer ma fpa- ke like this
man. 47 Then answered them the Pharifes, Are ye alfo
deceued? 48 Doeth anie of the rulers, or of the Pharifes beleue
in him? 49 But this people, which knowe not the Law, are
cuifed. 50 Nicodemus faid vnto the, (he that came to Iefus by
night, & was one of them.) 51 Doeth our Law iudge a man
before it heare him, * & knowe what he hathe done? 52 They
answered and faid vnto him, Art thou alfo of Galile? Search
and loke: for out of Galile arifeth no Prophet. 53 And euerie
man went vnto his owne houfe.

CHAP. VIII.

Christ delineeth her that was taken in adulterie. 14 He is the light of the worlds 14 He fheweth from whence he is come, wherefore, and whether he goeth. 15 Who are fre, & who are bounds 14 Of fre man and filanes, & their rewards. 46 He defieth his enemies, 53 And being perfecuted, withdraweth him felf.

And Iefus went vnto the mount of o- liuer, And early in the morning came againe into the Temple, and all the people came vnto him, and he fate downe, and taught them. Then the Scribes, & the Pharifes broght vnto him a woman, taken in adulterie, & fet her in the middes, And faid vnto him, Mafter, this woman was taken in adulterie, in the verie aft. *Now Mofes in the Law commanded vs, that fuche ffulde be ftoned: what faift thou therefore? And this they faid to tempt him, that thei might haue, whereof to accufe him. But Iefus ftouped downe, and with his finger wrote on the grounde. And while they continued afking him, he lift him felf vp, & faid vnto them, Let him that is among you without finne, caft the firft ftoue at her. And againe he ftouped downe, and wrote on the grounde. And when they heard it, being accused by their owne confcience, they went out one by one, beginning at the eldeft euen to the laft: fo Iefus was left alone, and the woman ftanding in the middes. When Iefus had lift vp him felf againe, and fawe no man, but the woman, he faid vnto her, Woman, where are thofe thine accufers? hathe no man condemned thee? She faid, No man, Lord. And Iefus faid, ^b Nether

The light of the worlde. Chap. VIII.
Abrahams workes. 47

b Iesus wolde not medle, but with y which did apparel- ne to his offi- ce, to wit, to bring fioners to repentance and therefore did not abo- lish the Law against adul- terio

Chap 1,5. & 9,5 Or, linellie light Or, suite.

Chap 2,25. e That which Christ denied chap 6,17, here he granteth, on declare unto the their Rab- bernes: and, fath that be- ing God he be ereth witness to his human sacrifice to eth God y fa- ther witness y fame which are two dithik pioners, though but one God. d In that he came from his father, he the- werth that he is not onely man, but God also

Deu 17,6. & 19,15. man.18,16. & our 13,1. & or.10,28. e He wolde not indge ra- shely, as they did f Which pla- ce prouech Christ to be verse God, and man.

g That is, the place where y vessel and o- ther things be- longing to the Temple, were hope h Because of their rebelliish wherain they did performe He theweth the differed between the Go spel, & the fath all wit of man.

Or, from the beginning, even that I said vn- to you h That is, who he was, whice he was & why he came into that worlde I Their ende- nours & praisi fiz whereby they throke to destroye him, shal ferne to exalter, & ma guise his glo- rie

in Not to be- true in him, but to be con- mitted o To wit, the
McFate.

b Nether do I condemne thee: go and fin- ne no more.

12 Then spake Iesus againe vnto them, saying, I am the light
of y worlde: he that followeth me, shal not walke in darkenes,
but shal haue the light of life.

13 The Pharises therefore said vnto him, Thou bearest recorde
of thy self: thy re- corde is not true.

14 Iesus answered, and said vnto them, Thogh I beare recorde
of my self, yes my recorde is true: for I knowe whence I came
& whether I go: but ye can not tell when- ce I come, and
whether I go.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone,
but I and the Father, that sent me.

17 And it is also written in your Law, that the restimonie of
two men is true.

18 I am one that beare witness of my self, & the Father that
sent me, beareth witness of me.

19 Then said they vnto him, Where is thy Father? Iesus
answered, Ye nether knowe me, not my Father. If ye had

known me, ye shulde haue known my Father also.

20 These wordes spake Iesus in the temple, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I go my way, and ye shall seeke me, and shall dye in your sinnes. Whether I go, can ye not come.

22 Then said the Iewes, Will he kill himself because he saith, Whether I go, can ye not come?

23 And he said vnto them, Ye are from beneath: I am from above: ye are of this world: I am not of this world.

24 I said therefore vnto you, That ye shall dye in your sinnes: for except ye beleue, that I am he, ye shall dye in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, Suen the same thing that I said vnto you from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 They vnderstode not that he spake to them of the Father.

28 Then said Iesus vnto them, Whye ye ha- ue lift vp the Sonne of man, then shal ye m knowe that I am he, and that I do no- thing of my self, but as my Father hathe taught me, so I speake these things.

29 For he that sent me, is with me: the Fa- ther hathe not left me alone, because I do always those things that please him.

30 As he spake these things, many bele- ued in him.

31 Then said Iesus to the Iewes which be- leued in him, If ye continue in my worde, ye are verely my disciples,

32 And shal knowe the trueth, & the trueth shal make you fre.

33 They answered him, We be Abrahams sede, and were neuer bonde to any man: why saift thou then, Ye shal be made fre?

34 Iesus answered them, Verely, verely I say vnto you, that who souer committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the hou- se for euer: but the Sonne abideth for euer.

36 If the Sone therefore shal make you fre, ye shal be fre in dede.

37 I knowe that ye are Abrahams sede, but ye seke to kill me, because my worde hathe no place in you.

38 I speake that which I haue sene with my Father: and ye do that which ye haue sene with your father.

39 They answered, and said vnto him, A- braham is our father. Iesus said vnto the, If ye were Abrahams children, ye wolde do the works of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the trueth, which I ha- ue heard of God: this did not Abraham.

41 Ye do the works of your father. Then said they to him, We are not borne of for- nicatio: we haue one Father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, then wolde ye loue me: for I proceded for the, & came from God, nether came I of my self, but he sent me.

43 Why do ye not vnderstand my talke? be- cause ye can not heare my worde.

44 Ye are of your father the deuil, and the lustes of your father ye wil do: he hathe bene a murtherer from the beginning, & whode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, ye be leue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why do ye not be- leue me?

47 He that is of God, heareth Gods wor- des: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Sama- ritan, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue disbo- nored me.

50 And I seke not mine owne praise: but there is one that sekeh ir, and iudgeth.

51 Verely, verely I say vnto you, If a man MM. iii.

o For we were selance to sin p These were not the bele- ting Iewes, but the mockers that answered that.

Rom. 6,20. & 21,2,19.

q He granteth their sayings in Siche Siete, y he theweth vnto them that their owne de- des prune the liera.

r Which were his obedience, chance & fa- che good wor- kes which pro- ceded of faith.

f For you are carnal and can not vnderstid spiritual shige I John 5,8. e Since the sift creation of man a It followeth then

that he was once in the trueth: for he was not created evil a
According to his wout and culture.

s. John 4,6.

y Who wil re- strue y now: is that you do a- gainth me, or
rather againth him.

The light of the worlde. S. John.
Excommunicate for Christ. 1046/1224

For the faith- ful cries in death & life.

kepe my worde, he shal neuer a se death.

52 Then said & Iewes to him, Now knowe we that thou hast a
deuil. Abraha is dead, and the Prophetes, and thou fast, If a
man kepe my worde, he shal neuer tast of death.

53 Art thou greater then our father Abra- ham, which is dead;
and the Prophetes are dead: whome makest thou thy self?

54 Iesus answered, If I honour my self, mine honour is nothing
worthe: it is my Father that honoureth me, whome ye say, that
he is your God.

55 Yet ye haue not knowe him: but I knowe him, and if I
shulde say I knowe him not, I shulde be a liar like vnto you:
but I knowe him, and kepe his worde.

56 Your father Abraham rejoyced to se my day, and he sawe it,
and was glad.

57 Then said the Iewes vnto him, Thou art not yet siftie yere
olde, and hast thou sene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before
Abraham was, I am.

59 The toke they vp stones, to cast at him, but Iesus hid him
self, and went out of the Temple.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that
was borne blinde. 12 To what blinde men Christ gmeth fight.

1 And as Iesus passed by, he sawe a ma which was blinde from
his birth.

2 And his disciples asked him, saying, Ma- ster, who did sinne,
this man, or his parents, that he was borne blinde?

3 Iesus answered, 4 Nether hathe this man sinned, nor his
parents, but that the works of God shulde be shewed on him.

4 I must worke the works of him that sent me, while it is 5 day
the night cometh whe no man can worke.

5 As long as I am in the worlde, 6 I am the light of the worlde.

6 Assone as he had thus spoken, 7 he spate on the ground, & made claye of the spect- tle, and anointed the eyes of the blinde with the clay,

7 And said vnto him, Go wash in the poole of Siloam (which is by interpretatio, 8 Set) He went his way therefore, and washed, & came againe seing.

8 Now the neighbours and they that had sene him before, when he was blinde, said, Is not this he that fate and begged?

9 Some said, This is he: & others said, He is like him: but he him self said, I am he.

10 Therefore they said vnto him, How we- re thine eyes opened?

11 He answered, and said, The man that is called Iesus, made claye, and anointed mi- ne eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed

and receiued sight.

12 Then they said vnto him, Where is he? He said, I can not tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

15 The againe the Pharises also asked him, how he had receiued fight. And he said vn- to them, He laid claye vpon mine eyes, & I washed, and do se.

16 Then said some of the Pharises, This man is not of God, because he kept not the Sabbath day. Others said, How can a man that is a sinner, do suche miracles and there was a dissension among them.

17 Then spake they vnto the blinde agai- ne, What fast thou of him, because he ha- the opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntil they had called the parents of him that had receiued sight.

19 And they asked the, saying, Is this your sonne, whome ye say was borne blinde? How doeth he now se then?

20 His parents answered them, & said, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we knowe not: or who hath opened his eyes, can we not tell: he is olde enough: aske him: the shal answer for him self.

22 The se wordes spake his parents, because they feared the Iewes: for the Iewes had ordeined alreadie, that if any ma did

con- fesse that he was the Christ, he shulde be excommunicate out of the Synagogue.

23 Therefore said his parents, He is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, 5 Giue glorie vnto God: we knowe that this man is a sinner.

25 Then he answered, and said, Whither he be a sinner or no, it I cannot tell: one thing I knowe, that I was blinde, and now I se.

26 The said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you al- readie, and ye haue not heard it: wherefore wolde ye heare it againe: 28 wil ye also be his disciples?

28 Then checked they him, & said, Be thou his disciple: we be Moses disciples.

29 We knowe that God spake with Mo- ses: but this man we knowe not fro when- ce he is.

30 The man answered, and said vnto them, Douties, this is a maruellous thing, that ye knowe not whence he is, and yet he

They durst not spake the truth for sea- re they shul- de be
excom- municate.

1 That is, Con- fide that no- thing is but fro God: therefore tell
us, & truth that God may be glorified thereby, Iof 7, 29, 1 Sam.
6, 9. 2 He spake this in duncke- ry.

3 They thought other to douse him from the truth, or to make
hi suer- ne by their oft tance exteni- ning him: which premise
Satis members once do observe in examining the Christians

He derideth their wilful ma liar and igno- rance

They don- ed not of his contrary or pa- rence, but of his office
and anourine

hathe

a Which was to do; among of Christ in faith: & thing Abraha
saw fate of with eyes of faith, chr 11, 10.

Chap 10, 31. b Not only God, but the Mediator be- twine God,
& ma, appointed from before all accounts.

And he passed thro- ught the mid der of them and so went his
way.

a God doeth not always punish me for their sinners.

b What oppor runtive & the faction foruth Chap. 1, 9. & 1, 12.
& 12, 31.

c This was not for any ver- ran that was in the earth, in the
spante, or in the claye to make one se: but it one- ly pleased
him to vie these signs & man- ner.

d Hereby was prefigured the Messias, who shulde be sent vnto
them,

Who fe or are blinde.

Chap.X, The good shepheard.48

1 Or, wicked man, contem- bers of God & feche as defire in
fome.

2 Or, circummi- calous him.

3 As all afo niffred he fed downe & wor- fhipped him. 4
Meaning, & rule & autore- tie, to make the poore blin- de to
fe, and if prouue feers blinde Chap 2,17. & 12,47.

5 You ftulide not be fo ma- che in fame.

6 That is, the- re is unusual a- genner & con- fent of faith
between the pafure and fhepe.

7 He meanch- all fi fafe pro- pheres, who led not men to
Christ, but fto him 8 He fhalbe fure of his life

hathe opened mine eyes.

9 Now we knowe that God heareth not finners: but if any man
be a worhipper of God, and doeth his wil, him heareth he.

10 Since the worfide began was it not heard that any man
opened the eyes of one that was borne blinde.

11 If this man were not of God, he colde haue done nothing.

12 They answered, & laide vnto him, Thou art altogether borne
in finnes, and doelt thou teache vsfo they caft him out.

13 Iefus heard that they had caſt him out: and when he had founde him, he ſaid vn- to him, Doelt thou beleue in the Sonne of God?

14 He answered, and ſaid, Who is he, Lord, that I might beleue in him?

15 And Iefus ſaid vnto him, Bothe thou haſt ſene him, & he it is that talketh with thee.

16 Then he ſaid, Lord, I beleue, and a wor- ſhipped him.

17 And Iefus ſaid, I am come vnto iudge- ment into this worlde, that they which ſe not, might ſe: & that they which ſe, might be made blinde.

18 And ſome of the Pharifeſes which were with him, heard theſe things, and ſaid vn- to him, A te we blinde alſo?

19 Iefus ſaid vnto them, If ye were blinde, ye ſtulde not haue ſinne: but now ye ſay, We ſe: therefore your ſinne remaineth.

CHAP. X.

21 Chriſt is the true ſhepherd, and the dore. 22 Diuers a-
genner of Chriſt. 23 He is a ſted if he be Chriſt 24 His work of
declare that he is God. 25 The prin- ces called gods.

26 Verely, verely I fay vnto you, He that entreth not in by the dore into the shepefolde, but climeth vp another way, he is a thefe and a robber.

27 But he that goeth in by the dore, is the shepherd of the shepe.

28 To him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out.

29 And when he hathe sent for the his owne shepe, he goeth before them, and the shepe followe him: for they knowe his voyce.

30 And they wil not followe a stranger, but they flee from him: for they knowe not the voyce of strangers.

31 This parable spake Iesus vnto them: but they vnderftode not what things they we- re which he spake vnto them.

32 Then faid Iesus vnto them againe, Vere- ly, verely I fay vnto you, I am the dore of the shepe.

33 All, that euer came before me, are the- ues & robbers: but the shepe did not hea- re them.

34 I am the dore: by me if any man enter in, he shalbe faued, and shal go in and go

out, and finde pasture.

35 The thefe commeth not, but for to ftea- le, and to kill, and to deftroie: I am come that they might haue life, and haue it in abundance.

36 I am the good fhepherd: the good fhép- herd giueth his life for his fhepe.

37 But an hireling, and he which is not the fhepherd, nether the fhepe are his owne, feeth the wolfe cōming, & he leaueth the fhepe, and fteeth, and the wolfe catcheth them, and fcattereth the fhepe.

38 So the hireling fteeth, becaufe he is an hi- reling, and careth not for the fhepe.

39 I am the good fhepherd, and knowe mine, and am known of mine.

40 As the Father knoweth me, fo knowe I the Father: and I lay downe my life for my fhepe.

41 Other fhepe I haue alfo, which are not of this folde: them alfo muft I bring, and they fhall heare my voyce: and there fhall be one fhepefolde, one fhepherd.

42 Therefore doeth my Father loue me, becaufe I lay downe my life, if I might take it againe.

43 No man taketh it from me, but I lay it downe of my felf: I haue power to lay it downe, and haue power to take it againe:

this commandement haue I received of my Father.

44 Then there was a diffention againe among the Iewes for these sayings.

45 And many of them said, He hath a de- uil, and is madde: why heare ye him?

46 Others said, These are not the wordes of him that hath a deuil: can the deuil open the eyes of the blinde?

47 And it was at Ierusalem the fast of the Dedication, and it was winter.

48 And Iesus walked in the Temple, in Solomon's porche.

49 Then came the Iewes rounde about him, and said vnto him, How long doelt thou make vs doute? If thou be the Christ, tell vs plainly.

50 Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Father's Name, they beare witness of me.

51 But ye beleue not: for ye are not of my shepe, as I said vnto you.

52 My shepe heare my voyce, and I knowe them, and they followe me,

53 And I giue vnto them eternal life, and they shal neuer
perfish, nether shal any plucke them out of mine hand.

54 My Father which gaue them me, is figrea- ter then all, and
none is able to take them out of my Fathers hand.

55 I and my Father are one.

56 Then the Iewes againe toke vp stones, to stone him.

57 Iesus answered them, Many good workes MM. iii.

Ifa 40,51 exp. 34,23.

d Chrift knoweth his be- ause he loueth them, ca- reth and
proud doeth for them. e As if Father can not forget him, no
more can he forget vs

f In that he loueth and op- proueth me.

Exg 37,22. g To wit, a- mong the Gen- tifes, which then were
stul- gers from the Church of God

Ifa 13,7. Alf 2,24. h Chrift even in that that he is ma, hathe de-
ferued his Fa- thers loue and curslafting li- fe, not to his falhe
truly, but to vs also which by his obedience and perfect suftice
are imputed rightness, Ro. Lip 9,11 & 7.

e Mac. 4,18. i Which was toftious, that the people might goin
thakes to God for their deli- urance and restoring of their

religion and Temple, which Autro- chus had cor- rupted and
put loied

k Which was builded againe after the pa- tron of that which
folomh builded

o, held? on whole to felper

l The caufe wherefore the reprobate can not beleue

m Whereby we leaute how safely we are preferued a- gainth all
dan- gers

Chap 1,19.

Twelve houres in the day. S. John. Marthas confelsion.

Psal. 32.6. a Meaning of Princes and re- lours, who for there
offer in- be are called gods, and are made here in earth as his
Lieutenants; wherefore if this noble ti- ple be given to man,
much more is apper- cized to him than in the Son as of God e-
qual with his Father,

a Whereby they gathered that Curiff was more ex- cellent than
John.

Chap. 20.3. mat. 26.7.

a For although he dyed, yet being restored to fome to life, is
was almost no death in ob- portion.

Chap. 7.10. & 8.19. & 10.33. & 11.34. & 12.35. & 13.36. &
14.37. & 15.38. & 16.39. & 17.40. & 18.41. & 19.42. & 20.43.
& 21.44. & 22.45. & 23.46. & 24.47. & 25.48. & 26.49. &
27.50. & 28.51. & 29.52. & 30.53. & 31.54. & 32.55. & 33.56.
& 34.57. & 35.58. & 36.59. & 37.60. & 38.61. & 39.62. &
40.63. & 41.64. & 42.65. & 43.66. & 44.67. & 45.68. & 46.69.
& 47.70. & 48.71. & 49.72. & 50.73. & 51.74. & 52.75. &
53.76. & 54.77. & 55.78. & 56.79. & 57.80. & 58.81. & 59.82.
& 60.83. & 61.84. & 62.85. & 63.86. & 64.87. & 65.88. &
66.89. & 67.90. & 68.91. & 69.92. & 70.93. & 71.94. & 72.95.
& 73.96. & 74.97. & 75.98. & 76.99. & 77.00.

haue I fhewed you from my Father: for which of theſe workes
do ye ſtone me?

33 The Iewes answered him, ſaying, For the good worke we
ſtone thee not, but for blaſ- phemie, and that thou being a man,
ma- keſt thy ſelf God.

34 Ieſus answered them, Is it not written in your Law, 'I ſaid,
ye are gods?

35 If he called them gods, vnto whome the worde of God was
given, and the Scrip- ture can not be broken,

36 Say ye of him, whome the Father hath ſanctified, and ſent
into the worlde, Thou blaſphem'eſt, becauſe I ſaid, I am the
Son- ne of God?

37 If I do not the workes of my Father, be- leue me not.

38 But if I do, then thogh ye beleue not me, yet beleue the workes, that ye may knowe & beleue, that the Father is in me, and I in him.

39 Againe they went about to take him. but he escaped out of their hands,

40 And went againe beyonde Iordan, into the place where Iohn first bapirzed, and there abode.

41 And many reforted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many beleued in him there.

CHAP. XI.

a Chriftraiſteth Lax, grut from death. 47 The hie Priſts and Pharifeſ gather a comſſel againſt him. 50 Cai- aphas prophesieth. 54 Chriftraiſteth him out of the way.

3 And a cerreine man was ficke, named, Lazarus of Bethania, the towne of Marie, and her fiſter Martha.

2 (And it was that Marie which anointed the Lord with ointment, and wiped his feet with her heere, whoſe brother Lazarus was ficke.)

3 Therefore his fifters sent vnto him, say- ing, Lord, beholde, he whome thou loueft, is ficke.

4 When Iefus heard it, he faid, This ficke- nes is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 Now Iefus loued Martha and her fifter and Lazarus.

6 And after he had heard that he was ficke, yet abode he two dayes ftill in fame pla- ce where he was.

7 Then after that, faid he to his difciples, Let vs go into Iudea againe.

8 The difciples faid vnto him, Mafter, the Iewes lately foght to 'ftone thee, & dueft thou go thither againe.

9 Iefus answered, Are there not 'twelve houres in the day? If a man walke in the day, he ftombleth not, becaufe he feeth the light of this worlde.

10 But if a man walke in the night, he ftom- bleth, becaufe there is no light in him.

11 Thefe things fpake he, and after he faid vnto the, Our friend Lazarus flepeth: but I go to wake him vp.

12 Then faid his difciples, Lord, if he flepe, he fhall be fafe.

13 Howbeit, Iefus fpake of his death: but they thought that he had fpoken of the 'na- tural flepe.

14 Then faid Iefus vnto them plainely, La- zarus is dead.

15 And I am glad for your fakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then faid Thomas (which is called 'Didymus) vnto his fellowe difciples, Let vs alfo go, that we may dye with him.

17 ¶ The came Iefus, & founde that he had line in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierufalé, about 'fitene furlongs of.)

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when ſhe heard that Ie- fus was coming, weft to mete him: but Ma- rie fate ftill in the houfe.

21 Then faid Martha vnto Iefus, Lord, if thou haddeft bene here, my brother had not bene dead.

22 But now I knowe alfo, that whatfoueer thou afkeft of God, God will giue it thee.

23 Iefus faid vnto her, Thy brother ſhal rife againe.

24 Martha said vnto him, I knowe that he shal rife againe in the refurrection at the laft day.

25 Iesus said vnto her, I am the refurrection and the life: he that beleueth in me, thogh he were dead, yet shal be liue.

26 And whofoueer liueth, and beleueth in me, shal neuer dye. Beleueft thou this?

27 She said vnto him, Yea, Lord, I beleue that thou art the Chrift the Sone of God, which shulde come into the worlde.

28 ¶ And when she had so said, she went her way, and called Marie her sifter secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she afose quie- kely, and came vnto him.

30 For Iesus was not yet come into the tow- ne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp haftely, and went out, followed her, saying, She goeth vnto the graue, to wepe there.

32 Then when Marie was come where Ie- sus was, and sawe him, she fel downe at his fete, saying vnto him, Lord, if thou

haddeft

a They labo- red to Say Chrif from going into Iu- sea, as
though there had been two orde 'Or, lombering fepe.

b Which figni feith in our ib- gus, a evyune in birth.

c Which were almoft two mils.

f She fheweth fome feith, & notwithftan- dig was almoft
overcome by her affeftions.

g Chrif refto- feith vs from death to giue vs imellafing life.

h Wherein fhe declared her affection and reincurses that fhe
born to Chrif.

Lazarus raised.

Chap. XII. Iudas the purfbearer. 49 1224

I For compa- fication for he felt our miferies, as though he
suffered & like

b We read not that his affi- tions were so ex- cessive that he
kept no mea- sure, as we do in our forow- es, as yet & o- ther
affi-

1 That in a mi- racle whereby Gode Marie shulde be glo-
riised.

m They resist God, thinking to hinder his works by the- ir ouse
poli- cies.

n Or, for that present time.

o God made him to speak, neither colde his impasse let Gode
pur- pose who can- said this wie- led man even as he did Ba-
lam, to be an instrument of holic God.

haddeft bene here, my brother had not bene dead.

33 When Iefus therefore fawe her wepe, & the Iewes also
wepe which came with her, he 'groned in the spirit, & was
troubled in him self,

34 And faid, Where haue ye laid him? Thei faid vnto him,
Lord, come, and fe.

35 And Iefus went.

36 Then faid the Iewes, Beholde, how he loued him.

37 And fome of them faid, Colde not he, which opened the
eyes of the blinde, ha- ue made also, that this man fhulde not
ha- ue dyed?

38 Iefus therefore againe groned in him self, and came to the
graue. And it was a cane, and a ftone was laid vpon it.

39 Iefus faid, Take ye away the ftone. Mar- tha the fifter of
him that was dead, faid vnto him, Lord, he ftinketh alreadie:

for he hathe bene dead foure daies.

40 Iefus faid vnto her, Said I not vnto thee, that if thou diddeft beleue; thou fhuldeft fe the 'glorie of God?

41 Then they toke away the ftone from the place where the dead was laid. And Iefus lift vp his eyes, and faid, Father, I thanke thee, becaufe thou haft heard me.

42 I knowe that thou heareft me alwayes, but becaufe of the people that ftand by, I faid it, that they maye beleue, that thou haft fent me.

43 As he had fpoken thefe things, he cry- ed w a loude voyce, Lazarus, come forthe.

44 Then he that was dead, came forthe, bounde hand and fote with bandes, & his face was bounde with a napkin. Iefus faid vnto them, Lofe him, and let him go.

45 Then manie of the Iewes, which came to Marie, and had fene the things, which Iefus did, beleued in him.

46 But fome of them went their way to the Pharifes, and tolde them what things Iefus had done.

47 Then gathered the hie Priefts, and the Pharifes a council, and faid, What fhall we do? For this man doeth manie miracles.

48 If we let him thus alone, all men wil beleue in him, and the Romaines wil co- me and take away bothe our place, and the nacion.

49 Then one of them named Caiaphas, which was the hie Prieft that fame yere, faid vnto the, Ye perceue nothing at all,

50 Nor yet do you confider that it is ex- pedient for vs, that one man dye for the people, and that the whole nacion perifh not.

51 This fpake he not of him self: but being hie Prieft that fame yere, he o prophecied that Iefus fhulde dye for the nacion:

52 And not for the nacion oncly, but that

he fhulde gather together in one & chil- dren of God, which were fcattered.

53 Then from that day forthe they conful- ted together, to put him to death.

54 Iefus therefore walked no more open- ly among the Iewes, but went thence vn- to a countrey nere to the wilderness, into a citre called Ephraim, and there cotinued with his difciples.

55 ¶ And the Iewes Paffeouer was at hand, and manie went out of the countrey vp to Ierufalem before the Paffeouer, to purifie them felues.

56 Then foght they for Iefus, and fpake a- mong them felues,
as thei ftode in the Te- ple, What thinke ye, that he cometh not
to the feaft?

57 Now bothe the hie Priefts and the Pha- rifes had giuen a
commandement, that if anie man knewe where he were, he
fhulde fhewe it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries faid 13 The affi-ction of fame
towards him, and the rage of others against him and Lazarus
25 The commoditie of the cruffe 27 His prai- ser 28 The
anfwer of the Father. 29 His death, and the frute thereof 30 He
exhorteth to fauth 40 The blin- denes of fame, and the
infirmities of others

1 Then Iefus fix dayes before the Paff- feouer came to
Bethania, where La- zarus was, which was dead, whome he
had raised from the dead.

2 There they made him a fupper, & Mar- tha ferued: but
Lazarus was one of them that fate at the table with him.

3 Then toke Marie a pound of ointment of fpikenarde verie
coftlie, and anointed Iefus fete, & wipte his fete with her hee-
re, & the houfe was filled with the fauour of the ointment.

4 Then faid one of his disciples, own Iu- das Ifcariot Simons
fonne, which fhulde betraye him,

5 Why was not this ointment folde for 6 thre hundieth pence,
and giuen to the poore?

6 Now he faid this, not that he cared for the poore, but becaufe
he was a thefe, and 7 had the bagge, and bare that which was
giuen.

7 Then faid Iefus, Let her alone: against the day of my burying
the kept it.

8 For the poore alwayes ye haue with you, but me ye fhall not
haue alwaies.

9 Then moche people of the Iewes knewe that he was there:
and they came, not for Iefus fake onely, but that they might fe
Lazarus also, whome he had raised from the dead.

10 The hie Priests therefore coftulted, that they might put
Lazarus to death also,

11 Becaufe that for his fake manie of the Iewes went away,
and beleued in Iefus.

12 ¶ On the morowe a great multitude NN.i.

p Becaufe thei thought hereby to make them felues more holic
against thei fhulde eat the Paffeouer: but they were not

cooman- ded by God to vfe this ce- remonie.

Mat. 26.6. mar 14.3.

a Even f·h the head to f fete.

b Read Mat. 14.15

Chap. 13.29

Mat. 27.8. mar 11.7. Iuk. 19.35.

The wheat corne.

S. John. Christ the light.

that were come to the feast, when they heard that Iefus thulde come to Ieruisale, 13 Toke branches of palme trees, & went forthe to mete him, and cryed, 'Hofanna, Bleffed u the King of Israel that cometh in the Name of the Lord. 14 And Iefus founde a yong aife, and fate thereon, as it is written, 15 'Feare not, daughter of Sion: beholde, thy Kig cometh fitting on an affes colte. 16 But his disciples vnderfode not thefe things at the firft: but when Iefus was glorified, then remembid they, that thefe things were written of him, and that they had done thefe things vnto him. 17 The people therefore that was with him, bare wernes that he called Lazarus out of the graue, and raifed him from the dead. 18 Therefore met him the people alfo, becaufe they heard that he had done this miracle. 19 And the Pharifees faid among them felues, Perceue ye how ye preuaille nothing Beholde, the 'worlde goeth after him. 20 Now there were certeine 'Grekes among them that came vp to worship at the feast. 21 And they came to Philippe, which was of Bethfaida in Galile, and defired him, faying, Syr, we wolde fe Iefus. 22 Philippe came and tolde Andrewe: and againe Andrewe & Philippe tolde Iefus. 23 And Iefus answered them, faying, The houre is come, that the Sonne of ma muft be glorified. 24 Verely, verely I fay vnto you, Except the wheate come fall into the grounde & dye, it bideth alone: but if it dye, it bringeth forthe muche frute. 25 'He that t loueeth his life, fhall lofe it, & he that h hateth his life in this worlde, fhall kepe it vnto life eternal. 26 'If anie man ferue me, let him followe me: for where I am, there fhall alfo my feruant be: and if anie man ferue me, him wil my Father honour. 27 Now is my foule troubled: & what fhall I fay Father, faue me from this houre: but therefore came I vnto this houre. 28 Father, glorifie thy Name. Then came there a voyce from heauen, faying, I haue bothe glorified it, and wil glorifie it againe. 29 Then faid the people that fode by and heard, that it was a thundre: others faid, An Angel fpake to him. 30 Iefus answered, and faid, This voyce came not becaufe of me, but for your fakes. 31 Now is the iudgement of this worlde: now fhall the prince of this worlde be caft out. 32 'And I, if I were lift vp from the earth, wil drawe all men vnto me.

33 Now this faid he, fignifying what death h' thulde dye.

34 The people answered him, We haue heard out of the 'Law, that the Chift bydeth for euer: and how faift thou, that the Sonne of man muft be lift vp' who is that Sonne of man?

35 Then Iefus faid vnto them, Yeta litle while is 'the light with you: walke while ye haue light, left the darkenes come vp on you: for he that walketh in the dark, knoweth not whether he goeth.

36 While ye haue light, beleue in y light, that ye may be the children of the light. Thefe things fpake Iefus, and departed, & hid him felt from them.

37 And thogh he had done fo manie miracles before them, ye beleued they not on him:

38 That the faying of Efaias the Prophet might be fulfilled, that he faid, 'Lord, who beleued our reporte and to whome is the 'arme of the Lord reueiled?

39 Therefore colde thei not beleue, becaufe that Efaias faith againe,

40 'He hathe blinded their eyes, and hatdened their heart, that they thulde not fe with their eyes, nor vnderftand with their heart, and thulde be conuerted, & I fhulde heale them.

41 Thefe things faid Efaias when he fawe his glorie and fpake of him.

42 Neuertheles euen among the chief rulers maue beleued in him: but becaufe of the Pharifees, they did not confeffe him, left they thulde be caft out of the Synagogue.

43 'For they loued the praife of men, more then the praife of God.

44 And Iefus cryed, and faid, He that beleueth in me, beleueth not in me, but in him that fent me.

45 And he that feeth me, feeth him that fent me.

46 I am come a light into the worlde, that whofoeuer beleueth in me, fhulde not abide in darkenes.

47 And if anie man heare my wordes, and beleue not, I 'iudge him not: for I came hot to iudge the worlde, but to faue the worlde.

48 He that refueth me, and receiueth not my wordes, hathe one that iudgeth him: 'the worde that I haue fpoke, it fhall iudge him in the laft day.

49 For I haue not fpoken of my felf: but the Father, which fent me, he gaue me a commandement what I fhulde fay, and what I fhulde fpeake.

50 And I knowe that his commandement is life euerlafting: the things therefore that I fpeake, I fpeake the fo as the Father faid vnto me.

Tfal 19, 27. & 110, 4 & 117, 2. & 26, 27, 25.

Chap 1, 9.

Ifh 13, 2 rem. 10, 16.

m That is, the Gofpel, & is y power of God to fafuacib to entertain that doeth belone.

Ifh 6, 9 mar. 13, 14 mar. 4, 12 luk. 8, 11. all 28, 26.

rem 11, 8. n By deluc- ring the from the it mifettes, & gming them true felicitate.

Or, euermunei- ce.

Chap 5, 44. o to be efo- med of men.

Chap 3, 19. & 9, 29.

Or, eudemne. Or, eudemne

Or, eudemne. Mar 16, 26. chap 3, 17 p For that day the the ep- probation of the Gofpel.

CHAP.

Christ's example.

Chap.XIII. Mutualloue. 105/1224

CHAP. XIII

1 Christ was such the disciples' fate. 24 Exhorting them to humility or charity. 25 Telieth them of Iudas the trustees. 26 And commandeth them earnestly to love one another. 27 He forewarneth of Peter's denial.

Mat 26,2. mar 14,2 luk.22,1.

a Recoufe he fawc the dan- ger great & was towarde the, therefore he toke y grea- ter care for them. b Which was the rearing of the Paffeouer

e And make thee cleane from thy fin- nes.

f That is, to be continually purged of his corrupt affer- tions and worl delle cares & remasse day- ly in vs Chap 12,3.

e To ferue one another.

Chap 17,20. mat 10,4. luk.6,40.

Pffal 41,20. I Vuder preten ce of friend- fhyp fchath his festruction.

1 Now before the feaft of the Paffeouer, when Iefus knewe that his houre was come, that he fhulde departe out of this worlde vnto the Father, tot afmuche as he loued his owne which were in the worlde, vnto the end he loued them.

2 And when fupper was done (and that the deuil had now put in the heart of Iudas Ifcarlot, Simons fonne, to betraye him)

3 Iefus knowing that the Father had giuen all things into his hands, & that he was come from God, and went to God,

4 He rifeth from fupper, and layeth afide his fupper garments, and toke a towel, and girde him felf.

5 After that, he powred water into a bafin, and began to wafh the difciples fete, and to wipe them with the towel, wherewith he was girde.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Iesus answered and said unto him, What I do, thou knowest not now: but thou shalt knowe it hereafter.

8 Peter said unto him, Thou shalt neuer wash my feet. Iesus answered him, 'If I wash thee not, thou shalt haue no parte with me.

9 Simon Peter said unto him, Lord, not my feet onely, but also the hands & the head.

10 Iesus said to him, He that is washed, needeth not, save to wash his feet, but is cleane euerie whit: and ye are cleane, but not all.

11 For he knewe who should betraye him: therefore said he, Ye are not all cleane.

12 So after he had washed their feet, and had taken his garments, and was set downe againe, he said unto them, Knowe ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say wel: for so am I.

14 If I then your Lord, and Master, haue washed your feet, ye also ought to wash one anothers feet.

15 For I haue giuen you an example, that ye should do, euen as I haue done to you.

16 Verely, verely I say unto you, 'The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

17 If ye knowe these things, blessed are ye, if ye do them.

18 ¶ I speake not of you all: I knowe whome I haue chosen: but it is that the Scripture might be fulfilled, 'He y eareth bread with me, hath lift vp his heel against me.

19 From hence forth tell I you before it come, y when it is come to passe, ye might beleue that I am he.

20 Verely, verely I say unto you, If I send anie, he that receiueh him, receiueh me, and he that receiueh me, receiueh him that sent me.

21 When Iesus had said these things, he was troubled in the Spirit, & testified, and said, Verely, verely I say unto you, that one of you shall betraye me.

22 Then the disciples looked one on another, doubting of whome he spake.

23 Now there was one of his disciples, & leaned on Iesus before, whome Iesus loued.

24 To him beckened therefore Simon Peter, y he should aske who it was of whome he spake.

25 He then, as he leaned on Iefus breft, faid vnto him, Lord, who is it?

26 Iefus answered, He it is, to whome I fhall giue a foppe, when I haue dipte it: and he wet a foppe, and gaue it to Iudas Ifcarlot, Simons fonne.

27 And after the foppe, 'Satan entred vnto him. The faid Iefus vnto him, That thou doeft, do quickly.

28 But none of them that were at table, knewe, for what caufe he fpake it vnto him.

29 For fome of them thought becaufe Iudas had the begge, that Iefus had faid vnto hi, Bie thofe things that we haue nede of againft the feaft: or that he fhulde giue fome thing to the poore.

30 Allone then as he had receiued the foppe, he went immediately out, and it was night.

31 ¶ When he was gone out, Iefus faid, 'Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God fhall alfo glorifie him in him felf, & fhall ftraight way glorifie him.

33 Litle childre, yet a litle while am I with you: ye fhall feke me, but as I faid vnto the 'Iewes, Whither I go, can ye not come: alfo to you lay I now,

34 "A new commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye alfo loue one another.

35 By this fhall all me knowe that ye are my difciples, if ye haue loue one to another.

36 Simó Peter faid vnto him, Lord, whither goeft thou? Iefus answered him, Whither I go, thou canft not followe me now: but thou fhalt followe me afterwards.

37 Peter faid vnto him, Lord, why can I not followe thee now? 'I will lay downe my life for thy fake.

38 Iefus answered him, Wilt thou lay downe thy life for my fake? Verely, verely I fay vnto thee, The coke fhall not crowe,

NN. ii.

g To wit, the Christ and re- demer of the worlde. Mat 12,40. luk.20,16.

h For very hot tor & indigna- tion of forbe an abominable ache as Iudas fhulde commit : He did open- ly atfioeme.

Mat. 26,21. mar 14,18. luk.22,21.

k Their faith was not to fit at table, but having their fynes of, and cuilfhions en- der their el-
bowes, lemed on their fides, as it were nafl. fe lying

i Safl toke fal poffefion of him.

m Meaning, y his crefel fhall ingfder a mer- ucition glorie, and that in it fhall ftone the tobute
budice of God.

Chap 7,34.

Leut 19,18. mat. 22,29. chap. 22,12.

i John 4,21. n Whereof we oght in haue continual rend brauce as though it were each newly gi
ure

o When thou fhalt be more ftung

Mat 16,24. mar. 14,30.

Manie dwelling places.

til thou haue denyed me thrifc.

CHAP. X-111.

1 He asmeth his disciples with conflation against trouble. 2 He ascendeth into heaven in
prepare v. a place. 3 The way the truerth and the life. 4 The Father and Christ one. 5 How we
should pray. 6 The promise unto them that I, yea his words.

1 A Nd he said to his disciples, Let not your heart be troubled: ye beleue in God, a beleue also
in me.

a For in fa be- leuig no trou- bles shal out- come them. b To that the- be is not only place for
him, but for all his. c At the latter day, A.D., 1.11.

In my Fathers house are b many dwelling places: if it were not so, I wode haue tolde you: I go
to prepare a place for you.

And thogh I go to prepare a place for you, I wil c come againe, and receiue you vnto my self,
that where I am, there may ye be also.

4 And whither I go, ye knowe, and the way ye knowe.

Thomas said vnto him, Lord, we knowe not whither thou goest: how can we then knowe the
way?

6 Iesus said vnto him, I am the c Way, and the Trueth, & the Life. No man cometh vnto the Father, but by me.

7 If ye had known me, ye shulde haue knowen my Father also: and from hence forthe ye knowe him, and haue sene him.

8 Philippe said vnto him, Lord, shewe vs thy Father, and it suffiseeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe he that hathe sene me, hathe sene my Father: how the faist thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, and the Father is in me! The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he h doeth the works.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very works fake.

12 Verely, verely I say vnto you, he that beleueth in me, the works that I do, he shal do also, & greater then these shal he do: for I go vnto my Father.

13 And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil do it.

15 If ye loue me, kepe my comandements, 16 And I wil pray the Father, and he shal giue you another h Coforter, that he may abide with you for euer.

17 Even the Spirit of trueth, whome the worlde can not receiue, becaufe it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I wil not leaue you comfortes: but I wil m come to you.

S. John. Christ is the vine.

19 Yet a little while, and the worlde shal se me no more, but ye shal se me: becaufe I liue, ye shal liue also.

20 At that day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hathe my commandements, and kepeth them, is he that loueth me: and he that loueth me, a shalbe loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

22 Iudas said vnto him (not c Iscario) Lord, what is the caufe that thou wilt shewe thy Self vnto vs, and not vnto the worlde?

23 Iesus answered, and said vnto him, If any man loue me, he wil rkepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

24 He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not a mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holie Goft, whome the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wode verely reioyce, becaufe I said, I go vnto the Father: for my Father is greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to paffe, ye might beleue.

30 Hereafter wil I not speake many things vnto you: for the c prince of this worlde commeth, and hathe a noght in me.

31 But it is that the worlde may knowe that I loue my Father: & as the Father hathe commanded me, so I do. Arife, let vs go hence.

CHAP. XV.

6 The sweet conflation, and mutual love between Christ and his members under the parable of the vine. 18 Of their consume afflictions and persecutions. 20 The office of the holie Goft and the apostles.

1 I Am the true vine, and my Father is an housband man.

2 a fluerie branche that beareth not frute in Me. 1.1.1. me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forth more frute.

3 a Now are ye cleane through the worde, Chap. 1.1.1. which I haue spoken vnto you.

4 Abide in me, and I in you: as the briche can not beare frute of it self, except it abide in the vine, no more can ye, a except ye abide in me.

5 I am the vine: ye are the branches: he that abideth

a He shal sensibly feelee & the grace of God abideth to him b But the brother of James.

p Whereby he adverti: thou not to haue re- so, & to y worl de, left they shulde be dra- wan hacks by evil example q That is, not his alone: for he had unthig separate from his Father.

p All comfort & prosperit.

f In that, that Christ is beco me man to be idealator between God & vs.

e Satan execu- teth his rage & tyrdine by the permission of God

u Satan shal affaile me with all his force, but he sh not fade that to me which he liketh for: for I am that loueeth lambs without Spot.

c We can brig forche no frute, except we be ingraf-fed in Chriib.

a For in fa be-leuig no trou-bles shal out- come them. b To that the- be is not only place for him, but for all his. c At the latter day, A.D., 1.11.

d He was not altogether, a ignorant, but his knowled, ge was works and imperfere e Therefore we must begin in him, come- newe in him, & end in him.

f For the ve- rce fulnes of the diastate remained in Christ. g In that, that he is man. h Who deals- reth his man- fite and we- me by his do- bring and marades. i This is re- ferred to the whole bodie of the Church in whom this verene of Christ doeth flute & re- anis- ne for euer. Chap. 1.1.1. man 7.7. man 1.1.1. man 1.1.1.

h I haue com- forred you whi let I was with you, but heaf- forche & holie God shal com- fore you, and pre-fume you. He called be- caufe he wor- heth in vs the trueth. m Which this he doeth by a verene of his Spirit.

Who are Christ's friends. Chap. XVI. The Spirit of trueth. 51 1053/1224

b We must be rooted in te- for Christ by faith, which co- mech of the words of God c So that ye follows Gods words, which ye comprehend by faith d Wherewith I love you.

e Perfect and entier Chap 13,24. I thuff 1,9. I John 3,12. & 4,21.

f So that there is nothing o- mated that is attribute for vs and concer- zing our falna- tion Mat 12,19.

g The words also signified, to be diligent to expe fames to truppe one in which is f self fame wor- de, but called theirs because they preache in Chap 13,16. Mat 10,24. Mat 24,9. i But shulde have famed to be innocent, if I had not dif- counted their malice k In that they refuted Christ is which from them all reac- fe wherewith they worde have satisfied them felues as if they had be ne very holie & without all fame.

abideth in me, & I in him, the fame bring- eth for the muche frute: for without me cá ye do nothing.

6 If a man abide not in me, he is cast for- the as a bianche, and withereth: and men gather them, and cast them into the fyre, and they bunte.

7 If ye abide in me and my b wcrdes abide in you, aske: what ye wil, and it shalbe do- ne to you.

8 Herein is my Father glorified, that ye beare muche frute, and be made my disci- ples.

9 As the Father hathe loued me, so haue I loued you: continue in my loue.

10 If ye shal kepe my commandements, ye shal abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spoke vnto you, that my ioye might remaine in you, and that your ioye might be c ful.

12 This is my commandement, that ye lo- ue one another, as I haue loued you.

13 Greater loue then this hathe no man, when any man beftoweth his life for his friends.

14 Ye are my friends, if ye do whatfoeuer I commande you.

15 Hence forthe, call I you not feruants: for the feruant knoweth not what his master doeth: but I haue called you friends: for call things that I haue heard of my Fa- ther, haue I made knowen to you.

16 Ye haue not chofen me, but I haue cho- fen you, and ordeined you, that ye go & bring for the frute, and that your frute re- maine, that whatfoeuer ye shal aske of the Father in my Name, he may giue it you.

17 These things commande I you, that ye loue one another.

18 If the worlde hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde wol- de loue his owne: but becaufe ye are not of the worlde, but I haue chofen you out of the worlde, therefore the worlde ha- teth you.

20 Remember the worde that I faid vnto you, The feruant is not greater then his master. If they haue per fecuted me, they wil perfecute you also: if they haue kept my worde, they wil also kepe h yours.

21 But all these things wil they do vnto you for my Names sike, becaufe they haue not knowen him that fent me.

22 If I had not come and spoken vnto the, they shulde not haue had finne: but now haue they no c klope for their finne.

23 He h haeth me, hateh my Father also. 24 If I had not done workes among them which none other man did, they had not had finne: but now haue thei bothe fene, &

haue hated bothe me, and my Father.

25 But it is that the worde might be fulfil- led, that is written in their Law, They hated me without a caufe.

26 But when Comforter shal come, who- me I wil fend vnto you from the Father, euen the Spirit of trueth, which in occadeth of the Father, he shal reftifie of me.

27 And ye shal witneffe also, becaufe ye ba- ue bene with me from the beginning.

CHAP. XVI.

2 He puteth them in remembrance of the creffe, and of their owne infernettie to come. 7 And therefore doeth comfort the with the primet of the holie Goll 26 Of the comming agame of Christ. 27 Of his ascenfion. 28 To aske in the Name of Christ Peace in Christ, & in the worlde affliction.

1 These things haue I faid vnto you, that ye shulde not be offended.

2 They shal excommunicate you: yea, the time shal come, that whofoeuer killeth you, wil thinke that he doeth God feruice.

3 And these things wil they do vnto you, becaufe they haue not knowen the Father, nor me.

4 But these things haue I tolde you, that when the houre shal come, ye might remé- ber, that I tolde you the. And these things said I not vnto you from the beginning, becaufe I was with you.

5 But now I go my way to him that fent me and none of you asketh me, c Whither goest thou?

6 But becaufe I haue faid these things vnto you, your hearts are ful of forowe.

7 Yet I tel you the trueth, It is expedient for you that I go away: for if I go not a- way, the Coforter wil not come vnto you: but if I departe, I wil fend him vnto you.

8 And when he is come, he wil reprove the worlde offinne, and of righteousness, and of iudgement.

9 Of c finne, becaufe they beleue not in me:

10 Of righteousness, becaufe I go to my Father, and ye shal fe me no more:

11 Of iudgement, becaufe the prince of this worlde is iudged.

12 I haue yet h manie things to fay vnto you, but ye can not beare them now.

13 Howbert, when he is come which is the Spirit of trueth, he wil lead you into all trueth: for he shal not speake of him self, but whatfoeuer he shal heare, shal he spea-

ke, and he wil shewe you the things to come.

14 He shal glorifie me: for he shal receiue of mine, and shal shewe it vnto you.

15 All things that the Father hathe, are mi-

not condemned by him as a blasphemor or transfresfor g shal knowe that (whome they called the carpenters fanan, at me downe fro the creffe) am the verse Sion of God which haue the power of hel and rugne oner aliz. Cor 10,12,4phe 1,19 h are consumed in the doctrine of the Apostles which emely is sufficient i touching the spiritual kingdoms of God for the Apostles knowe not that til after the resurrection.

Psal 37,19 I that is in the holicsecip tures Chap. 14,26. Iuk 24,48.

a And so fletin he from me "Grety, put you out of the Syne- lyne."

b He bare d them becaufe they were but weakelings.

c For if you did consider, ye wilhe re- loyce.

d Or, counie- ce. This is to be understood of the coming of the holie God when his vertue and strength shal fame in the Church e His enemies which concen- ne him, & you him to death, shalbe clout by their owne conference, for that they did not beleue in him. Ad 2,27, and shal know that without Jesus Christ there is no- thing but fin- ne

f Wherefore f wched meft hedes cofefe he was mhe, & beloned of his Father, &

g When they and willed to co- ne overcome all h These things not that til

NN.iii.

Aske, & ye shalhaue.

S. John. Who are of the world

b Mine absen- ce shal not be long: for I wil said you & ho lie God, who shal remain with you for ever. I Frid death I paise to glorie and so wil I in due you with mine heauflie verme.

ne: therefore said I, that he shal take of mine, and shewe it vnto you.

16 b A little while, and ye shal not se me: and againe a little while, and ye shal se me. for I go to my Father.

17 The said some of his disciples: amog the selues, What is this that he saith vnto vs, A little while, and ye shal not se me, & agai- ne, a little while, and ye shal se me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A little while? we knowe not what he saith.

19 Now Iesus knewe that they wolde aske him, and said vnto them, Do ye enquire a- mong your selues, of that I said, A little while, and ye shal not se me: and againe, a little while, and ye shal se me?

20 Verely, verely I say vnto you, that ye shal wepe and lament, and the worlde shal reioyce: & ye shal forowe, but your forowe shalbe turned to ioye.

21 A woman when she trauailieth, hathe fo- rowe, becaufe her houre is come: but asfo- ne as she is deliuered of the childe, she re- membreth no more the anguish, for ioye that a man is borne into the worlde.

22 And ye now therefore are in forowe: but I wil se you = againe, and your hearts shal reioyce, and your ioye shal = no man take from you.

23 And in y day shal ye aske me = nothing. *Verely, verely I say vnto you, whatfoe- uer ye shal aske the Father in my Name, he wil giue it you.

24 Hitherto haue ye aske d/nothing in my Name: aske, and ye shal receiue, that your ioye may be ful.

25 These things haue I spoken vnto you in parables: but the time wil come, when I shal no more speake to you in parables: but I shal shewe you plainly of y Father.

26 At that day shal ye aske in my Name, & I say not vnto you, that I will pray vnto the Father for you.

27 For the Father him self loueth you, be- cause ye haue loued me, * and haue bele- ued that I came out from God.

28 I am come out from the Father, & came into the worlde: againe I leaue the worl- de, and go to the Father.

29 His disciples said vnto him, Lo, now speakeft thou plainly, and thou speakeft no parable.

30 Now knowe we that thou knoweft all things, and nedeft not that any ma shulde aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 "Beholde, the houre cometh, & is alrea- die come, that ye shalbe scattered cuere ma into his owne, and shal leaue me alone:

but I am not = alone: for the Father is with me.

33 These things haue I spoken vnto you, y in me ye might haue peace: in the worl- de ye shal haue affliction, but be of good comfort: I haue out come the worlde.

a Although and for sale Christ, yre is he no what diminish- nd: for he is his Father are one f We haue reft & chlote when we are truly grafted in Christ.

CHAP. XVII.

1 The prayer of Christ vnto his Father, bathe for him self and his Apeslies, and alfe for all fuche as recei- ue the trueth.

2 I Hefe things spake Iesus, and lift vp his eyes to heauen, & said, Father the houre is come: glorifie thy Sonne, that thy Sonne alfe may glorifie thee,

3 "As thou hast giuen him a power ouer all fleth, that he shulde giue eternal life to all b them that thou hast giuen him.

3 And this is life eternal, that they knowe thee tobe the onely verie God, and whome thou hast fent, Iesus c Christ.

4 I haue d glorified thee on the earth: I ha- ue finished the worke which thou gaueft me to do.

5 And now glorifie me, thou Father, with thine owne self, with y glorie which I had with thee before the worlde was.

6 I haue declared thy Name vnto the men which thou gaueft me out of the worlde; "thine they were, and thou gaueft the me, and they haue kept thy worde.

7 Now they knowe that all things whatfo- euer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gaueft me, and they haue recei- ued them, *and haue knowen surely that I came out from thc., and haue beleued that thou hast fent me.

9 I pray for them: I pray not for f y worl- de, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mi- ne, and I am glorified in them.

11 And now am I no more in the worlde, but these are in the worlde, & I come to thee. Holie Father, kepe them in thy Name, euen them whome thou hast giuen me, that they may be s one, as we are.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is loft, but the b childe of perdition, that the c Scripture might be fulfilled.

13 And now come I to thee, & these things speake I in y worlde, that they might ha- ue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the worlde hathe hated them, becaufe they are not of the worlde, as I am not of y worlde.

15 I pray not that thou shuldest take them out of the worlde, but that thou kepe them from euil.

16 They are not of the worlde, as I am not of the worlde.

Mat 18.18. a Christ hathe all rule & do- minion ouer men. b Which are the elect

c That is, that that acknow- ledge bathe y Father, & the Sonne to be verie God d Pafwel by doctrine as mi racles.

e Our electif fiddeth in the good pleasure of God, which is the on-fie fondation, & cause of our salvation, and is declared to vs in Christ, through who- me we are in- fiddethy faith and forbideth, Rom 8:39. John 1:6. Chap 16.27. f That is, the experiunt.

g That they may be toy- ned in vnto of faith & fpi- sit

h He was fo called, nor o- nely for y be perished, but beceinfe God had appointed and ordained him to this and, &c 1:10. & 4:17. Tfal. 10:9. i But are fepa rate by the fy rit of regene- ration.

17 "Sanctifie

m By y power and verite of the holle God. a For it shalbe grounded vpo my Hitherto & the grace of the holle God. Chap 14.13. mat 7.7. & 21.22. mat 21.24. Iok. 21.9. iam 1.7. a For ye shal haue perfect knowledge, & shal no more doun as you were wont. p In respect of that you shal obrine, if you aske in faith. Chap 17.8. q Christ de- neth not that he is y media- tor, but shew- eth that they shal obrine their requestes without diffi- culite or any mice.

Mat. 16.31. mat. 14.27.

Christ's praier.

Chap.XVIII. Peter reproued. 52055/1224

Or, confers the to thy self R Renewed the w thine hea- nodgegrace, y they only may feke thy wil I Which thig declareth that Christ's holi- nes is ours

m That the lo- fideles may by experience be committed to confede my glorie n I haue shew- ed the the ex- ample and pa- tron of perfect felicuse

Chap 12,16. • That they maie prode, and grow e vp to fache fart y in y eod they may enjoy the eternal glorie with me

p For without him we ca not comprehende the loue whe- rewith God loueth vs.

1 Kin 15,13. mat.26,36. mar 14,35. luk.22,39. a Which was a deeper val- ley through y which a firm me thue after a great name. Mat 26,47. mar 14,43. luk.22,47 b The which he had obtai- ned of the go- nernou of the Temple.

17 "a Sanctifie the with thy trueth : thy wor- de is trueth.

18 As thou diddeft fend me into the worl- de, fo haue I fent them into the worlde.

19 And for their fakes fanctifie I my felf, that they alfo may be 1 fanctified through the trueth.

20 I pray not for thefe alone, but for them alfo which fnal beleue in me, through their worde,

21 That they all may be one, as thou, o Fa- ther, art in me, and I in theetuen that they may be alfo one in vs, that the w worlde may beleue that thou haft fent me.

22 And the glorie that thou gaueft me, I a haue giuen them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, & that the worlde may know, that thou haft fent me, & haft loued them, as thou haft loued me.

24 "Father, I wil that they which thou haft giuen me, be • with me euen where I am, that they may beholde my glorie, which thou haft giuen me : for thou louedst me before the fundation of the worlde.

25 O righteous Father, the worlde alfo ha- the not known thee, but I haue known thee, and thefe haue known, that thou haft fent me.

26 And I haue declared vnto them thy Name, and wil declare it, that the loue wherewith thou haft loued me, may be in them, and I in p them.

CHAP. XVIII.

3 Christ is betrayed. 4 The worlde of his mouth fmite the officers to the grounds. 10 Peter fmitteeth of Mal- chus care. 13 Iefus is brought before Annas and Cata- phas. 25 Where Peter

deneth him. 36 He tolleth Pulate whas his kingdoms n.

1 When Iefus hadfpof these things, he went forthe with his disciples ouer y • broke • Cedrô, where was a gardé, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knewe alfo the place: for Iefus oft times reforted thither with his disciples.

3 * Iudas then after he had receiued a b bl- de of men and officers of the high Priests, and of the Pharifes, came thither with lan- ternes and torches, and weapons.

4 Then Iefus, knowing all things that fnal de come vnto him, went forthe and faid vnto them, Whome feke ye?

5 They answered him, Iefus of Nazaret. Ie- fus faid vnto the, I am he. Now Iudas alfo which betrayed him, ftode with them.

6 Affone then as he had faid vnto them, I am he, they wêt backwards, and fel to the grounde.

7 Then he afked them againe, Whome feke ye? And they faid, Iefus of Nazaret.

8 Iefus answered, I faid vnto you, that I

am he: therefore if ye feke me, let thefe go their way,

9 Tho was that the worde might be fulfil- led which he fpake, "c Of the which thou gauelt me, haue I loft none.

10 Then Simon Peter hauing a fworde, drewe it, and fmote the high Priests fer- uant, and cut of his tight care. Now the feruants name was Malchus.

11 Then faid Iefus vnto Peter, Put vp thy fworde into the fheath: fnal I not dlinke of y cup which my Father bathe giue me?

12 Then the bande and the captaine, & the officers of the Iewes toke Iefus, and boun- de him,

13 And led him away to "d Annas firft (for he was Father in law to Caiaphas, which was the high Priest that fame yere)

14 * And Caiaphas was he, that gaue coun- fel to the Iewes, that it was expedient that one man fhulde dye for the people.

15 ¶ Now Simon Peter followed Iefus, & another difciple, and that difciple was knowé of the high Priest: therefore he wêt in with Iefus into the hall of y high Priest.

16 But Peter ftode at the dore without- Then went out the other difciple which was knowen vnto the high Priest, and fpake to her that kept the dore, and brought in Peter.

17 Then faid the maide that kept the dore, vnto Peter, Art not thou alfo one of this mans disciples? He faid, I am not.

18 And the feruants and officers ftode the- re, which had made a fyre of coles : for it was colde, and they warmed them felues. And Peter alfo ftode among them & war- med him felf.

19 ¶ The high Prieft then afked Iefus of his disciples, and of his doctrine.

20 Iefus answered him, I fpake f openly to the worlde: I euer taught in the Syna- gogue & in the Téple, whither the Iewes reforte continually, and in fecret haue I faid nothing.

21 Why afkeft thou me : afke them which heard me what I faid vnto them: beholde, they knowe what I faid.

22 When he had fpoken thefe things, one of the officers which ftode by, fmote Iefus with his rod, faying, Answereft thou the high Prieft fo?

23 Iefus answered him, If I haue euil fpo- ken, beare witnes of the euil: but if I haue weltpoken, why fmoteft thou me?

24 ¶ Now Annas had afent him bounde vn- to Caiaphas the high Prieft)

25 * And Simon Peter ftode and warmed him felf, and they faid vnto him, Art not thou alfo of his disciples? He denied it, & faid, I am not.

26 One of the feruants of the high Prieft, his coufin whole care Peter fmote of, faid, NN.iiii.

Chap.17,12. c He boche fpareth thett hodies & alfo faueth thett foules.

Luk.3,2. d Who fent Christ vnto Caiaphas the high Prieft bounde

Chap 15,50. e Althoght that office was for terms of life by Gods ordi nance, yet the ambition, and diffusion of y Iewes confed the Romanen from time to time to chen ge it either for briberat or fauour

Mat 26,18. mat.14,14. luk.22,24.

f That is, fri holy, and pla nely.

g After that Caiaphas had firft fent him to him. Mat 26,17. mar 14,19 luk.22,24.

Peters denial.

S. John. Pilates testimonie.

Mat. 27.2. Mar. 25.1. Ink. 25.1. All. 10.26. Or 11.6.

Did not I se thee in the garden with him? 27 Peter then denied againe, and immediately the cocks crewe.

28 ¶ Then led they Iesus from Caiaphas into the commune hall. Now it was morning & thei them selues went not into the comune hall, lest they shulde be defiled, but that they might eat the Passeouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euil doer, we wolde not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawful for vs to put anue man to death.

32 It was that the worde of Iesus might be fulfilled which he spake, signify ig what death he shulde dye.

33 So Pilate entered into the commune hall againe, and called Iesus, & said vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Sasist thou that of thy self, or did other tel it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the high Priests haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my seruants wolde surely fight, that I shulde not be deliuered to I Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King the Iesus answered, Thou saisit that I am a King: for this cause am I borne, & for this cause came I into the worlde, that I shulde beare witnes vnto the truetheue-nie one that is of the truethe, heareth my voyce.

38 Pilate said vnto him, What is truethe? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.

39 But you haue a cultome, that I shulde deliuer you one lose at the Passeouer: wil ye then that I lose vnto you the King of the Iewes?

40 The cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 When Pilate coulde not a image the rage of the Iewes against Christ, he deliuereth him up with his superscription to be hanged betwixt two thrones. 2 They cast letters for his garments. 3 He commandeth his mother vnto John. 4 Calfeth for dronke. 5 Dyeth, and his side is perced, and taken down from the cross. 6 He is hurged.

7 Then Pilate toke Iesus & scourged him.

8 Then Pilate toke Iesus & scourged him.

2 And the souldiers platted a crowne of thrones, and put it on his head, and they put on him a purple garment,

3 And said, Hail, King of the Iewes. And they smote him with their roddes.

4 Then Pilate went for the againe, and said vnto them, Beholde, I bring him for the to you, that ye may knowe, I finde no faute in him at all.

5 The came Iesus for the wearing a crowne of thrones, and a purple garment. And Pilate said vnto them, Beholde the man.

6 Then when the high Priests and officers sawe him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faute in him.

7 The Iewes answered him, We haue a Law, and by our Law he oght to dye, because he made him self the Sone of God.

8 ¶ What Pilate then heard that worde, he was the more afraid,

9 And went againe into the commune hall and said vnto Iesus, Whence art thou? But Iesus gaue him none anfwese.

10 The said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to lose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were given thee from above: therefore he that deliuered me vnto thee, has the greater sinne.

12 From thence for the Pilate foght to lose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Celsars friend: for whosoeuer maketh him self a King, speaketh against Celsar.

13 ¶ When Pilate heard that worde, he brought Iesus for the, and fate downe in the iudgement seat in a place called the Paument, and in Hebrewe, Gabbatha.

14 And it was the Preparation of the Passeouer, and about the first houre: and he said vnto the Iewes, Beholde your King.

b because all nations might understand it

Mat 27.35. mar 15.4. luk. 13.33

: That which is in prefigured in thence, was accomplished in Iesus 31.118. Psal 1.22

10,6:1900.

Psal 44.22.

b Or followed it upon an hy- flope stalk It may appear that if croc- se was not his, fever

with women, hy- pous per the, it as with 4.11 w- the lowest ages herben, and if coder was built
smongs trees. in Man's salua- ction is perfec- ted by the o- nelie sacrifice of Christ: shall if
ceremonies of the Law are ended to because the day of the "of soo J. Jov

against from death to life Exodus 2.46. mmb. 3.12.

20 This title then red manie of the Iewes: for the place where Iesus was crucified, was nere to
the citre: and it was written in h Hebrew, Grcke and Latin.

21 Then said the hie Priests of the Iewes to Pilate, Write not, The King of the Iewes, but that he
said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the * souldiers, when they had crucified Iesus, toke his garments & made foure
partes, to euerie souldier a parte, & his coate: and the coate was without seame, wouen from the
top throughout.

24 Therefore thei said one to another, Let vs not deuide it, but cast lots for it, whose it shalbe.
Tho was that ¶ Scripture might be fulfilled, which faith, * They departed my garmets among
them, & on my coate did cast lottes. So the souldiers did these things in dede.

25 ¶ Then stode by the croffe of Iesus his mother, and his mothers sister, Marie the wife of
Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, & the disciple standing by whome he loued, he said vnto
his mother, Womā, beholde thy sonne.

27 Then said he to the disciple, Beholde thy mother: and from that houre, the disci- ple toke her
home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that ¶ * Scripture might be
fulfilled, he said, I thirst.

29 And there was set a vessel full of vine- gre: & they filled a sponge with vinegre, and put it about an hyflope stalk, and put it to his mouth.

30 Now when Iesus had receiued of the vi- negre, he said, " It is finished, and bowed his head, and gaue vp the goft.

31 The Iewes then (because it was the Pre- paracion, that the bodies shulde not re- maine vpo the croffe on the Sabbath day: for that Sabbath was an hie day) befoght Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead alreadie, they brake not his legges.

34 But one of the souldiers with a speare perced his side, & forthewith came there out blood and water.

And he that sawe it, bare recorde, & his recorde is true: and he knoweth that he faith true, that ye might be leue it.

35 For these things were done, if the Scrip- ture shulde be fulfilled, Not a bone of him shalbe broken.

37 And againe another Scripture faith, * Thei shal se him whome thei haue thrust through.

38 * And after these things, Joseph of Ari- matha (who was a discipule of Iesus, but p secretiy for feate of the Iewes) befoght Pilate that he might take downe the bo- die of Iesus. And Pilate gaue him liccee. He came then and toke Iesus bodie.

39 And there came also Nicodemus (which first came to Iesus by night) and broght of myrrhe & aloes mingled together about an hundieth pounce.

40 ¶ Then toke thei § botie of Iesus, and wrapped it in linnen clothes with the o- dours, as the maner of § Iewes is to burie.

41 And in that place where Iesus was cru- cified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparacion day, for the sepul- chre was nere.

CHAP. XX.

1 Marie Magdalene cometh to the sepulchre. 3 So do Peter & John 12 The two Angels appeare.
17 Christ appeareth to Marie Magdalene. 19 And to all his disciples 17 The immediate &
confession of Thomas.

1 Now the first day of the weke came Marie Magdalene, earely when it was yet a darke, vnto
the sepulchre, and sawe the stone taken away from the tobe.

2 Then the ranne, and came to Simon Pe- ter, and to the other disciple who me Iesus loued, and
said vnto them, They haue ta- ken away the Lord out of the sepulchre, and we knowe not where
they haue laid him.

3 Peter therefore went forth, & the other disciple, & they came vnto the sepulchre.

4 So they ranne bothe together, but the o- ther disciple did out runne Peter, and ca- me first to
the sepulchre.

5 And he stouped downe, and sawe the lin- nen clothes lying; yet went he not in.

6 Then came Simon Peter folowing him, and went into the sepulchre, and sawe the linnen
clothes lye,

7 And the kercheffe that was vpo his head, not lying & the linnen clothes, but wrap- ped
together in a place by it self.

8 Then went in also the other disciple, which came first to the sepulchre, and he sawe it, and
beleued.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead. 10 And the
disciples went away againe vn- to their owne home.

11 ¶ * But Marie stode without at the se- pulchre weping: & as she wept, she bowed her self
into the sepulchre,

12 And sawe two Angels in white, sitting, the one at the head, & the other at the se- OO.i.

¶ This boon- able haryal was as a prepa- racio & euerie vnto the reint rection.

b That is, John wrote this Gospel c He beleued Christ's bodie was taken a- way, accordingly as
Marie re- ported.

10, to there rempose Mat. 28.7. mar 15.1

Thomas diftruft.

S. John. Chrif is God.

te, where the bodie of Iefus had laine.

13 And they faid vnto her, Woman, why wepeft thou? She faid vnto them, Thet haue taken away my Lord, and I knowe not where they haue laid him.

14 When the had thus faid, the turned her self backe and fawe Iefus standing, and knewe not that it was Iefus.

15 Iefus faith vnto her, Womá, why wepeft thou? whome fekeft thou? She fupposing that he had bene the gardener, faid vnto him, Syr, if thou haft borne him hence, tell me where thou haft laid him, and I wil take him away.

16 Iefus faith vnto her, Marie. She turned her self, & faid vnto him, Rabboni, which is to fay, Master.

17 Iefus faith vnto her, Touche me not: for I am not yet afcended to my Father, but go to my brethren, and fay vnto them, I afcend vnto my Father, & to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that the had fene the Lord, and that he had spoken these things vnto her.

19 ¶ The fame daye then at night, which was the first day of the weeke, and when the s dores were shut where the disciples were assembled for feare of the Iewes, came Iefus and stode in the middes, & faid to them, ¶ Peace be vnto you.

20 And when he had so faid, he shewed vnto them he hands, and his fide. Then were the disciples glad when they had fene the Lord.

21 Then faid Iefus to them againe, Peace be vnto you: as my Father fent me, so fend I you.

22 And whé he had faid that, he breathed on them, and faid vnto them, Receiue the holie Goft.

23 ¶ Whofoeuers finnes ye remit, they are remitted vnto them: whofoeuers finnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Iefus came.

25 The other disciples therefore faid vnto him, We haue fene the Lord: but he faid vnto them, Except I fe in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his fide, I wil not beleue it.

26 ¶ And eight daies after againe his disciples were within, and Thomas with them. Then came Iefus, whé the dores were shut, and stode in the middes, and faid, Peace be vnto you.

27 After, faid he to Thomas, Put thy finger here, and fe mine hands, and put forthe thinghand, and put it into my fide, and be not faithles, but faithful.

28 Then Thomas answered, and faid vnto

him, Thou art my Lord, and my God.

29 Iesus faid vnto him, Thomas, becaufe thou haft fene me, thou beleueft: bleffeif are they that haue not fene, and haue beleued.

30 ¶ And manie other signes also did Iesus in the presence of his disciples, which are not written in this boke.

31 But these things are written, ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleuing ye might haue life through his Name.

CHAP. XXI.

1 Chrifft appeareth to his disciples againe. 11 He commdeth Peter earnestly to fide his fhape. 12 He foremarneth him of his death, 13 And of Chrifts manifide miracles.

1 A Fter the fe things, Iesus shewed him self againe to his disciples at ye fea of Tiberias: and thus shewed he him self.

2 There were together Simon Peter, and Thomas, which is called Didymus, & Nathanael of Cana in Galile, and the finnes of Zebedeus, & two other of his disciples.

3 Simon Peter faid vnto them, I go a fishing. They faid vnto him, We also wil go with thee. They went their way and entred into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iefus stode on the shore: nevertheless the disciples knewe not that it was Iefus.

5 Iefus then faid vnto them, "Sirs, haue ye anie meam? They answered him, No.

6 Then he faid vnto them, Cast out the net on the right side of the ship, & ye fhall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore faid the disciple whome Iefus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his coate to him (for he was naked) and cast him self into the fea.

8 But the other disciples came by fhippe (for they were not farre from land, but about two hundred cubites) & they drew the net with fishes.

9 Allone then as they were come to land, they fawe hotte coles, and fish laid thereon, and bread.

10 Iefus faid vnto the, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forthe and drew the net to land, ful of great fishes, an hundred, ifrie and thee: and albeit there were so manie, yet was not the net broken.

12 Iefus faid vnto them, Come, dyne. And none of the disciples durft afke him, Who art thou, feing they knewe that he was the Lord.

13 Iefus then came & toke bread, and gaue them, and fish likewife.

k Which depend upon the simplicity of Gods words, & grounds not the fences vph man isofc and renfou.

Chap 21, 24

Or, laye of Oransforth.

a Albeit they knewe him not, yet they followed his counsel, becaufe he that had all night takf past in a time.

b It was fame limen garnefe, which fishers vfed to were, which being trufted vnto him, covered his nether per- ter, & also fro- ted not his ftrimming

14 This

d Becaufe the was to mache addifed to the corporal pre- fence, Chrift seachath herto life up her mi- de by faith in to hand whe- re outly after his affection he remanteth, & where we fie with him at f right bid of the Father Mar 26, 24. Ink 24, 25. 1 Cor 17, 5 c That is the disciples for he was f first borne among manisbrethre, Psal 12, 25. rom 8, 29 co- lof 5, 18 f He is our Fa ther & f God, becaufe Iefus Chrift is our brother. Mat 28,

28. g So that no man opened him the dores, but by his di- mine power he caused them to opf of their own accord, as of Peter is red, Aft 5, 19 & 12, 10 h Or all prof- perous: f ma- per of greeting f Iewes vfed. i To give the greater power & verma to ex- ceute f weigh- ter charge that he wolde com- mit vnto them. Or, place.

Fede my shepe.

The Actes. Folowe me.

The minister can not wel teache his ob- gregation, ac- cept he loue Christ effectu- ally, & loue is not in them that feed not the flocke

Because Pe- ter shulde be & halifhed in his office of an Apoftle, Christ cunefeth him by thete the times ob- fefting, to wi- pe away the fhume of his the times de- ying

In fired of a guide, fi fhalt be eyed with hands & cut- des: & where as now thou goes at liber- ne, thou thou fhalt beftrawd to punfthemfe whfe thy felf, fhall after a forte reffit.

14 This is now the third time that Iefus fhewed him felf to his difciples, after that he was rifen againe from the dead.

15 So whfe they had dined, Iefus laid to Si- mon Peter, Simon fonne of Iona, & loueft thou me more the thee: He laid vnto

him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my lambes.

16 He said to him againe the secode time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Fede my shepe.

17 He said vnto him the & third time, Si- mon the sonne of Iona, louest thou me? Peter was forte because he said to him the third time, Louest thou me: and said vnto him, Lord, thou knowest all things: thou know- est that I loue thee. Iesus said vnto him, Fede my shepe.

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy self, & walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch for the thine hands, & another shall & gird thee, & lead thee whither thou woldest not.

19 And this spake he, signifying by what death he shulde glorifie God. And whise he had said this, he said to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome I R S V S loued, following, which had also & leaned on his brest at Iup pet, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, he said to Iesus, Lord, what shall this man do?

22 Iefus faid vnto him, If I wil that he ta- rie til I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this difciple fhulde not dye. Yet Iefus faid not to him, He fhall not dye: but if I wil that he tarie til I come, what is it to thee?

24 This is that difciple, which teftifeeth of thefe things, & wrote thefe things, and we knowe that his teftimonie is true.

25 * Now there are alfo manie other things which Iefus did, the which if they fhulde be written euerre one, I fuppoft the worlde wolde not containe the bokes that fhulde be written, Amen.

Chap 12.23.

Chap 20.3.

But God wolde one charge vs & fo grant an haapeftung therefore that we have fo much as to necelfure, we ought to conote our felues and praife his our eft.

THE ACTES OF THE

holie Apoftles written by Luke the Euangelife.

THE ARGUMENT

Christ, after his ascension, performed his promises to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not oney minded of his Church, but wolde be the head & mainte- ner thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan & the worlde refitted neuer so much against this noble worke, yet by a fewe simple men of no repu- tation, replenished all the worlde with the founds of his Gospel. And here, in the beginning of the Church, and in the increafe thereof, we may plainly perceive the praiftfe and malice which Satan continually vfeth to fuppreffe, and ouerthrowe the Gospel: he raifeth conspiracies, tumultes, commotions, persecutions, fclanders and all kinds of crueltie. Againe we fhall here beholde the providence of God, who ouerthroweth his enemies enterprifs, deliuereth his Church from the rage of tyrants, ftrengh- meth, and incorrage: his moft valiantly and constantly to followe their captaine Christ, leauing as it were by this hiftorie a perpetual memoir to the Church, that the cresse is fo foyned with the Go- fpel, that they are followe infeparable, and that the end of one affliction, is but the beginning of an- other. Yet nevertheless God turneth the troubles, persecutions, imprisonings and tentations of his, to a good yssue, gining them as it were, in ferowe, ieye: in bandes, fredome in prifon, deliuerance: in trou- ble, quietnes: in death, life. Finally, this booke cofeineth manie excellent fermons of the Apostles & disci- ples, as touching the death, refunrection, and ascension of Christ. The mercie of God. Of

the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christ's flocke. Of repentance, & feare of God, with other principal points of our faith so that this onelie historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ & his Angels to the Apostles. 8 His ascension 1a Wherein the Apostles are occupied til the holie Ghost be sent 2d And of the election of Matthias.

HAVE made the former treatise, & Theophilus, of all that I R S V S began to & do, & teach, Vntill the day, that he was taken up, after that he through the holie

Ghost, had given & commandments vnto the Apostles, whome he had chosen:

1 To whome also he prested him self allue after that he had suffered, by manie infallible tokens, being sene of them by the space of fourtie dayes, & speaking of those things which appertaine to & kingdome of God.

4 And while he had gathered them together, he commanded them, that they shoulde not departe from Ierusalem, but to wait for

OO.ii.

b To preache the Gospel. c Who as they were called by God, fo
had that their con- sciences affi- red by his ho- lie Spite: d
Whereby God respeth to us

e Decmfe that fhuld be all wmatfes of his acenfion.

a Whereby is more Christ's doctrine, & his miracles decla- red
for the ob- firmation of the fame

Christs ascension.

The Actes. The fyric tongues.

Luk.24.49.

John 14.25.

6. 15.26.

6.16.7.

Mat.3.11.

mar.1.1.

luk.3.12

ich 1.26.

chap.4.1.

6. 11.16.

7. 19.4.

f That is, with

those spiritual

graces & Ielus

only go; th

by his Spirit

g This decia-

rech man: im
patience who
can not abide
quietly til
Gods appoin-
ted time come,
but a side ha-
ne all things
accomplished
according to
their affiibits,
read Zach
6.24.

Luk.24.12.

h For this pat-
forth our capa-
cicle, and God

reference to to

him life

i To hand in

the face of

whode worlds

& signioth

that the most

enters into her

one by affi-

dible, & thre-

fore must fight

before that get

the victorie.

k Hereby the

might learn

that the defi-

fist was not

only for the
Iewes, but also
for J Ofelics
I Whereby
they know
certainly
whether he
wants
in Which we-
re Angels in
more forese
n And faking
him with cur-
nal eyes.
a At the true
redemer to go-
ther vs vnto

him

p Which was

two mile, ac-

ording to the

devonwathis,

albeit it was

not so appoin-

ted by yferup.

enrot.

Tofal.49.9

the promes of the Father, which, said he,

ye haue heard of me.

5 For John in dede baptized with water,

but ye fhalbe baptized with the holie Gofit

within thefe fewe dayes.

6 When they therefore were come toge-

ther, they afted of him, faying, Lord, wilt

thou at this time restore the kingdome

to Israel)

7 And he said vnto them, It is not for you

to know the times, or the seasons, which

the Father hath put in his owne power,

8 But ye shall receiue power of y holie Ghost,

when he shall come on you: and ye shall be

witnesses vnto me both in Ierusalem, &

in all Iudea, and in Samaria, and vnto the

uttermost parte of the earth.

9 And when he had spoken these things,

while they behelde, he was taken vp: for

a cloude took him vp out of their sight.

10 And while they looked stedfastly toward

heauen, as he went, behelde, two men

stood by them in white apparel,

11 Which also said, Ye men of Galile, why

ftand ye gafing into heauen? This Iefus
which is taken vp from you into heauen,
fhall o come, as ye haue fene him go into
heauen.

12 Then returned they vnto Ierufalem
from the mount that is called the mount of
olines, which is nere to Ierufalem, contei-
ning a y Sabbath dayes iourney.

13 And when thei were come in, they weft vp
into an vpper chamber, where abode bothe
Peter, and Iames, and John, and Andrewe,
Philippe, and Thomas, Bartlemewe, and
Marthewe, Iames the fome of Alpheus, and
Simon zeiores, and Iudas Iames brother.

14 These all continued with one accorde
in r prayer and fupplicatio with the wo-
men, and Marre the mother of Iefus, and

with his brethren.

15 And they presented two, Ioseph called
Barfabas, whose surname was Iustus, and
Matthias.

And they prayed, saying, Thou Lord,
which knowest the hearts of all men, shewe
whether of these two thou hast chosen,
That he may take the rouse of this
ministration and Apostleship, from which
Iudas hath gone astray, to go to his owne
place.

Then they gave for the their votes: and
the lot fell on Matthias, and he was by a
commune consent counted with the Eleue
Apostles.

CHAP. II.

The Apostles having received the holie Gift, make

their hearers alstonified 14 When Peter had stopped
the munches of the mockers, he stoweth by the wifflible
grates of the holie Spirit that Christ is come. 45 He
baptized a great niber that were converted. 46 The
gudlie exercis, chantee, and diners vertues of the
faithful.

And when the day of Pentecofte
was come, they were all with one
accorde in one place.

2 And suddenly there came a founde from
heauen, as of a ruffhing and mightie
winde, and it filled all the houle where
they fate.

3 And there appeared vnto them clouen
t tongues, like fyre, and it fate vpon eche
of them.

4 And they were all filled with the holie

Goft, and began to ſpeake with other tongues, as the Spirit
gaue them "vterance.

5 And there were dwelling at Ierufalem

Iewes, men that feared God, of euerie nation vnder heauen.

The day of the Lord.

Chap. II. The conscience pricked.

1061/1224

Or, that that duels at Rym h Whofe an- ctives were not of the
le- with nature, but were con- verted to the lewes reli- gion,
which their children did profefe. I That is, th- che as were
acquainted to the lewish re- ligion, which were before pantims
and idolaters. k There is no worke of God so excellent, which
the wic ked ftoffers do not deride. Or, fowre.

Iod 2,28. Gal 44,3. I No capom- dicklools nun de without
bending him ſelf to his wordes. m Or infimen- ning y oug and
olde, man and woman n Meaning, 3 God wil the- wo him ſelf
verte funeli- ately & plas- nelly both to olde & yong e Even in
great abundi- ce.

Iod 2,32. g God wil thewe foche figures of his womthrungh all
the worl- de, that men thalbe no fel- fe amaled the if the whole

nde of natu- te were chao ged

Rom.10,13. q He tencheth that remedie to atoyde the wreth,
and threatenings of God, and to obtrine falua- tion

r God exufed their wicked- ness to fet for- the his glorie
contrarie to their nudes.

Pfad 17 y. f As ludas trayfon and f levecruci- tie towards
Christ were mode dereftu- ble, fa were that nor onely known
to the eternal wifde me of God, but alfo directed by his immu-
calle counfel

to a mode blefed end *or,pmidence t Bothe as touching the
paine, & alfo the horret of Gods wrath and curft u To fignifie
that nothing can comfort us in our afflibiore:cege we know
that God is preflue with v1 x Our hope flandeth in Gods
defeats. Or,life n,perfue Or,feete.

10 And of Phrygia, & Piphilia, of Egypt, and of the parues of
Lybia, which is beft-de Cyrene, and "frangers of Rome, and
"Lewes, and proselytes,

11 Cretes, and Arabians: we heard the speake in our o wne
fogues the wonderful wkes of God.

12 They were all then amazed, and doutd, saying one to
another, What may this be? And others a mocked, and said,
They are ful of "newe wine.

14 But Peter standing with the Eleuen, lift vp his voice, and said vnto them, Ye me of Iudea, and ye all that inhabit Ierusalem, be this known vnto you, and hear-ken vnto my wordes.

15 For thefe are not dronken, as ye fuppo-fe, since it is but the thirde houre of the day.

16 But this is that, which was spoken by the 1Prophet 2Iod,

17 And it fhalbe in y laft dayes, faith God, I wil powre out of my Spirit vpon all = flefh, and your fennes, and your daughters fhal prophecie, and your yong me fhal fe vifions, and your a olde men fhal drea-me dreames.

18 And on my feruants, and on mine hande-maides I wil a powre out of my Spirit in thofe dayes, and they fhal prophecie.

19 And I wil fnewe woders in heaué abou, and tokens in the earth beneth, blood, and fyre, and the vapour of fmoke.

20 * The 7 funne fhalbe turned into dark-nes, & the moone into blood, before that great and notable day of the Lord come.

21 And it fhalbe, 2that whofoeuer fhal call on the 3 Name of the Lord, fhalbe faued.

22 Ye me of Ifrael, heare thefe wordes, 1 E-s v s of Nazaret, a man approued of God among you with great workes, and wonders, and fignes, which God did by him in the middes of you, as ye your felues al-fo knowe:

23 Him, I sef, haue ye taken by the hands of the wicked, being deliuered by the 1 deter-minate counfel, & 2foreknowledge of God, and haue crucified and flaine:

24 Whome God hathe raifed vp, & lofed the 1 forrowes of dcaft, becaufe it was vn-possible that he fshulde be holden of it.

25 For Daudid faith concerning him, 3 I be-held the Lord alwayes before me: for he is at my a right hand, that I fshulde not be fhaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer alfo my flefh fhall reft in a hope,

27 Becaufe thou wilt not leaue my "foule in graue, nether wilt fuffer thine holie one to fe corruption.

and *or,pmidence t Bothe as touching the paine, & alfo the horret of Gods wrath and curft u To fignifie that nothing can comfort us in our afflibiore:cege we know that God is preflue with v1 x Our hope flandeth in Gods defeats. Or,life n,perdue Or,feete.

28 Thou haft fhewed me the 7 wayes of li-7 to reffering se, and fhalt make me ful of ioye with thy countenance.

29 Men & brethré, I may boldely fpeake vn-to you of the Patriarke Daudid, 4 that he is bothe dead and buried, and his

fepulchre remaineth with vs vnto this day.

30 Therefore, feing he was a a Prophet, and knewe that God had a fworne with an othe to him, that of the frute of his loines he wolde raife vp Christ concerning the flefh to fet him vpon his throne,

31 He knowing this before, fpake of the re-furrection of Christ, that this foule fshul-de not be left in a graue, nether his flefh fshulde "fe corruption.

32 This Iefus hathe God raifed vp, whereof we all are wimeffes.

33 Since then that he by the b right hand of God hathe bene exalted, and hathe recei-tued of his Father the promes of the holie Goft, he hathe fhed forthe this which ye now fe and heare.

34 For Daud is not afcended into heauen, but he faith, 4 The Lord faid to my Lord, 4 Sit at my right hand,

35 Vntil I c make thine enemies thy foce-ftole.

36 Therefore, let all the houfe of Ifrael knowe for a furetie, that God hathe c ma-de him bothe Lord, and Christ, this Iefus, I sef, whome ye haue crucified.

37 Now when they heard it, they were pric-ked in their hearts, and faid vnto Peter & the other Apoftles, Men & brethren,

what fhall we do?

38 Then Peter faid vnto them, Amend your liues, and be a baptized euerie one of you in the Name of Iefus Christ for the remi-fion of finnes: & ye fhall receiue the b gift of the holie Goft.

39 For the promes 1is made vnto you, and to your children, and to all that are a far-reof, even as many as the Lord our God fhall call.

40 And with many other wordes he "be-foght, & exhorted them, saying, Saue your felues from this frowarde generacion.

41 Then they that gladly receiued his wor-de, were baptized: and the fame day, there were added to the church about thre thou fand "foules.

42 And they continued in the Apoftles do-ctrine, and b felowfhip, and 1 breaking of bread, and prayers.

43 ¶ And feare came vp6 euerie foule: and many wonders and fignes were done by the Apoftles.

44 And all that beleued, were in one place, and had all things a commune.

45 And thei folde their poffeffis & 2goods m Not y their goods were mingled all together: but fache ferved that euerie man feankely felieued anothers hereffite.

OO. iii.

Christ the Lord of life.

The Actes. Christ's bodie is in heauen.

Chap 20,7. a They did eat together, and at these feasts did vie to minister the Lords supper, 1 Cor 11,12. Jude 12. Or, from house to house a Whereby we so that the Apostles tru- ualied not in vision

a Which is d vs, there a close he after none, d was their among farre- fore, at which the Apostles were present to resolve, y the shadowes of the Law were abolish- ed by that: If he that take away the fin- nes of the worlds b Because his discuss was incapable, he gave him self to line of al- mes.

c He had the gift of healing Sickness. d In the ver- tue of Iefus: for Christ was y vntor of this maracle, and Peter was the minister.

e He corre- dish the abo- se of men who attribute that to make hell- ness, which o- nely appertei neth to God. Chap 9,30.

Mat 27,30. Mar 23,12. Iuk 23,16. John 12,40. f To wit, Bar ambas.

and parted them to all men, as eueric one had nede.

46 And they continued daily with one ac- corde in the Temple,
& n breaking bread at home, did eat their meat together with
gladnes and singlenes of beast,

47 Praising God, and had fauour with all the people: and the
Lord added to the Church o from day to day, suche as shulde
be faued.

CHAP. III.

The lame is restored to his fate. 28 Peter preacheth Christ vne
the people.

N Ow Peter and Iohn went vp toge- ther into the Temple, at the
n in the houre of prayer.

And a cerceine man which was a creple fro his mothers
wombe, was caryed, who- me they laid daily at the gate of the
Tem- ple called Beautiful, to aske b almes of the that entered
into the Temple.

3 Who feing Peter and Iohn, that they wolde entre into the
Teple, defired to re- ceiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Loke on
vs.

5 And he gave hede vnto them, crusting to receiue some thing
of them.

6 Then said Peter, Siluer and golde haue Inone, but fische as I chau, that giue I thee: In the a Name of Iefus Christ of Na zaret rise vp and walke.

7 And he toke him by the right hand, and lift him vp, and immediatly his fete and ancle bones receiued strength.

8 And he leaped vp, stode, and walked, and entred with them into the Teple, walking and leaping, and praising God.

9 And all the people sawe him walke, and praising God,

10 And thei knewe him, that it was he which fate for the almes at the Beautiful gate of the Temple: & they were amazed, and fo- re astonied at that, which was come vnto him.

11 And as the creple which was healed, helde Peter and Iohn, all the people ran amazed vnto them in the porche which is called Solomons.

12 So whe Peter sawe it, he answered vnto the people, Ye men of Israel, why maruei- le ye at this 20: why loke ye so stedfastly on vs, as thogh by our owne e power or godlines, we had made this man go?

13 The o o d of Abraham, and Isaac, and Iacob, the o o d of our fathers hathe glo rified his Sonne Iefus, whome ye betrayed, and denied in the presence of Pilate, whe he had judged him to be deliuered.

14 But ye denied the holie one & the iust, and defired a f
murtheres to be giuen you,

15 And killed the Lord of life, whome God hathe raised from
the dead, whereof we

are witnesses.

16 And his a Name hathe made this man founde, whome ye fe,
and knowe, through faith in his Name: & the faith which is by
him, hathe giue to him this disposition of his whole bodie in y
presce of you all.

17 And now brethre, I knowe that through h ignorance ye did
it, as did also your go- uerners.

18 But thofe things which God before had shewed by the
mouth of all his Prophe- tes, that Christ shulde fufre, he hathe
thus fulfilled.

19 Amend your liues therefore, and turne, that your finnes may
be put away, whe the time of refreshing b shal come from the
presence of the Lord.

20 And he shal send Iefus Christ, which be- fore was preached
vnto you.

21 Whome the heauen must l containe vn- til the time that all
things m be restored, which God had spoken by the mouth of
all his holie Prophetes fince the worlde began.

22 For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, quen of you s brethren like vnto me: ye shal heare him in all things, what- foeuer he shal fay vnto you.

23 For it shalbe that euerie persone which shal not heare that Prophet, shalbe de- stroyed out of the people.

24 Also all the Prophetes from Samuel, and thence forthe as many as haue spoken, ha- ue likewise foretolde of these dayes.

25 Ye are the children of the Prophetes, & of the covenant, which God hathe made vnto our fathers, faying to Abraham, E- uen in thy fede shal all the rkinreds of the earth be s blessed.

26 First vnto you hathe God raised vp his Sonne Iefus, & him he hathe sent to bless you, in turning euerie one of you from your iniquities.

CHAP. III.

1 Peter and Iohn deliuered out of prison, preache the Go- pel boldely to Thee confess plainly the Name of Christ. 16 They are commanded to preache no more in that na- ma. 24 They pray for the good success of the Gospel. 25 The increase, vntie and charities of the Church.

1 And as they spake vnto the people, y Priests & the captaine
of the Tem- ple, & the Sadduces came vpon them,

2 Taking it grievously that they taught the people, and
preached in Iefus Name the resurrection from the dead.

3 And they laid handes on them, & put the in holde, vntil y
next day: for it was now euen tide.

4 Howbert, many of them which heard the worde, beleued, and
the nobre of the men was about s fue thouand.

5 And it came to pass on y morrow, that their

g To wit, Gods Name: whereby it ap- pear, th that they did
firm against God. 1 Peter 1, 21. Or, in Christ.

b He doeth not excite their malice, but because that ignoran-
ce and a blim- de zeste led many, he put- with them in haye of
falia- tion

1 His meaneth fome, & not all k When Iefus shal come to
sudge the worl de, ye shal knowe that he wilhe your redemer
& not your lodge.

1 We therefo- re helene con- ftantly, y he is in none other
place.

m Which is begon & coats nuch but the ful accompli- thement,
& per fictio is differ- red to the left day

Deut 12,13. chap 7,27. a Of the Roe- ke of Abrah- loblante
they came of the fa- me nacion, and the refore were hearts of
the fame promes & appertained to the whole bodie of y peo-
ple

Gen 12,5. Zalal 2,6. y Boche Iew & Gencile

q None are blessed but in Christ.

r So that our regeneration and newers of life is inclosed vodee
this blef- fing.

a It is to be thoght - that this was the Captaine of the Romanes
garrison.

b The Saddu- ces were great euenies to this do theme

c The whole Church was increased to this number.

By whome we are faued. Chap. III. The Apoftles praier
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their rulers, and Elders, and Scribes, were gathered together at
Ierufalem, 6 And Annas the chief Priest, & Caiaphas, and
Iohn, and Alexander, and as many as were of the kinred of the
hie Priestes. 7 And when they had set the before them, they
asked, By what power, or in what Name haue ye done this? 8
Then Peter ful of the holie Goft, faid vnto them, Ye rulers of
the people, & Elders of Ifrael, 9 For asmuche as we this day
are examined of the good dede done to the impotent man, to

wit, by what meanes he is made whole, 10 Be it knowen vnto you all, and to all the people of Ifrael, that by the Name of Iefus Christ of Nazaret, whome ye haue cru cified, whome God raised againe fro the dead, euen by him doeth this man stand here before you, whole. 11 This is the stone cast a fide, of you a buylders, which is become the head of the corner. 12 Nether is there faluation in any other: for among men there is giuen none other name vnder heauen, whereby we must be faued. 13 Now when they fawe the boldnes of Peter and Iohn, & vnderstode that they were vulcarned men and without knowledge, they marueiled, & knewe them, that they had bene with Iefus: 14 And beholding also the man which was healed standing with them, they had nothing to say against it. 15 Then they commanded them to go aside out of the Council, and conferred among them felues, 16 Saying, What shal we do to these men? for surely a manifest signe is done by the, & it is openly knowen to all the that dwell in Ierufalem: and we can not deny it. 17 But that it be noised no farther among the people, let vs threaten and charge the, that they speake henceforthe to no man in this Name. 18 So they called them, and commanded them, that in no wise they shulde speake or teache in the Name of Iefus. 19 But Peter and Iohn answered vnto the, and faid, Whether it be right in the fight of God, to obey you rather then God, iudge ye. 20 For we can not but speake the things which we haue sene and heard. 21 So they threatened them, and let them go, and founde nothing how to

punish them, because of the people: for all men praised God for that which was done. 22 For the man was about fourtie yere olde, on whome this miracle of healing was shewed. 23 Then assone as they were let go, they came to their fellows, & shewed all that the hie Priests & Elders had faid vnto them. 24 And when they heard it, they list vs their voyces to God with one accorde, & faid, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them. 25 Which vby the mouth of thy seruats Da uid hast faid, Why did the Getties rage, and the people imagine vaine things? 26 The Kings of the earth assembled, and the rulers came together against Lord and against his Christ. 27 For vdouteles, against thine holie Sonne Iefus, whome thou haddeft anointed, bothe Herode & Pontius Pilate, with the Gentiles and the people of Ifrael gathered them felues together, 28 To do whatsoever thine hand, and thy counsel had determined before to be done. 29 And now, o Lord, beholde their threatnings, & vgrance vnto thy seruants with all boldenes to speake thy worde, 30 So that thou stretche forthe thine hand, that healing, and signes, and wonders may be done by the Name of thine holie Sonne Iefus. 31 And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holie Goft, and they spake the worde of God boldely. 32 And the multitude of them that beleued, were of one heart, and of one foule: nether any of them faid, that any thing of that which he possessed, was his

owne, but they had all things commune. 33 And with great power gaue the Apoftles wines of the resurrection of the Lord Iefus: and great grace was vpon them all. 34 Nether was there any among them, that lacked: for as many as were possessors of lands or houses, solde them, and broght the price of the things that were solde, 35 And laid it downe at the Apoftles fete, and it was distributed vnto euerie man, according as he had nede. 36 Also Iofes which was called of the Apoftles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the countrey of Cyprus, 37 Where as he had land, solde it, & broght the money, and laid it downe at the Apoftles fete. CHAP. V. 1 The hypocrisie of Ananias and Sapphira is punished 2 Miracles are done by the Apoftles 3 They are taken, but the Angel of God bringeth them out of prison 4 Their bode consolation before the Council 5 The counsel of Gamaliel. 6 The Apoftles are beat, and reinvisé in trouble. 4 To encourage one another, & to glorise God. They grode their powers vph Gods promes, who had assured that he walde uslarge the kingdoms of Christ. 1 This is the verifying of prophecies 2 And appointed to be king 4 Power, and justice. 5 All things are done by force of Gods purpofs, according to the decree of his will, Ephe 1, 11. 6 Alwage their rage and justice which they enterpris against thee 7 They soke not how to lie at ease, but whereby they may mone glo zise God. 8 This was a sign of Gods presence and the performance of his promes 9 This boldnes & confancte declared that their praier

sake effect. 1 Chap 2, 44 1 Of one mind, will, content and affection 2 Their hearts were so turned in God, being all members of one bode, they could not suffer their fellow members to be dedimne 3 As the Apoftles suffered none to lack, so S Paul commanded, that no idle loysters be maintained, 1 Thes. 2, 10 4 The goods were not alike decided among all, but as euerie man had want, so was his necessities moderately relicued.

OO. iii.

Lying vnto the holie Gof.

Actes. To obey God.

a Which signi- fied there feeri ledge, diftruth, & hypocrie.

b Who moun- deth thine heart to fal thy poffeffion: where as y
turneth par- te to another vie, as if God did not fe thy
diffirmation a His fome the refure was fo much greater in that
he ch- outred it wil- lingly d Then no mi was ef- pelled to fel his
pof- feffion, nor to put his money to the commu- ne via e
Befeffe that God fo difpo- felfe it.

And to mo- che him, as if he fhulde not have known your
craftie feache, which declareth that when men do any thing of
an ouft chfcience, they do not o- nely promiffe, the foufte of
demꝛnffe vph them fince, but alfo prove he the wrath of God,
beca- fe they do pro- ne, as it were, purpofely, who that God be
righteous and alongfent g Read the anouftib vph the signi's
King's page 10. Befeffe of their own e- ult chfciences which
made them to trem- ble; for they that were not afford of Gode
mercies in Christ, were affeff- hed or thefa bile ftrige and
pomerant. That is, the the fome the great peaffe.

b Which then were the chief among them.

1 D Vta certeine man named Ananias, with Sapphira his wife,
folde a pof- feffion,

2 And a kept away parte of the price, his wife alfo being of
counfel, & broght a cer- teine parte, and laid it downe at the
Apo- ftles fete.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldst lie unto the holy Ghost, and keep away part of the price of the possession?

4 While it remained, appertained it not unto thee; and after it was sold, was it not in thine own power? how is it that thou hast conceived this thing in thine heart? thou hast not lied unto me, but unto God.

5 Now when Ananias heard these words, he fell down, and gave up the ghost. Then great fear came on all them that heard these things.

6 And the young men rose up, and took him up, and carried him out, and buried him.

7 And it came to pass about the space of three hours after, that his wife came in, ignorant of that which was done.

8 And Peter said unto her, Tell me, soldst thou for so much? And she said, Yea, for so much.

9 Then Peter said unto her, Why have ye agreed together, to tempt the Spirit of the Lord? behold, the fete of them which have buried thine husband, are at the door, and shall carry thee out.

10 Then she fell down straight way at his feet, and yielded up the ghost: and the young men came in, and found her dead, and

caryed her out, and buryed her by her hous band.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch).

13 And of the other he durst no man ioine him self to them: neuertheles the people magnified them,

14 Also the nombre of them that beleued in the Lord, boche of men & wome, grew more and more)

15 In such that they brought the sicke in- to the stretes, and laid them on beddes and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.

16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, & them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chief Priests rose vp, & all they that were with him (which was the secte of the Sadducees) and were full of

indignation,

18 And laid hands on the Apostles, and put them in the commune prison.

19 But the Angel of the Lord, by night opened the prison doors, & brought them forth, and said,

20 Go your way, and stand in the Temple, & speak to the people all the words of this life.

21 So when they heard it, they entered into the Temple early in the morning & taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found every prison shut as sure as was possible, & the keepers standing without, before the doors: but when we had opened, we found no man within.

24 Then when the chief Priest, and the captain of the Temple, and the high Priest heard these things, they doubted of them, whereunto this would growe.

25 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teaching the people.

26 Then went the captaine with the officers, and broght them without violence (for they feared the people, lest they should have benefite?)

27 And when they had broght them, they set them before the Council, and the chief Priests asked them,

28 Saying, Did not we straitly commande you, that ye should not teach in this Nation and behold, ye have filled Jerusalem with your doctrine, & ye would bring this man's blood upon us.

29 Then Peter and the Apostles answered, and said, We ought rather to obey God than men.

30 The Father of our fathers hath raised up Jesus, whom ye slew, & hanged on a tree.

31 Him hath God raised up with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath given to them that obey him.

33 Now when they heard it, they were filled with anger, and consulted to slay them.

34 Then stode there vp in the Cofcil a cer- teine Pharife named Gamaliel, a doctour of the Law, honored of all the people, and commâded to put the Apostles forthe

a little

1 They were ful of blinde zeale, emuiftib and fcioufe, in defence of their superfi- tion.

m That is, of the imelie co- ctrine, where- by the way in life is decla- red.

n So y there was no fraude nor deceit, nor negligence, but it fincite fet- cech forthe the power of God is his proudf ce for his.

o He acrufech them of rebel- ion & fedith. p And to ma- ke vs giftse of Christ's death.

q When they commande, or furbid vs any thing contro- ry to the wor- le of God

Chap. 3, 13. e Meaning that he is the im- diator & onelie means betwe- ne God & man

f That is, Christ.

Gamaliels counfel.

Chap. VI. VII. Falfe witneffes. 1065/1224

a little space,

This Theu- des was above thirtue years before him, of whome Infe- phus mence- ment, li so de Amig chap a- that was after the death of Herode & Gre- ce, whf Arche- lans his founne was at Rome, at what time Iudea was ful of insurrech- onate that is is not sure to give credit to Babine in this point wOf fil maketh mencion Infe- phus li 18 where he spea heth of the tastig, Luk. 2.4. 2 He groudeth vph good prin ciples, but he douteth of the qualitie of the conse, nother dare affirms whether it be good or bad: wherein appea reth he wa but a worlde- ling

Chap VI a Whole ance- fers were Ie- wes &d wellled in
Grechnthe- refore thefe spake Greeke, and not He- brewes.

b They were not loked vnto in the diftribucion of the almes

c That is, to make prouisib for the mature name of the poore,
fores- much as they were not able to failifie be- the y offees. d
He ioueth faith with the other gifts of y holie Goft e Meaning
one y was turned to the fewth religion

Chap. 21.8. f This ceremo me y lewes ob ferued in fold. ne
fortifects, Leni 3.2 & al- fo in prayer & prume blef- lings,
Gen. 48.

14.11.11.11.11.11.11.11.11.11.11.11.11.11.11.11.11.11.
 .11.11.11.11.11.11.11.11.11.11.11.11.11.

35 And faid vnto them, Men of Israel, take hede to your felues,
what ye entend to do touching thefe men.

36 For before thefe times, tofe vp 1 Theu- das baafting him
felz, to whome resorted a number of men, about a foure
hundreth, who was flayne: and thei all which obeied him, were
fcattered, & broght to noght.

37 After this man, arofe vp 1 Iudas of Gali- le, in the daies of
the tribute, and drewe a- way muche people after him: he alfo
pe- rished, and all that obeied him, were fcat- tered abroad.

38 And now I fay vnto you, refraine your felues from thefe
men, and let them alo- ne: for if this counfel, or this worke be
of men, it wil come to noght:

39 But if it be of 2 God, ye ca not deftroie it, left ye be founde
euen fighters againft God.

40 And to him they agreed, and called the Apoftles: and when
thei had beaten them, they commanded that they fhulde not
speake in the Name of Iefus, & let the go.

41 So they departed from the Council, re- ioycing, that they
were counted worthie to fuffer rebuke for his Name.

42 And daiely in the Temple, & fro houfe to houfe they ceafed
not to teache, and preache Iefus Chrif.

CHAP. VI.

3 Seuen Deacons are ordained in the Church 1 The gra- ces
and miracles of Steuen, whome they acenfed falfity.

And in thofe daies, as the number of the disciples grewe, there
arofe a murmuring of the 2 Grecians towards the Hebrewes,
becaufe their widdowes were neglected in the daielie
miniftring.

3 Then the twelue called the multitude of the disciples
together, and faid, It is not mete that we fhulde leaue the
worde of God to ferue the tables.

3 Wherefore brethren, loke ye out among you feuen men of
honeft reporte, and ful of the holie Goft, and of wifdome,
which we may appoint to this bufines.

4 And we wil giue our felues continually to prayer, and to the
miniftration of the worde.

5 And the faying pleafed the whole multi- tude: and they chofe
Steuena a man ful of faith & of the holie Goft, and Philippe,
and Prochorus, and Nicanor, & Timon, and Parmenas, and
Nicolas a 2 profelyte of Antiochia,

6 Which they fce before the Apoftles: and they praied, and 1
laid their hands on the.

7 And the worde of God increafed, & the number of the
disciples was multiplied in ferufalem greatly, and a great
copanie of the Priefts were obedient to y t faith. 8 Now Steuen
ful of faith and power, did

great wonders and miracles among the people.

9 Then there arofe certeine of the 2 Syna- gogue, which are
called Libertines, and Cyrenians, and of Alexandria, and of the
of Cilicia, and of Afia, and difputed with Steuen.

10 But they were not able to refift the wif- dome, & the Spirit
by the which he fpake.

11 The they 1 suborned me, which faid, We haue heard him
speake blafphemous wor- des againft Mofes, and God.

12 Thus they moued the people & the El- ders, and the
Scribes: and running vpon him, caught him, and broght him to
the Council,

13 And fet forthe falfe witneffes, which faid, This man ceafeth
not to speake blafphe- mous wordes againft this holie place,
and the Law.

14 For we haue heard him fay, that 2 this Iefus of Nazaret fhall
deftroye this pla- ce, and fhall change the ordinances, which
Mofes gaue vs.

15 And as all that fate in the Coücil, loked ftedfastly on him,
they fawe his face as it had bene the 1 face of an Angel.

CHAP. VII.

Steuen maketh anfwer by the Scriptures to his aceufer- 11 He
rebuketh the hardnecked Iewes, 17 And u fle- med to death. 18
Saul kypeth the tormentours clothes.

1 Then laid the chief Prieft, Are thefe things fo?

2 And he faid, Ye 2 men, brethren and fa- thers, hearken. The
God of 2 glorie ap- peared vnto our father Abraham, while he
was in 2 Mefopotamia, before he dwel: in Charran,

3 2 And faid vnto him, Come out of thy country, and from thy
kinred, and come into the land, which I fhall thewe thee.

4 Then came he out of the land of y Chal- deans, & dwelt in
Charran. And after that his father was dead, God broght him
from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth
of a fote: yet he promi- fed that he wolde giue it to him for a
pof- fefion, and to his fede after him, when as yet he had no
childe.

6 But God spake thus, that his 2 fede fhulde be a foiourner in a
strange land, and that thei fhulde kepe it in bondage, &

entreate it euil 2 foure hundreth yeres.

7 But the nacion to whome they fhalbe in bondage, wil I 2 iudge, faith God: and af- ter that, they fhal come forthe and ferue me in this place.

8 2 He gaue him alfo the covenant of cir- cumcision: and fo Abraham begate 2 Isaac, and circumcised him the eight daye: and Isaac begate 2 Jacob, and Jacob the twelue

b Or colledge diners nacion had colleagues at ferufalem, wherein their youth was in- frusted, as we fe in vnterfi- tes.

1 That is, in- frusted & fet for the falfe witneffes: and thus malice in- heth falfe fhi- ves when tro- eth falfeeth her

k Thei speake this in cheft.

1 Not only a ceretine conf- dence, but alfo great: none- fic appearing in him.

a Steuen was accused that he denied God, & therefore he is more diligent to purge this crime.

Gen. 17.8. b Hereby he is differrd from the falfe gods. c He speakeah here of Mef- potamia, as it contendeth ba- bylon & Chal- den in it.

Gen. 17.13.

d Beginning to reckon the yeres from the time that I fe- ne was
borne. e Take vunge- ance of them & deliver my people.

Gen. 17.9. Gen. 17.9.

Gen. 17.24. PP. i.

Steuens anfwer.

The Actes.

Gen 19,33

♂ 30,1 ♀ 35 9

23

Gen 37,38

† That is, ifen-

ord & broght

all things to a good vllus

Gen. 41,37.

Gen 42,2.

Gen 41,4.

g After the

Hebrews, thre

Score & ten

Gen 46,1.

Gen 43,33.

Gen 50,7

left 24,32.

Gen 23,16.

Exod 1,7.

It is probable

this four

writer through

negligence put

in Abraham in

this place, in

side of Iacob,

who bogle

this field. Gen.

9,19,20, by A-

brahi he men-

neth the poult

ritus of Abra-

ham

Exod 2,2.

chr 11,23

1 He immor

caafic wans

boche to def-

troye the li-

relines wout

make labour,

& alio to get great profits by the Exod.

Exod. 2,11.

Exod 1,13.

*Patriarkes.

And the Patriarkes moued with enuie folde * Ioseph into Egypt : but God was f with him,

And deliuered him out of all his afflic- tions, and * gaue him fauour and wifdome in the fight of Pharao King of Egypt, who made him gouetnour ouer Egypt, & ouer his whole houfe.

¶ Then came there a famine ouer all the land of Egypt and Canaan, and great af- fliction, that our fathers founde no fuite- nance.

But when * Iacob heard that there was come in Egypt, he fent our fathers fuit.

¶ And at the feconde time, Ioseph was known of his brethren, and Iosephs kin- red was made known vnto Pharao.

Then fent Ioseph and caufed his father to be broght, & all his kinred, euen s thte fcore and fifteen foules.

So * Iacob went downe into Egypt, and he * dyed, and our fathers,

And were remoued into * Sychem, and were put in the fepulchre, that * Abraham had bight * for money of the fennes of Emor, fonne of Sychem.

But when the time of the ptomes di ewe nere, which God had fwone to Abraham, the people * greve & multiplied in Egypt,

Til another King arofe, which knewe not Ioseph.

The fame dealt i fubtely with our kin- red, and euil intreated
our fathers, & ma- de them to caft out their yong children, that
they fluilde not remaine aliue.

The fame time was Mofes borne, and was acceptable vnto
God, which was nou- rished vp in his fathers houfe thre mo-
neths.

And whe he was caft out, Pharaos daugh ter toke him vp, &
nourished him for her owne fonne.

And Mofes was learned in all the wif- dome of the Egyptians,
and was mightie in wordes and in dedes.

Now when he was ful fortie yere olde, it came into his heart to
vifit his brethren, the children of Ifrael.

And when he fawe one of them fuffer wrong, he defended
him, and auenged his quarel that had the harme done to him, &
fmote the Egyptian.

For he fupposed his brethren wolde ha- ue vnderfland, that
God by his hand fluil- de giue them deliuerance: but thei
vnder- ftode it not.

And the next day, he fhewed him felf vnto them as they ftroue,
and wolde haue fet them at one againe, faying, Syts, ye are
brethre: why do ye wrong one to another?

But he that did his neighbour wrong, thruft him away, faying,
Who made thee

aprince, and a iudge ouer vs?

Wilt thou kil roe, as thou diddeft the Egyptian ye fterday?

Then fled Mofes at that faying, & was a ftranger in the land of
Madian, where he begare two fennes.

And when fourtie yeres were expired, there appeared to him in
the * wildernes Exod 3,2. of mount Sina, an Angel of the Lord
in a flame b of fyre, in a buft.

And when Mofes fawe it, he wondred at f fight: & as he drewe
nere to confider it, the voyce of the Lord came vnto him,
faying,

I am the i God of thy fathers, the God of Abraham, and the
God of Ifaac, & the God of Iacob. Then Mofes trembled, &
durft not beholde it.

Then the Lord faid to him, m Put of thy fhooes from thy fete :
for the place where thou ftandeft, is holie grounde.

I haue fene, I haue fene the affliction of my people, wuich is in
Egypt, and I haue heard their groning, and am come downe to
deliuer them: and now come, and I wil fend the e into Egypt.

This Mofes whome thei forfoke, faying, Who made thee a prince and a iudge: the fame God fent for a prince, and a deliue- rer by the hands of the Angel, which ap- peared to him in the buft.

He * br ght them out, doing wonders, and miracles in the land of Egypt, and in the red fea, and in the wildernes * four- tie yeres.

This is that Mofes, which faid vnto the childre of Ifrael, * A o Prophet fhall f Lord your God ra:fe vp vnto you, euen of your brethren, like vnto me: him fhall ye heare.

- This is he that was in the Congrega- tion, in the wildernes with the o Angel, which fpake to him in mount Sina, & with our fathers, who receiued thee liuehe o- racles to giue vnto vs.

To whome our fathers wolde not obey, but refused, & in their hearts turned backe againe into Egypt,

Saying vnto Aaron, * Make a vs gods that may go before vs: for * we knowe not what is become of this Mofes that brought vs out of the land of Egypt.

And they made a calfe in thofe daies, and offred facrifice vnto the idole, and re ioyced in the workes of their owne i:ad.

Then God turned himself away, & * ga- ue them vp to ferue
the i hofte of heauen, as it is written in the boke of the Prophe-
tes, * O houfe of Ifaac, haue ye offred to me flayne beafts &
facrifices by the fpace of fourtie yeres in the wildernes?

And ye a toke vp the tabernacle of * Mo- loch, & f flarre of
your god Remphan, fi- gures, w ye made to worfhip them:
there- fore I wil carie you away bey ôde Babylô.

Exod 3,2.

This fyre r, presented the fortune of af, fictib a hure- in the
prople of God were.

I Seng this Angel called him felf God, it declareth f he was
Christ the Mediator, who is the o- ternal God. m In fique of
refurrense, read Exod 1,4.

Exod 7,2 9,20

11,14.

Exod 16,2.

Deut 12,15.

chap 3,22

a hi, prouech

that Christ sp

the emf of the Law and the

Prophetes.

Exod 19,2.

o Mofes was

the Angels or Christm mone-

ther, & a guide

to the fathers,

pity oracles is

meur f fayings

that God fpo- ke to Mofes.

Exod 22,1.

q Fugeres, or

c: flunones of

the profince

of God

r Yes they

knew he was

abfit for their

commodities, &

fo wolde flair- rely remone &

bring them

the Law

R. 20,1,24.

Chl th : fonne,

moone frother flurces, Deut.

17,1

Amber 5,25.

Your fathers

began to wil- dernes to con-

ceue mine or- dinders, & you

now farre paf- fe them in im-

perire.

Levi 20,2.

n And carved

it upon your fluiders.

44 Our

44 Our

God dwelleth not in tēples. Chap. VIII.
Simon Magus. 1067/1224

They oght to have bene content with this comment onely, &
not to have gone af- ter their lewd fantasies

Exo 21,40.

abr 2,1.

Inf 3,14.

1.Sam 13,14.

pful 29,21.

2 Sam.7,2.

pful,132,1.

1.Chrn.17,12.

2 king 6,1.

Chap 17,24.

y He repro-
with the grof-
fe dulces of
the people &
abused the
power of God
in that they
whole have
contained it
within the tf-
ple

Isa 66,1.

2 God can not
be contained
in any space
of place.

Ier 9,26.

et,6,44,9.

a Which no-

ther forsake

your old wic

kednes, nor fo

moche at hea-

re when God

speaketh to

you, but all re

bel

b Which is le

fai Christ who

is not only

left for his in-

nocese, but he

cance all true

notice cometh

of him

a This was do

ne of furious

violence & by

an forme of in

fice

Chap.22,24.

Mat 1,44.

luk.23,24.

1.cor.4,12.

44 Our fathers had the tabernacle of wit- nes in the wilderness,
as he had appointed, speaking vnto Moses, that he shulde
make it according to the facion that he had fene.

45 Which tabernacle also our fathers recei- ued, and broght in
with Iesus into the possession of the Gettites, which God dra-
ue out before our fathers, vnto the dayes of Dauld:

46 Who founde fauour before God, and desired that he might
& finde a tabernacle for the God of Iacob.

47 But Solomon buylt him an houfe.

48 Howbeit the moſte High dwelleth not in temples made with hands, as faith the Prophet,

49 Heauen is my throne, & earth is my fo- teſtolo: what houſe wil ye buylde for me, faith the Lord? or what place is it that I ſhulde reſt in?

50 Hathe not mine hand made all theſe things?

51 Ye ſtiffenecked and of vncircumciſed hearts & cares, ye haue alwayes reſiſted y holie Goſtas your fathers did, fo do you.

52 Which of the Propheres haue not your fathers perfecuted? and they haue ſlaine them, which ſhewed before of the coming of that Iuſt, of whome ye are now the be- trayers and murtherers,

53 Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard theſe things, their hearts braſt for anger, and they gnaſhed at him with their teeth.

55 But he being ful of the holie Goſt, loked ſtedfaſtly into heauen, and ſawe the glorie of God, and Ieſus ſtanding at the right hand of God,

56 And laid, Beholde, I ſe the heaueſ open, and the Sonne of man ſtanding at the right hand of God.

57 Then they gaue a ftoute with a loude voyce, and ftopped their cares, and ranne vpon him all at once,

58 And caft him out of the citie, and fto- ned him: and the witneffes laid downe their clothes at a yong mans fete, named Saul.

59 And they ftoned Steuen, who called on God, & faid, Lord Iesus, receiue my fpirit.

60 And he kneled downe, and cryed with a loude voyce, Lord, lay not this finne to their charge. And when he had thus fpo- ken, he flept.

CHAP. VIII.

2 Steuen is lamented & buried. 3 The rage of the Iewes and of Saul againft them. 4 The faithful fcaftred, preache here & there 5 Samaria is feduced by Simf the fircerer, but was connected by Philippe, and confir- med by the Apoftles 12 The coueftefters and hypocri- fte of Simon, 26 And coueftefsin of the Sunuche.

1 A Nd Saul confented to his death, and at that time, there was a great perfec- tion againft the Church which was at Ie- rufalem, & they were all fcattered abroad through the regions of Iudea & of Sama- ria, except the Apoftles.

2 Then certeine men fearing God, caryed Steuen amongs the, to be buryed, and made great lamentation for him.

3 But Saul made hauocke of the Church, and entred into euerie houfe, and drewe out bothe men and women, and put them into prifon.

4 Therefore they that were fcattered abro- ade, went to and fro preaching the worde.

5 Then came Philippe into the citie of Samaria, & preached Chrift vnto them.

6 And the people gaue hede vnto thofe things which Philippe fpake, with one ac- corde, hearing & feing the miracles which he did.

7 For vnclane fpirits crying with a loude voyce, came out of many that were poffeffed of them: and many taken with paffies, & that halted, were healed.

8 And there was great ioye in that citie.

9 And there was before in the citie a certeine man called Simon, which vfed witchcraft, and bewitched the people of Samaria, faying, that he him felf was fome great man.

10 To whome they gaue hede from the leafe to the greateft, faying, This man is the great power of God.

11 And they gaue hede vnto him, becaufe that of long time he had bewitched them with forceries.

12 But affone as they beleued Philippe, which preached the things that concerned the kingdoms of God, and in the Name of Iesus Chrif, they were baptized bothe men and women.

13 Then Simon him felf beleued alfo and was baptized, & continued with Philippe, and wondered, when he fawe the fignes and great miracles which were done.

14 Now whe the Apoftles, which were at Ierufalem, heard fay, that Samaria had re- ceiued the worde of God, they fent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them, that they might receiue the holie Gof.

16 (For as yet, he was come downe on none of them, but they were baptized lonely in the Name of the Lord Iesus)

17 Then laid they their hands on them, & they receiued the holie Gof.

18 And when Simon fawe, that through lay- ing en of the Apoftles haids the holie Gof was giuen, he offred them money,

19 Saying, Giue me alfo this power, that on whome foeuer I lay the hands, he may re- ceiue the holie Gof. PP. ii.

a Prfo the pla- ce where he was ftuned b When the Church is de- priued of any worthie mem- ber, there is holie caufe of fortowe: and note that here is no mention of any reliſkes or prayers for the dead, or worſhiping c The coueſte- ſion of Sama- ria was as it were the firſt frutes of the calling of the Gentiles.

d This defa- reth how mu- che mate we are loullied to follow the liſtions of Se- can then the tructs of God. e This is the crufe of Secan to coner all his ilſtions en- der the Name of God.

f The varietio of Gods worde forced him to cuedeſe the taunt: that yet was he not re- gonent there- fore.

g Meaning the particular gites of y ho- lie ſpirit h They had o- nely receiued the commune grace of aicep- tion & regone- ration which are offered to all y faithful in baptism, &c as yet had not receiued the gits on ſpeake in diuiers lan- gages, & to do miracles.

Of the Eunuche

The Actes. Chriſt persecuted.

1 Thou art not worther to be of the wonder of y faithful k. That
 is, not no away from thy wickedness I thereby be wilde make
 him to feele his sinne and not y be don- ted of Gods morcup, if
 he colde repent. 2 Deut. 9.15. in Or thine heart isful of
 disjureful malt ce, & deuilish payton of an pierce, so that now
 Satan ha- the thee said as caprine in his hands a After that
 Alexides had destroyed it, it was not much peopled, as it was
 afore, and therefore in refect was as waite a Eunuche fig-
 tiffeth him that is gelded: her because in the East partes great
 affairs were commit to stache, or ca- ne in vfe that noble men
 we, re called Eun- uches, affough they were not gelded: alfo all
 minor officers and feruans, that were put in credit or neceffure
 affu- ren, were cal- led by this na- me, as Ifa 19.7 Ifa 13.7. y
 Alfons Christ was in grace and in deasnes handes, faling alfo
 his Pa- thers angre a- gainft fimon, yes he brake the hides of
 death and was real- ted, aft 2.14 q The possi- ble, which he
 fuffed, was the beginning of his glorie y I hat in how long his
 age fhall endore: for being rifen feldrafh, death fhall no more
 reigne, nether fhall his long- dome ever ha- ne end: or els we
 may take generation, for his Church & neuer fhall he ue ende:
 for now they lie in the heauffie places with heaven e He
 beftured at length this manor of fo great importance. u With a
 pure and perfect heart.

20 Then faid Peter vnto him, Thy money pefifh with thee,
 becaufe thou thinkft that y gift of God may be obtained with
 money.

21 Thou haft nether parte nor i fellowship in this bufines: for thine heart is not right in the fight of God.

22 Repent therefore of this thy wicked- nes, and pray God, that if it be i poffible, the thought of thine heart may be forgiuen thee.

23 For I fe that thou art m in y gall of e bit- ternes, and in the bonde of iniquitie.

24 Then answered Simon, & laid, Pray ye to the Lord for me, y none of thefe things which ye haue fpoken, come vpon me.

25 Y So they, when they had testified and preached the worde of the Lord, returned to Ierufalem, and preached the Gofpel in many townes of the Samaritans.

26 Then the Angel of the Lord fpake vnto Philippe, laying, Arife, and go towarde the South vnto the way that goeth downe fró Ierufalem vnto Gaza, which is n wafte.

27 And he arofe and went on: and beholde, a certaine e Eunuche of Ethiopia Cădaces the Quene of the Ethiopians chief Gouer ner, who had the rule of all her treasure, & came to Ierufalem to worfhip:

28 And as he returned fitting in his charet, he red Elaias the Prophet.

29 Then the Spirit said vnto Philippe, Go nere & ioyn thy self to yonder charet.

30 And Philippe ranne thether, and heard him read the Prophet Efaias, & said, But vnderstandest thou what thou readest?

31 And he said, How can I, except I had a guide? And he desired Philippe, that he wolde come vp and sit with him.

32 Now the place of the Scripture which he red, was this, e He was led as a shepe to y slaughter: & like a lambe domme before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hath bene exalted: but who shal declare his regeneration for his life is taken from the earth.

34 Then the Eunuche answered Philippe, and said, I pray thee of whome speaketh the Prophet this? of him self, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuche said, Se, here is water: what doeth let me to be baptized?

37 And Philippe said vnto him, If thou belieuest with all thine heart, thou maist. Then he answered, and said, I beleue that

Christ their hand, as Ep̄les 2.6 f And he now reigneth in
beaſten e He declared at length this manor of ſo great
importance. u With a pure and perfect heart.

Ieſus Chriſt is the Sonne of God.

38 Then he commanded the charet to ſtand ſtill: and they wene
downe bothe into the water, bothe Philippe & the Eunuche,
and he baptized him.

39 And aſſone as they were come vp out of the water, the Spirit
of the Lord caught away Philippe, that y Eunuche e ſawe him
no more: ſo he went on his way reioycing.

40 But Philippe was founde at r Axotus, & he walked to and
fro preaching in all the cities, till he came to Cefarea.

CHAP. IX.

1 The comesion of Saul. 12 His vocation to the Apoffie- ſhip
20 His z gale to execute the ſame 21 How he of capeth the
Limes conſpiracies. 22 His acceſſi to the A- poſſies. 23 The
proſperance of the Church. 24 Peter healeth Æneas. 25 Ruiſeth
Tabatha 26 He comes- toth many to Chriſt, 27 And lodgeth in
a finers houſe.

1 And a Saul yet breathing out threat- ning & ſlaughter againſt
the diſci- ples of the Lord, went vnto the hie Priſt,

2 And defired of him letters to Damafcus to the Synagogues,
that if he founde any that were of that b way (ether men or wo-
men) he might bring them bounde vnto Ierufalem.

3 Now as he journeyed, it came to paffe y as he was come nere
to Damafcus, e fud- denly there ftuned rounde about hia light
from heauen.

4 And he fel to the earth, and heard a voy- ce, faying to him,
Saul, Saul, why perfec- telth thou me?

5 And he faid, Who art thou, Lord? And the Lord faid, I am
Iefus whome thou per- fecuteft: it is hard for thee to kicke
againft r prickes.

6 He then bothe trembling and aftonied, faid, Lord, what wilt
thou that I do? And y Lord faid vnto him, Arife and go into the
citie, and it fhallbe tolde thee what thou fhalt do.

7 The men alfo which iorneyed with him, ftode amafed,
hearing d his voyce, but e fe- ing no man.

8 And Saul arofe from the grounde, and opened his eyes, but i
fawe no man. Then led they him by the hand, and broght him
into Damafcus,

9 Where he was thre dayes without fight, and nether a ate nor
dranke.

10 And there was a certeine difciple at Da- mafcus named Ananias, & to him laid the Lord in a vifion, Ananias. And he laid, Be- holde, I am here, Lord.

11 Then the Lord laid vnto him, Arife, and go into y ftrete which is called Straight, and feke in the houfe of Iudas after one called Saul of Tarfus: for beholde, he prayeth.

12 (And he fawe in a vifion a man named Ananias coming in to him, & putting his hands

x This was, to the intent that he might know: fo im- che the better y Philip was that to him by God the perceived him felf to be y Some thio- he that unto was alfo cal- led Affend, infi. 1947.

Rom 9.8. Gal 1.13. y He perfecuted with a great rage, and cruelne the in- nocere blood which he the laid for: & defiateth o her- nato qu' is led by his rafhe trale, before he hung the true knowledge of God & That is of y fette, or forte. Chap 22.6. 1.207.11.6.

c That is, to refift Godwhd he pricketh & follicutth our confeances.

d Maming fanis voice, as Chap 22.9 y For only Saul know that Iefus fpa- he vnen hum- f For he was blinde.

g He was so reftified with the vision that he did meditate to nothing, but heauuffie thfign and therewith was fatiffed.

Saul conuerted.

Chap.X. The dead raised.

h A worthie ferule of God and endued with excellent graces aboue others. i To beare me wines, and for forthe my glo cie.

k Prouing by the conference of the Scriptu- res. l That was after thre yeres, that he had re mamed at Da- nafcus, and in the country a bour, Gal 1,18 a Cor 11,32. m The Go- uerour at their requift appointed a watche as he declareth to the Corinthiâs

"Goth, were fo and me n With Peter and James, Gal 1,19 o Making opé profefcion of the Gofpel p Which were leaves, but fo called becaufe they were dif- peried through Gracia and o- ther conuftris.

hands on him, that he might receiue his fight.)

13 Then Ananias answered, Lord, I haue heard by many of this ma, how muche euil he hathe done to thy faunces at Ierufale.

14 Moreouer here he hathe autoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord laid vnto Priefte, Go thy way: for he is a h
chofen veffel vnto me, to beare my Name before the Gentiles,
& Kings, and the children of Ifrael.

16 For I wil fhewe him, how many things he muft fuffre for my
Names fake.

17 Then Ananias went his way, and entred into the houle, and
put his hands on him, and laid, Brother Saul, the Lord hathe
fent me (own Iefus y appeared vnto thee in the way as thou
cameft) that thou mighteft receiue thy fight, and be filled with
the ho- lie Gofte.

18 And immediately there fel from his eyes as is had bene
fcales, & fuddenly he recei- ued fight, and arofe, and was
baptized,

19 And receiued meat, & was ftrégthened. So was Saul
certeine dayes with the difci- ples which were at Damafcus.

20 And ftraght way he preached Chrift in the Synagogues, that
he was the Sonne of God,

21 So that all that heard him, were amafed, and laid, Is not this
he, that deftroyed the which called on this Name in Ierufalem,
& came hither for that intent, y he fhulde bring them bounde
vnto the hie Priefts)

22 But Saul encreafed the more in ftrégth, and confounded the Iewes which dwelt at Damafcus, confirming, that this was the Chrif.

23 And after that many dayes were fulfil- led, the Iewes toke counfel together, to kill him.

24 But their laying await was known of Saul: now they watched the gates day and night, that they might kill him.

25 Then the difciples toke him by night, and put him through the wall, and let him downe in a bafket.

26 And when Saul was come to Ierufalem, he affaide to joyne him felf with the difci- ples: but they were all afraid of him, and beleued not that he was a difciple.

27 But Barnabas toke him, and broght him to the Apoftles, and declared to them, how he had fene the Lord in the way, & that he had fpoken vnto him, & how he had fpoke boldely at Damafcus in y Name of Iefus.

28 And he was conuferfant with them at Ierufalem,

29 And fpake boldely in the Name of the Lord Iefus, & fpake and difputed with the Greciâs: but they went about to flay him.

30 But when the brethren knewe it, they

broght him to Cefarea, & fent aim forthe to a Tarfus.

31 Then had the Churches reft through all Iudea, and Galile, and Samaria, and were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holie Gof.

32 And it came to paffe, as Peter walked through out all quarters, he came alfo to the fainctes which dwelt at Lydda.

33 And there he founde a certeine man named Aeneas, which had kept his bed eight yeres, and was ficke of the palfie.

34 The laid Peter vnto him, Aeneas, Iefus Chrift maketh thee whole: arife and make vp thy bed. And he arofe immediately.

35 And all that dwelt at Lydda and Sa- ron, fawe him, and turned to the Lord.

36 There was alfo at Ioppa a certeine wamf a difciple named Tabitha (which by inter pretation is called Dorcas) fhe was full of good workes & almes which fhe did.

37 And it came to paffe in thofe dayes, that fhe was ficke and dyed: and when they had washed her, they laid her in an vpper chamber.

38 Now forafmuche as Lydda was nere to Ioppa, and the difciples had heard that Peter was there, they fent vnto him two men, defiring that he wolde not delaye to come vnto them.

39 Then Peter arofe and came with them: and when he was come, they broght him into the vpper chamber, where all the

wid dowes ftode by him weping, and fhewing the coates and garments, which Dorcas made, while ſhe was with them.

40 But Peter put them all forthe, and kne- led downe, and praid, and turned him to the bodie, and laid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſawe Pe- ter, ſate vp.

41 Then he gaue her the hand & lift her vp, and called the fauntes & widdowes, and reſtored her aliue.

42 And it was known throughout all Iop- pa, and manie beleued in the Lord.

43 And it came to paſſe that he taryed ma- nie dayes in Ioppa w one Simon a tãner.

CHAP. X.

Cornelius admoniſhed by the Angel, y He ſendeth to Ioppa 1: The viſſe that Peter ſawe. 2: Haue he was ſent to Cornelius. 3: The Gentiles alſe receiue the Spo- rit, and are baptized.

1 F Vrthermore there was a certeine ma in Cefarea called Cornelius, a captai- ne of the bande called the Italian bande,

2 A deuout ma, and one that feared God with all his houſholde, which gaue muche almes to the people, and prayed God continually.

3 He lawe in a vifion euidently (about the ninte houle of the day) an Angel of PP.iii.

4 Becauſe it was his owne country, and there he might have ſome an- toritie.

Or, troffe thy toufe together

5 Meaning, the greateſt purſe. 6 A place ſo called, and not a cute.

7 That is, a de- re, or rebucha. Or, or the.

8 To the inſſe they might be tie her after- wa: deſter that was their ca- ftion.

9 For fue was reſtored to li- fa, rather that others might have occaſion to beleue, and glorifie God, then for her on ne ſake. Or, or the.

10 Who had forfaken all ſu perftinuous, &c gone him ſelf to the true ſer nice of God.

Peters viſion.

The Actes. Peters ſermon.

b That is, God did accept the whereof it so luleth that he had faith: for all it is in possible to please God use that speake wordes vnto thee where- by thou shalt be saved or all thine house.

a Which was midday.

d As camels bursts, dogs, we, sheep, twine & fetherlike he which man nourisheth for his visitation.

Or, roman

e In taking a way the difference betwixt vnclean beasts and cleane he sheweth there is no difference between Iewes and Gentiles for take it not for polluted & unclean.

g The true obedience which precedeth of faith, ought to be without done or questioning

God coming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord? And he said vnto him, Thy prayers & thy alms are come vnto remembrance before God.

5 Now therefore send men to Ioppa, & call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the Angel which spake vnto Cornelius, was departed, he called two of his seruats, & a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morowe as they went on their iorney, and drewe nere vnto the citie, Peter went vp vpon the house to pray, about the c fixt houre.

10 Then waxed he an hungred, and wolde haue eate: but while they made some thing readie, he fel into a trance.

11 And he sawe heauen opened, and a cer- teine vessel come downe vnto him, as it had bene a great shete, knit at the foure corners, and was let downe to the earth.

12 Wherein were all maner of foure foored beastes of the earth, and wilde beastes and creping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the seconde time, The things that God hathe purified, pollute thou not.

16 This was so done thrife: and the vessel was drawen vp againe into heauen.

17 Now while Peter doubted in his self what this vision which he had seen, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, & asked, whether Simón, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said unto him, Behold, there men seek thee.

20 Arise therefore, and get thee downe, & go with them, and doubt nothing: for I have sent them.

21 Then Peter went downe to the men, which were sent unto him from Cornelius, & said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holie Angel, to send for thee into his hou-

se, and to heare thy wordes.

23 Then called he them in, & lodged them, and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, thei entred into Ce farea. Now Cornelius waited for them, & had called together his kunfmen, and spe- cial friends,

25 And it came to passe as Peter came in, that Cornelius met him, and fel downe at his fete and worshipped him.

26 But Peter toke him vp, saying, Stand vp: for euen I my self am a man.

27 And as he talked with him, he came in, & founde manie that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawful thing for a man that is a lewe, to companie or come vnto one of another nation: but God hathe shewed me, that I shulde not call anie man 'pollu- ted, or vncleane.

29 Therefore came I vnto you without say- ing naye, when I was sent for. I aske there- fore, for what intent haue ye sent for me.

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the nin- the houre I praid in mine house, and beholde, a man stode before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Si- mon, whose surname is Peter (he is lodged in the house of Simon a tanner by the sea side) who when he cometh, shal speake vn- to thee.

33 Then sent I for thee immediately, and thou hast wel done to come. Now there- fore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a trueth I perceiue, that God is no ac- cepter of persones.

35 But in euerie nario he that feareth him, and worketh righteousness, is accepted with him.

36 Ye knowe the worde which God hathe sent to y childre of Israel, preaching peace by Iesus Christ, which is Lord of all.

37 Even the worde which came through all Iudea beginning in Galile, after the hap- tisme which John preached,

38 To wit, how God announced Iesus of Nazaret with the holie Gost, and with power: who went about doing good, and healing all that were oppressed of the de- uil: for God was with him.

39 And we are witnesses of all things which he did bothe in the land of the Iewes, and in Ierusalem: whome they slewe, hanging

b Shewed to miche reuard ce, and farro pafung deute ordre,
asthugh Peter had be- ne God.

Or, roman

Deu. 10, 17.

a. 10. 19. 17.

inb. 24, 19.

wifd 6, 8.

excisf 21, 26.

rom 2, 11.

gal. 2, 6.

opbe 6, 9.

col 2, 25.

2017. 1. 27.

2. By this spea

the the Shre-

wes meane the whole religio

of God, which

without faith

perfect vs nothing.

Luk. 4, 24.

b That is, he

that's upright

& doeth here

to no man, for

doeth good to

all.

1 Meaning the

reconciliation

become God & all through

Christ Jesus,

Luk 2, 14.

m That is, en-

dred him with graces & gifts-

em show all others.

Peters fact examined.

Chap.XI. He is purged.

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him on a tre.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, even to vs which did ear and drinke with him, after he arose from the dead.

42 And he commanded vnto preache vnto the people, & to restifie, that it is he that is ordemed of God a iudge of quick and dead.

43 To him also giue all the*Prophetes witness, that through his Name all that beleue in him, shal receiue remission of sinnes.

44 While Peter yet spake these words, the holie Gost sel on all them which heard the words.

45 So they of the circumcision which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also was powred out the gift of the holie Gost.

46 For they heard them speake with togues, & magnifie God. Then answered Peter,

47 Can anie man a forbid water, that these shulde not be
baptized, which haue receiued the holie Gost, as wel as we

48 So he commanded them to be baptized in the Name of the
Lord. Then prayed they him to tarie certeine dayes.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles
18 The Church appreueth it 21 The Church increaseth. 22
Barnabas and Paul preache at Antiochia 23 Agabus propheseth
dearth to come. 24 And the remedie.

1 Now the Apostles and the brethren that were in Iudea, heard,
that the Gentiles had also receiued the words of God.

2 And when Peter was come vp to Ierusalem, they of the
circumcision contended against him,

3 Saying, Thou wentest into men vncircumcised, and hast
eaten with them.

4 Then Peter began, and expounded the thing in order to them,
saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe
this vision, A certeine vessel coming downe as it had bene a
great shete, let downe from heauen by the foure corners, and it
came to me.

6 Toward the which when I had fastened mine eyes, I considered, and sawe foure foeted beastes of the earth, and wilde beastes, and creping things, & foules of the heane.

7 Also I heard a voyce, saying vnto me, Arise, Peter: say and ear.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hathe at anie time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hathe punished, pollute thou not.

10 And this was done thre times, and all were taken vp againe into heauen.

11 Then beholde, immediately there were thre me already come vnto the house where I was, sent from Cefarea vnto me.

12 And the Spirit said vnto me, that I shulde go with them, without douting: moreover these six brethren came with me, & we entred into the mans house.

13 And he shewed vs, how he had sene an Angel in his house, which stode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shal speake words vnto thee, whereby both thou and all thine house shalbe saued.

15 And as I began to speake, the holie Gost sel on them, *
euen as vpon vs at the beginning. Chap 2.4. & 3.6.

16 Then I remembered the words of the Lord, how he said, *
Iohn baptized with water, but ye shalbe * baptized with the
holie Gost. Chap 1.5. & 13.4. mar 3.11. mar 1.2. link 3.16.
inbre 1.17. c That is, indeed with the grace of the holie God

17 For as muche then as God gaue them a like gift, as he did
vnto vs, when we beleued in the Lord Iefus Christ, who was I,
that I colde let God

18 When they heard these things, they helde their peace, and
glorified God, saying, Then hathe God also to the Gentiles
granted repentance vnto life. 19 That at togiue them the holie
Gost

20 And they which were scattered abroad because of the
affliction that arose about Steuen, walked throughout til they
came vnto Phenice and Cyprus, and Antiochia, preaching the
words to no man, but vnto the Iewes onely. 21 That made the
declareth that they were not ashamed to vote; that when they
had vnto the Iewes they had vnto the Iewes they had vnto the
Iewes they had vnto the Iewes they had vnto the Iewes they
had vnto the Iewes they had vnto the Iewes they had vnto the
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had vnto the Iewes they had vnto the Iewes they had vnto the
Iewes they had vnto the Iewes they had v

22 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus. 23 That repon-

24 And the hand of the Lord was with these so that a great number beleued & turned vnto the Lord. 25 Thee depseth vpon fauch

26 Then tidings of those things came vnto the eares of the Church, which was in Ierusalem, & they sent for the Barnabas that he shulde go vnto Antiochia. He mcnorth not the Iewes which being scattered abroad in diners

27 Who when he was come & had sene the grace of God, was glad, and exhorted all, that with purpose of heart they wolde *cleaue vnto the Lord. 28 that with measure

29 For he was a good man, and ful of the holie Gost, and faith, and muche people loyned them selues vnto the Lord.

30 Then departed Barnabas to Tarsus to seke Sauls

31 And when he had founde him, he broght him vnto Antiochia, and it came to passe that a whole yere they were conversant with the Church, and taught muche people, into muche, that the disciples were first called Christians in Antiochia. 32 Where as before they were called disciples, no they are named Christians.

PP.iii.

Ier. 31.34. mich 7.11. chap. 11.9.

a We oght not to debarre them of baptism whome God
restiteth to be his: for sing they ha me the penes pal, that is let
se, oght not to be denied the. Iefus Christ.

a For they colde not yet comprehende this secret, & was had
from the Angels the sclure, even from the creation of the
world. Eph. 1.8. cgl. 1.26. b He purger his fact beleue &
Church.

Herodes tyrannie.

The Actes. The plague of tyrants.

2 This prophe one was an oc carbon to the Antiochia to relieve
the ne- ceatime of their brethren in Jerusalem.

1 To signify that it came of a charita- ble minds to- warder
them.

27 In those dayes also came Prophetes fro Jerusalem vnto
Antiochia.

28 And there stode vp one of them named Agabus, and
signified by the Spirit, that there stulde be great famine

throughout all the worlde, which also came to passe vnder
Claudius Cefar.

29 Then the disciples, euerie man accor- ding to his habilitie,
purposed to send succour vnto the brethren which dwelt in
Iudea.

30 Which thing they also did, and sent it to the Elders, by the
hands of Barnabas and Saul.

CHAP. XII.

2 Herode persecuteth the Christians. 3 He killeth James, 4 And
putteth Peter in prison. 7 Whome the Lord deliuereth by an
Angel. 25 The horrible death of He- vode. 24 The Gospel
thresheth. 25 Barnabas & Saul returning to Antiochia take
John Marke with them.

a Who was called Agrip- pa the Sion of Aristolo? he was
nephews vnto Herode Great, and bro ther of Hero- dies b
There was another so nu- med which was the some of
Alpheus. c It came the of no enale nor religion, but only to
further the pro- ple. d The other being Sierene was demoted by
foures, to hope divers- wooden.

Chap. 2, 19.

a Read Marks 6, 9.

Now about that time, Herode the King stretched for the his hands to vete certeine of the Church.

And he killed James the brother of John with the swords.

And when he sawe that it pleased the Ie- wes, he proceeded further, to take Peter al- so (then were daies of vnleauened bread)

And whe he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, inten- ding after the Pafseouer to bring him for- the to the people.

So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

And when Herode wolde haue broght him out vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaines, and the kepers before the dore kept the prison.

And beholde, the Angel of the Lord ca- me vpon them, and a light shined in the houfe, and he smote Peter on the fide, and raised him vp, saying, Arise quickly. And his chaines fel of from his hands.

And the Angel said vnto him, Girde thy self, and binde on thy sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

So Peter came out and followed him, & knowe not that it was true, which was done by the Angel, but thought he had sene a vision.

Now when they were past the first and the secode watch, they came vnto the yro- gate, that leadeth vnto the citie, which opened to them by it owne accorde, and they went out, and passed through one strete, and by and by the Angel departed from him.

And when Peter was come to him self, he said, Now I know for a trueth, that the

Lord hathe sent his Angel, and hathe deli- uered me out of the hand of Herode, and from all the waiting for of the people of the Iewes.

And as he considered the thing, he came to the houfe of Marie, the mother of John, whose surname was Marke, where manie were gathered together and played.

And when Peter knocked at the entrie dore, a maide came for the to hearken, named Rhode.

But when she knew Peters voyce, she opened not the entrie dore for gladnes, but ran in, and tolde how Peter stode before the entrie.

But they said vnto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his s Angel.

But Peter continued knocking, and whe thei had opened it, and sawe him, they we- te astonied.

And he beckened vnto them with the hand, to holde their peace, and tolde them how the Lord had broght him out of the prison. And he said, Go shewe these things vnto James and to the brethren: and he de- parted and went into another place.

Now aflone as it was day, there was no finale trouble among the souldiers, what was become of Peter.

And when Herode had foght for him, & founde him not, he examined the keepers, and commanded them to be led to be punished. And he went downe from Iudea to Cefarea, and there abode.

Then Herode intended to make warte against them of Tyrus and Sido, but they came all with one accorde vnto him, and persuaded Blastus the Kings chamber- laine, and they desired peace, because their coitrey was nourished by the Kings land.

And vpon a day appointed, Herode a- rayed him self in royal apparel, and fate on the iudgement seat, and made an ora- tion vnto them.

And the people gaue a shoute, saying, The voyce of God, and not of man.

But immediatly the Angel of the Lord smote him, because he gaue not glorie vnto God, so that he was eate of wormes, and gaue vp the goft.

And the worde of God = grewe, and multiplied.

So Barnabas and Saul returned from Ie- rusalem, when they had fulfilled their of- fice, and toke with them John, whose sur- name was Marke.

CHAP. XIII.

Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Glymnes the fir- cerer. 13 The departure of Marke. 14 Paul prea- cheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes rebelled. 47 That they are ordained to life, helene. 52 The smote of faith.

f For they thought Herode wolde have put him to death, as he had purposed.

g For thel did know by Gods worde that An gels were appointed to de- loude f faith- ful, and also in those dayes they were accor- ded to fe fache fights.

h Which was little fiftieth, by reason of the brethren.

i Boths by fattening wor- des, & also by briberne.

h Which he shulde have done, if he had punished the barterers,
of whose vanette he explained, when he was adying, as to-
lighten wit- eth

i The vilenes of the punish- mef declareth how God de- trith
pride, and tyrannie: his grande fa- ther also was eaten of life.

m The more that tyrant go about to sup- press Gods worde, the
more death is in- crease h Which was to distribute f almen son
fob Antiochia. Chap. 11, 29.

a There

Elymas the forcerer.

Chap.XIII. Pauls fermon.

a This decile- with that God calleth of all fortes hethe his & lowe. b The worde fainifeth to execute a pub licke charge, as the Apoi- lie ship was: fo here is thre- ed, that they preached, and propheted. Chap.14,26.

a Which are f doctrine of the Apoiies, comite leadeth vs to God.

d This was a- necher Antio- chia than that which was in Syria
e This decile- reth that the Serpurae is guif to teache & exhorte vs, & that this re- fused none f had giftes to fet forth Gods ghate & to a- diife his peo- ple.

1 There were alfo in the Church that was at Antiochia, certeine Prophetes and teachers, as Barnabas, & Simeon cal- led Niger, and Lucius of Cyrene, & Ma- nahan (which had bene broght vp with Herode the Tetrarch) and Saul.

2 Now as they b minifred to the Lord, & fafled, the holie Gofl faid, Separate me Barnabas & Saul, for the worke whereun- to I haue called them.

3 Then fafted they and praied, and laid their hands on them, and let them go.

4 And they, after they were sent forthe of the holie Gofl, came downe vnto Seleu- cia, and from thence they failed to Cy- prus.

5 And whe thei were at Salamis, thei prea- ched the worde of God in the Synago- gues of the Iewes: and they had also Iohn to their minifter.

6 So when they had gone throughout the yle vnto Paphus, they founde a certeine forcerer, a falfe prophet, being a Iewe, named Bariefus,

7 Which was with f Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.

8 But Elymas, the forcerer (for so is his name by interpretation) withftode them, & foght to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holie Gost, fet his eyes on him,

10 And said, O full of all subtiltie and all mischief, the childe of the deuil, & enemye of all righteoufnes, wilt thou not cease to peruert the straight waies of the Lord?

11 Now therefore beholde, the hand of the Lord is vpon thee, & thou shalt be blinde, & not see the fume for a season. And immediately there fell on him a miste and a darkenes, and he went about, feking some to lead him by the hand.

12 Then the Deputie when he fawe what was done, beleued,
and was ahtonied at the doctrine of the Lord.

13 Now when Paul and they that were with him were departed
by ship from Paphus, they came to Perga a citie of Pamphylia:
then Iohn departed from them, and retur- ned to Ierufalem.

14 But when thei departed from Perga, thei came to Antiochia
a citie of Pifidia, and went into the Synagogue on the Sabbath
day, and fate downe.

15 And after the lecture of the Law & Pro- phetes, the rulers of
the Synagogue fent vnto them, faying, Ye men and bre- thren,
if ye haue anie worde of exhora- cion for the people, fay on.

16 Then Paul ftode vp and beckened with

the hand, and fiid, Men of Ifrael, and ye that feare God,
hearken.

17 The God of this people of Ifrael chofe our fathers, and
exalted the people when they dwelt in the land of Egypt, &
with an high arme broght them out thereof.

18 And about the time of fortie yeres, fuf- fred he their maners
in the wilderness.

19 And he deftroied feuen nacions in the land of Chanaan, &
deuided their land to them by lot.

20 Then afterwarde he gaue vnto them Iudges t about foure hundreth and fifte yeres, vnto the time of Samuel f Prophet.

21 So after that they defired a King, and God gaue vnto them Saul, the fonne of Cis, a man of the tribe of Beniamin, by the fpace of fortie yeres.

22 And after he had take him away, he rai- fed vp Dauid to be their King, of whome he witneffed, faying, I haue foide Dauid the fonne of Ieffe, a man after mine owne heart, which wil do all things that I wil.

23 Of this mans fede hathe God accordig to hu promes raifed vp to Ifrael, the Sa- uiour Iefus:

24 When Iohn had firft preached before his comming the baptifme of repentance to all the people of Ifrael.

25 And when Iohn had fulfilled hu courfe, he faid, Whome ye thinke that I am, I am not he: but beholde, the te cometh one after me, whofe fhoe of hu fete I am not worthie to lofe.

26 Ye men and brethren, children of the generation of Abraham, and whofoeuer among you feareth God, to you is the worde of this faluacion fent.

27 For the inhabitants of Ierufalem, and their rulers, becaufe they l knew him not, nor yet the wordes of the Prophetes,

which are red euerre Sabbath daye, they haue fulfilled them in condemning him.

28 And thogh thei foide no caufe of death in him, yet defired thei Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they toke him downe from the tre, and put him in a fe-pulchre.

30 But God raifed him vp from the dead. 31 And he was fene manie dayes of them, which came vp with him from Galile to Ierufalem, which are his witneffes vnto the people.

32 And we declare vnto you, that touching the promes made vnto the fathers,

33 God hathe fulfilled it vnto vs their chil- dren, in that he raifed vp Iefus, enen as it is written in the feconde Pfalme, Thou art my Sonne: this day haue I begotē thee.

34 Now as concerning that he raifed him vp fro the dead, no more to returne to the graue, he hathe faid thus, I wil giue you

Exod.1,2. Exod.1,2,4.

Exod.16,1. f Here is de- clared the gro- at pazonen & fig felling of God before he punifeth.

Inf.14,1. Ind.1,2. Sam.1,2.

1. Sam.2,1.

2. 10,1 g for thefe 400 yates were not fully accipli- fore, but there lached 1 yates comming from the berth of 1- face to the dif- tribution of f land of Cana. 1 Sam 16,13. Ifal 29,20. Ifa 11,1.

Mat.3,1. mar 1,2 Ink. 1,2.

Mar 1,7. 1ob 1,10. h Whe his of- fice dir we to so end, h: fent his difcipics to Christ.

1 That is, this mefige & to- dings of faina then.

2 He reboketh them for their ignorance Although thei red the Law, yet their be- arts are cone- red that they can not voice- Read, 2 Cor. 1,44.

Mat.27,22. mar.11,13. Ink.13,23. 1ob.19,6.

Mat.28,2. mar.16,6. Ink.14,7. 1obn 20,19. m In Christ all f promifes are Yes, & Amen, 2 Cor 1,10.

n In that he was borne and meantum.

1,1 & 2,1. 1/2.1/2

QQ.i.

Ordeined to faluacion.

The Actes. The people deuided.

Psal 15,10.

chap 2,3

a) "anou," he wold: "aith- fullyacchplish the promifed; & he made of hisfere merce & the forefie; there: and he theweth that as the grace, & God harhe gi- uen to his th- ne, is permade for rose, fo li- kewife the li- fe of y fume is eternal 1.King 2,10.

chap 2, 29.

the "holic things of Daudid, which are faithful.

Wherefore he faith alfo in another pla- ce, "Thou wilt not fuifre thine Holie one to fe corruption.

Howbeit, Daudid after he had ferued his time by y counfel of God, he"flept, & was laid with his fathers, & fawe corruption.

But he whome God raifed vp, fawe no corruption.

Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you y forgiuenes of finnes.

And from all things, from which ye colde not be iuftified by the Law of Mo- fes, by him euerie one that beleueth, is iuftified.

Beware therefore, left that come vpon you, which is fpoken of in the Prophetes,

Beholde, ye r defpifers, & wonder, and vanifh away: for I
woke a t worke in your dales, a worke which ye fhall not
beleue, if a man wolde declare it you.

And when they were come out of the Synagogue of the Iewes,
the Gentiles be- foght, that they wolde preache thefe wor- des
to them the next Sabbath dey.

Now when the Congregation was dif- folued, manie of the
Iewes, and profelytes that feared God, followed Paul & Barna-
bas, which fpake to them; and exhorted them to continue in the
grace of God.

And the next Sabbath dey came almoft the whole citie
together, to heare y worde of God.

But whe the Iewes fawe the people, thei were ful of r enuie, &
fpake againft tho- fe things, which were fpoken of Paul, con-
trarying them, and railing on them.

Then Paul and Barnabas fpake bol- dely, and faid, "It was
neceffarie that the worde of God fhulde firft haue bene fpo-
ken vnto you: but feing ye put it fi fo you, and iudge your
felues vnworthie of r e- uerlafting life, lo, we turne to the
Gfities.

For fo hathe the Lord commanded vs, faying, "I haue made
thee a light of the Gentiles, that thou fhuldeft be the falua- cion
vnto the end of the worde.

And when the Gentiles heard it, they were glad, and glorified the worde of the Lord: and as manie as were r ordeined vn- to eternal life, beleued.

Thus the worde of the Lord was publi- fied throughout the whole country.

But y Iewes ftirred continue r deuoute & honorable wome, & the chief men of y ci- tie, & raifed persecucio agafft Paul & Bar- abas, & expelled the out of their cofts.

But they fthouke of the duft of their fe- te againft them, and came vnto Iconium.

And the difciples were filled with ioye, and with the holle Goft.

CHAP. XIII.

God gineth faceff to his worde. 6 Paul and Barna- bas preache at Iconium and are persecued. 13 At Ly- fra thee wolde do facrifice to barnabas & Paul, which refufi it, & exhorts the people to worffup the true God. 15 Paul is ftoned 16 They confirm the difciples in fa- ith and pacience, 23 Appunte muniters, 26 And paf- fing through manie places, make reports of these difi- gence at Antocha.

And it came to paffe in Iconif, that they went bothe together into the Synagogue of the Iewes, and fo fpake, that a great

mulctitude bothe of the Iewes and of the Grecians beleued.

But the vnbeleuing Iewes ftirred vp, and corrupted the mindes of the Genti- les againft the brethren.

So therefore they abode there a long ti- me, and fpake boldly in the Lord, which gave teftimonie vnto the worde of his grace, and caufed fignes and wonders to be done by their hands.

But the people of the citie were diuided: and fome were with the Iewes, and fome with the Apoftles.

And when there was an affaut made bo- the of the Gentiles; and of the Iewes with their rulers, to do them violence, and to ftone them,

They were ware of it, and fled vnto Ly- ftra, and Derbe, cities of Lycaonia, & vn- to the region rounde about,

And there were preaching the Gofpel]. Now there fate a certeine man at Ly- ftra, impotent in his fete, which was a cre- ple from his mothers wombe, who had ne- uer walked.

He heard Paul fpake: who beholding him, and perceiuing that he had faith to be healed,

Said with a loude voyce, [Stand vpright on thy fete. And he leaped vp, & walked.

Then with the people fawe what Paul had done, thee lift vp
their voyces, fayng in the fpeache of Lycaonia, Gods are come
dow- ne to vs in the likenes of men.

And thei called Barnabas, Iupiter, & Paul, Mercurius, becaufe
he was y chief fpeaker.

Then Iupiters priest, which was before their citie, broght bulles
with y garlandes vnto the c gates, & wolde haue facrificed
with the people.

But when the Apoftles, Barnabas and Paul heard it, thei r rent
their clothes, & ran in among the people, crying,

And faying, Omen, why do ye thefe things? We are euer men r
fubie & to the like pafions that ye be, and preache vnto you,
that ye fhulde turne from thefe vaine idols vnto the fiuing God,
"which made heauen and earth, and the fea, & all things that in
them are.

Who in times paf t r fuffred all the Gen- tiles to walke in their
owne c waies.

a Which wol- de not obey y doftion, un- ther fuffer the faines
to be persuaded, to beleue y tru- eth and to em- beate Chrif t.

[In fo ma- the that all the people were moued at the doftri ne.
So bohe Paidey Bar- abas temai ned at Ly- fra.

[I fay to thee in the Name of the Lord to- fus Chrif t.

b Thet m, trim med d fowres & garlandes; c He maneth before
the ga- tes of y houfe where y Apoft les lodged; for the efple
was withem the towne, & the- refore y Prieft broght the fa-
ceffice (as he thoght) to the gods them faines.

d In figue of deterling & ab horring is e That is, not without
our infirmities and fianis, & also fubuch to do- ath.

Gen. 2,5. Psal. 14,5. Paul. 14,7. f To this after their owne fan
raffes our pre- ferthing vnto them this reli- gion Psal 21,13.
rem. 1,2.

17 Ne-

r Thei difal- nd y the Gen- tiles fhulde he made equal d them.

Mar. 10,6.

f Which is, to know one o- nefic God, and whome he ha- the
Gen, Iefes Chrif.

Ife. 4,6. Iuk 2,31. 1 None of be- lene, but they whome God
doeth appone before all be- glmings to be fined

2 He meneth fuperficious women, & fa- the, as were led d a
blinde male, albeit y commune peo- ple eformed the groffie: &
the- refore Iake fpealeth as y world uterned them.

Mar 10,14. mar. 6,11. Iuk. 3,5. chap. 4,6.

The rage of the people.

Chap. XV. The Council.

g To take frb men all exen- se.

h That being fulfilled they might reno- ce

I but that they should go enerie man home. And whiles they tarred & taught, there came, &c. 2 Cor 11,22.

And dispu- ting boldly persuaded the people to for take this for, said thei, they say no- thing true, but lie in all things.

I The words signif. th to cloth by per- ting up & hides which decla- with that must there were not made without the consent of the people Chap. 13,2.

h By their mi- toberia.

a As Cretieth and others to writeth Epi- phenes again & Cretieth must also the fame of the place whence they come, did ma- che promise to persuade abroad Gal. 1,2.

17 Neuertheles, he left not him self with- out a witneffe, in that he did good and ga- ue vs raine from heauen, and fruteful seasons, filling our hearts with foode, and b gladnes,

18 And speaking these things, scarce refi- ained they the people, that they had not fa- crificed vnto them.

19 Then there came certeine Iewes fro An- tiochia and Iconium, which whe they had persuaded the people, I stoned

Paul, and drewe him out of the citie, supposing he had bene dead.

20 Howbeit, as the disciples stode rounde about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that ci- tie, & had taught manne, they returned to Lythra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, & ex- horting them to continue in the faith, affir- ming y we must through manne afflictions entre into the kingdome of God.

23 And when they had ordeined the Elders by election in euerie Church, and praid, and fasted, they commended them to the Lord in whome they beleued.

24 Thus they went through our Pifidia, & came to Pamphilia.

25 And when they had preached the worde in Perga, they came downe to Attalia,

26 And thence failed to Antiochia, a from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come & had gathe- red y Church together, they rehearsed all the things that God had done b by

them, and how he had opened the doze of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 23 Paul and Barnabas preache as Antiochia, 29 And separate companie because of him Marky.

1 Then came downe a certeine from Iu- dea, and taught the brethren, saying, "Except ye be circumcised after the maner of Moses, ye can not be saued.

2 And when there was great dissention, and disputation by Paul & Barnabas against them, they ordeined that Paul and Barna- bas, and certeine other of them, shulde go vp to Ierusalem vnto the Apostles & El- ders about this question.

3 Thus being sent forth by the Church, they passed through Pharice, and Sama- ria, declaring the conuersion of the Gen- tiles: and they brought great love vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certeine of the secte of the b Pharises, which did beleue, rose vp, say- ing, that it was nedeful to circumcise the and to commande them to kepe the Law of Moses.

6 Then the Apostles & Elders came toge- ther to loke to this matter.

7 And when there had bene great disputa- tion, Peter rose vp, & said vnto them, "Ye me & brethre, ye knowe that a good whi- le ago, among vs God chose out me, that the Gentiles by my mouth shulde heare the worde of the Gospel, and beleue.

8 And God which knoweth the hearts, ba- re them witnes, in gluing vnto them the holic Gost, euen as he did vnto vs.

9 And he put no c difference betwene vs & them, after that by faith he d had "purified there hearts.

10 Now therefore, why e tempt ye God, to lay a yoke on y disciples neckes, which nether our fathers, nor we were able to beare)

11 But we beleue, through the f grace of the Lord Iesus Christ to be saued, euen as they do.

12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes and wondres God had done among the Gentiles by them.

13 And when they helde their peace, Iame- answered, saying,
Men & brethren, hearken vnto me.

14 "Simeon hathe declared, how God first did visite the
Gentiles, to take of them a peo- ple vnto his Name.

15 And to this agre the wordes of the Pro- phetes, as it is
written,

16 "After this I wil reeurne, and wil buylde againe the a
tabernacle of Daud, which is fallen downe, and the ruines
thereof wil I buylde againe, and I wil set it vp,

17 That the residue of men might seke af- ter the Lord, and all
the b Gentiles vpon whome my Name is called, faith y Lord
which loeth all these things.

18 From the beginning of the worlde God knoweth all his
works.

19 Wherefore my senience is, that we trou- ble not them of the
Gentiles that are tur- ned to God,

20 But that we write vnto them; that they absteine them selues
fro f stithines of ido- les, and b fornication, and that that is
stra- gled, and from blood.

21 For b Moses of oide time hathe in eueric

they were not unlawful of the selues, & therefore were
obfirmid but for a re- me I And whesfence they wode our
shulde he oone on them fides, that they shulde not do it to
where b Therefore the ceremonies demanded by God colde not
to sone be abolished, all the liberne of the Gospel were better
known.

QQ.ii.

b Which were factions, & ga- ue to dissen- tion.

Chap. 10, 20.

c As touching adoption, and eternal life.

2 Cor 1,2. chap. 10, 45. d My faith God purifieth the beare.

Mat 23,4. e The purpo- sity that God is lay greater charges on
ment confiden- ces, then they are able to beare

f And not by the Law: for it is a cling to y conflicted, and we
can not be delivered tha- rely.

2. Pet. 1,1.

Amos. 9, 11. g That is, the Church where of the Pople was a
figure.

h Which are gathered men non familie w the lewes to the lords
that shulde no- knowledge all one God, and one Simeon Christ
is his.

i For some thought is none advice to be perfect in the idoles region, & there to be first & 2 Paul faith, is to detn be the top of the demil. 2. Cor 10,11

b The heathé thought this we, vice, but made in a com- mine custom. As touching a Bringled thing it blood,

The Apostles epistle.

The Actes. Pauls vision.

citie them that preache him, feing he is red in y Synagogues euerie Sabbath day.

2. Then it femed good to the Apostles and Elders with y whole Church, to fend cho- fen men of their owne copanie to Antio- chia with Paul and Barnabas: to wit, Iudas whole furname was Barsabas and Silas, w were chief men among the brethren,

3 And wrote letters by them after this ma- ner, THE APOSTLES, AND y Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia, & in Sy- ria, and in Cilicia, fend greting.

4 Forasmuch as we haue heard, that cer- teine which departed from vs, haue trou- bled you with wordes, and cumbred your mindes, faying, Ye muft be circumcised & kepe the Law: to whome we gaue no fuche commandement,

5 It femed therefore good to vs, when we were come together with one accorde, to fend chofen men vnto you, w our beloued Barnabas and Paul,

6 Men that haue giuen vp their liues for the Name of our Lord Iefus Christ.

7 We haue therefore fent Iudas and Silas, which fnal alfo tell you the fame things by mouth.

8 For it femed good to the holie Goft, and = to vs, to lay no more burden vpon you, then thefe neceffarie things,

9 That is, that ye abfteine from things of- fered to idoles, and blood, and that that is frangled, and from fornication: from which if ye kepe your felues, ye fnal do wel. Fare ye wel.

10 Now when they were departed, they ca- me to Antiochia, & after that they had af- fembled the multitude, they deliuered the epistle.

11 And when they had red it, they reioyced for the consolation.

12 And Iudas and Silas being Prophetes, "exhorted the brethre with manie wordes, and ftrenghened them.

13 And after they had taried there a fpace, they were let go in "peace of the brethren vnto the Apostles.

14 Notwithstanding "Silas thought good to abide there ftill".

15 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

16 But after certain dayes, Paul said vnto Barnabas, Let vs returne, & visit our brethren in euery citie, where we haue preached y word of y Lord, say fe how they do.

17 And Barnabas! counfeled to take with them John, called Marke.

18 But Paul thought it not mete to take him vnto their companie, which departed from them from Pamphilia, and went not with them to the worke.

19 Then were they so stirred that they departed a funder one from the other, so that Barnabas took Marke, and sailed vnto Cyprus.

20 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

21 And he went through Syria and Cilicia, establishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timotheus, he took him with him.

2 The Spirit called them from one country to another. 3 Lydia

is converted. 4 Paul and Silas imprisoned convert the sailer. 5
And are delivered as Romanes.

1 Then came he to Derbe & to Lythra: and beholde, a certeine
disciple was there named "Timotheus, a womans fon- ne,
which was a lewesfe & beleued, but his father was a Grecian.

2 Of whome the brethren which were at Lythra and Iconium,
reported wel.

3 Therefore Paul wolde that he fhulde go forthe with him, &
toke and circumcised him, becaufe of the Iewes, which were in
thofe quarters: for they knew all, that his father was a Grecian.

4 And as they went through the cities, they deluered them the
decrees to kepe, ordei- ned of the Apostles and Elders, which
we- re at Ierufalem.

5 And fo were the Churches ftablished in the faith, and
encreafed in nombre daily.

6 Now when they had gone through out Phrygia, and the
region of Galacia, they were forbidden of the holie Goft to
prea che the worde in Asia.

7 Then came they to Myfia, & foght to go into Bithynia: but y
Spu it fuffred the not.

8 Therefore they pafled through Myfia, & came downe to
"Troas,

9 Where a vision appeared to Paul in the night. There ftoode a man of Macedonia, & prayed him, faying, Come into Macedonia, and helpe vs.

10 And after he had fene the vision, immediately we prepared to go into Macedonia, being "affured that the Lord had called vs to preache the Gofpel vnto them.

11 The went we forthe from Troas, & with a ftraight courfe came to Samothracia, & the next day to Neapolis,

12 And from thence to Philippi, which is the chief citie in the partes of Macedonia, and swhofe inhabitants came from Rome to dwell there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, we went out of the citie, befides a riuer, where they we- re wont to pray: and we fate downe, and fpake vnto the women, which were come together.

14 And a certeine woman named Lydia, a feller

p God fuffreth the moſte perfect to fall, and yet unroth their infirmities to the fearing forthe of his glorie, as this breache of companie crashed the worde to be preached in the places.

Rom.rd.11. phil 2.1p. 1.thof 1.2.

e Left the Ie- wes fhulde dif dame him as not that were prophane, and without God.

b God chufch not onely me, but alfo ap- pocuteth out- treas
where his worde fhalbe prea- ched, and one- ly as he wil. c
Meaning, Afta the leffe. Inf.1of 1st. d Called alfo Antigonus,
&c Alexandris.

e We ought not to credit vi- fions, except we be affured thereof
by y Spirit of God. f Which is in the borders of Thracia and
Macedonia. g In Greke & Latine y wor- de is called Colons
which can not other, wife he wel expressed, but by fache cir-
cumfance of worder. h Where the Christians ac- cefemed to
aflemble their Church, whf the infideles afecuted the.

m Whome the holie Goft ha- the moped & dimfted to or-
dence, & vrute thefe things, not at the an- ters of that do firtue,
but as y minifters of Gods ordium- ce, Exod 14. 11.mdg.7 10.
Aug.1.21 I and what- former ye wolde not that men fshulde do
vn to ym, do not to others. the, conferred in Haring de- fired
Iams of the Church, y banfled pray- ed God to proper their
looney. I and onely Iudæment. e Who fur re- the cœnies, chf
god himninde.

I wolde take John, cy.

The prisoners sing psalmes. Chap. XVII.
The iaylers zeale. 7/1224

Law. 20, 27. den 11.7. I Sam 11.7. I which colde grs & forede-
me of things pass, prefine & to come: & howledge in mate

things God permit- tech to the dealt. I said althog he spake the
truct, yerwas his maletous purpose to can ie the Aposties to be
trou- bled as fodi- cious perfoncs and teachers of ftrange re-
ligion I For Satans fubellate in creafed, & alfo it might feme
that Satans, & the Spirit of God taught boche one do- ftrine,
Read Mar 1, 14.

m To wit, the cloches of Paul & Silas. 2 Cor 21, 2. 2 thef. 2, 2.

Or, in the be- tions of the pri- fon, or in a do again.

feller of purple, of the citie of the Thya- tirians, which
worhipped God, heard vi: whole heart the Lord opened, that
the at- tended vnto the things, which Paul fpake.

15 And when fhe was baptized, and her houfholde, fhe befoght
vs, faying, If ye ha- ue iudged me to be faithful to the Lord,
come into mine houfe, and abide there: and fhe conftained vs.

16 And it came to paffe that as we went to prayer, a certeine
maide hauing * a fpirit of diuination, met vs, which gate her
ma- fters muche vantage with diuining.

17 She followed Paul and vs, and cryed, faying, Thefe men are
the feruants of the moſte high God, which fhewe vnto vs the
way of faluation.

18 And this did fhe manie dayes: but Paul being grieved, I
turned about, and laid to the fpirit, I commande thee in the

Name of Iefus Chrift, that thou come out of her. And he came out the fame houre.

19 Now whé her mafters fawe that the ho- pe of their gaine was gone, they caught Paul & Silas, and die we thé into the mar- ket place vnto the magiftrates,

20 And broght them to the gouernours, faying, Thefe mé which are Jewes, trouble our citie,

21 And preache ordinances, which are not lawful for vs to receiue, nether to obfttrue, feing we are Romaines.

22 The people alfo rofe vp together againft them, and the gouernours rent * their clo- thes, and * commanded them to be beaten with roddes.

23 And when they had beaté them fore, they caft them into prifon, comanding the iai- ler to kepe them furely.

24 Who hauing receiued fuche comman- dement, caft them into the inner prifon, & made their fere faft in the ftockes.

25 Now at midnight Paul and Silas pray- ed, or fang a pfalme vnto God: and the pri- foners heard them.

26 And fuddély there was a great earthqua- ke, fo that the fundation of the prifon was fhaken: & by and by all the doores opened, and euerie mans bandes were lofed.

27 Then the keper of the prifon waked out of his flepe, and when he fawe the prifon dores open, he drewe out his fworde and wolde haue killed him felf, fupposifg the prifoners had bene fted.

28 But Paul cryed w a loude voyce, faying, Do thy felf no harme: for we are all here.

29 Then he called for a light and leaped in and came trembling, and fel downe befo- re Paul and Silas,

30 And broght thé out, and faid, Syra, what muft I do to be faued?

31 And they faid, Beleue in the Lord Iefus Chrif, & y fhalt be faued, and thine houf- holde.

32 And they preached vnto him the worde of y Lord, & to all that were in his houfe.

33 Afterwarde he toke thé the fame houre of the night, & wafhed their * ftripes, and was baptized with all that belonged vnto him, ftraight way.

34 And when he had broght them into his houfe, he * fet meat before them, and reioy- ced that he with all his houfholde beleued in God.

35 And when it was day, I the gouernours fent the fergeants, faying, Let thofe men go.

36 Then the keper of the prifon tolde thefe wordes vnto Paul, faying, The gouernours haue fent to lofe you: now therefore get you hence, and go in peace.

37 Then laid Paul vnto them, After that they haue beaten vs openly vncodemned, which are * Romaines, they haue caft vs into prifon, & now wolde they put vs out priuely * nay verely: but let them come & bring vs out.

38 And the fergeants tolde thefe wordes vn- to the gouernours, who * feared when they heard that they were Romaines.

39 Then came they and prayed them, and broght them out, and defired them to de- parte out of the citie.

40 And they went out of the prifon, and entred into the houle of Lydia: and when they had fene the brethré, they comforted them, and departed.

CHAP. XVII.

1 Paul commeth to Theffalonica. 4 Where fome re- ceiue him, and others perfecute him. 2: To fcarche the Scriptures. 17 He difputeth at Athens, and the ftrute of his deftrine.

1 Now as they paffed through Amphi- polis, and Apollonia, they came to Theffalonica, where was a Synagogue of the Jewes.

2 And Paul, as his maner was, went in vnto them, & thre Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alledging that Chrifft muft haue fuffred, and rifen againe from the dead: and this is Iefus Chrifft, whome, faid he, I preache to you.

4 And fome of them beleued, & ioyned in companie with Paul and Silas: alfo of the Grecians that feared God a great multitude, & of the chief women not a fewe.

5 But the Jewes which beleued not, moued with enuie, toke vnto them certeine vaga- bondes or wicked felowes, and when they had affembled the multitude, they made a tumulte in the citie, & made affaut againft the houfe of Iafon, & foght to bring them out to the people.

6 But when they founds them not, they drewe Iafon & certeine brethren vnto the heads of the citie, crying, Thefe are they

QQ. iii

Or, wander a barrier.

Were, he fet the table.

The Gower now affembled toge-

ther in the market, or removing

the earth- quake that was, they feared and fent, &c.

a No man had autoritie to beat, or put to flath a citiean
Romaine, but the Romaines them felves by the obfent of the
People o For the pa- nishment was great againft them that did
incurte to a ci- tiean Romain

*To search the Scriptures. The Actes. Pauls
sermon.*

The quarre- phing thereof against Christ & these be the weapons who rewith your the continually fighteth again the mothers of Christ, may son & sedition. Or, a sufficient influence.

b Not more perceive of birth, but more prompt, and embargous in receiving the worse of God: for he com- pareth the of Berea & the of Theffalonia- ca who per- ceived & Apo- files in Berea Job. 5, 39

e This was not only to use if these things which this had heard, were true, but also to cons- me them fel- ues in the fa- me, and to in- crease their faith

Or, had the char- ge or conduct him safely f That citre & was the form- tame of all knowledge, was now the fake of mo- de horrible idolatrie

e Sothe was his ferret: sea he towards Gods glorie, that he labu- red to ampli- se the fame Sothe in fra- son, and out of fason, as he taught after- ward to Ti- mothe.

f Who helde, that pleasure was made who he felicitse g Who taught y verine was only man's felicitie, which notwithan- ding they ne- wer aseemed vuto

Or, seftal, or, refre h Where had groues was go um of wargh- ne matters, but chiefly of impetite a- gain't their gods, whereof Paul was acen- fed: or els was led thel to heave newes. 'or had feafur.

which haue subverted the state of the worl de, and here they are,

7 Whome Iafon hath received, and these all do against the decrees of Cefar, saying that there is another King, one Iefus.

9 Then they troubled the people, and the heads of the citre, when they heard these things.

9 Notwithstanding when they had recei- ued sufficient affliction of Iafon and of the other, they let them go.

10 And the brethren immediately sent away Paul & Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Theffalonica, which received the worde with all readings, and searched the Scriptures daily, whether those things were so.

12 Therefore manie of them beleued, & of honeste women, which were Grecians, and men not a fewe.

13 But when the Iewes of Theffalonica knewe, that the worde of God was also preached of Paul at Berea, they came th- ther also, and moued the people.

14 But by & by brethren sent away Paul to go as it were to the feat: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him unto Athens: and when they had received a commandment unto Silas and Timotheus that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city subject to idolatry.

17 Therefore he disputed in the Synagogue with the Jews, and with them that were religious, and in the market daily with whomsoever he met.

18 Then certain philosophers of the Epicurians, and of the Stoicks, disputed with him, and some said, What wilt thou babble about? Others said, He seemeth to be a fellow for these strange gods (because he preached unto them Jesus, & the resurrection.)

19 And they took him, and brought him into the marketplace, saying, May we not knowe, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things unto our ears: we would knowe therefore, what these things mean.

21 For all the Athenians, and strangers which dwelt there, gave them no answer, but either to tell, or to hear for newes.

22 Then Paul stood in the midst of the marketplace, & said, Ye men of Athens, I perceive that in all things ye are superstitious.

Forasmuch as I have found that ye have many altars, whereunto ye sacrifice, which ye know not of, because ye have not knowne the true God. I therefore have been compelled to bring you out of the city, for ye have said that I am a blasphemer, speaking of gods whom ye know not. Therefore will I speak to you here, forasmuch as ye are curious to hear. Forasmuch as I have found that ye are superstitious, I have been compelled to bring you out of the city, for ye have said that I am a blasphemer, speaking of gods whom ye know not. Therefore will I speak to you here, forasmuch as ye are curious to hear.

23 Forasmuch as I have found that ye are superstitious, I have been compelled to bring you out of the city, for ye have said that I am a blasphemer, speaking of gods whom ye know not. Therefore will I speak to you here, forasmuch as ye are curious to hear.

24 God that made the world, & all things that are therein, seeing that he is Lord of heaven & earth, dwelleth not in temples made with hands,

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth life and breath and all things,

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation,

27 That they should seek the Lord, if so be they might have groped after him, and found him, though he be not far from any one of you.

28 For in him we liue, and moue, and haue our being, as also certeine of your owne o Poetes haue faid, For we are also his ge-neration.

29 'For afmuche then, as we are the gene-ration of God, we ought not to thinke that the Godht ad is like vnto gold, or filuer, or stone grauen by arte and the inuenition of man.

30 And the time of this ignorace God tre-garded not: but now he admoni sheth all men euerie where to repent,

31 Because he hathe appointed a day in the which he wil judge the worlde in rigbre-oufnes, by that man whome he hathe ap-pointed, whereof he hathe guen an affu-rance to all me, in that he hathe raised him from the dead.

32 Now when they heard of the refurrectio from the dead, some mocked, & other faid, We wil heare thee againe of this thing.

33 And so Paul departed from among them. 34 Howbeit certeine men claue vnto Paul, and beleued: among whome was also De-nis Areopagita, and a woman named Da-maris, and other with them.

b Hereby Paul efteth as recei-son to bring them to y true God.

Chap 7, 48.

Psal 10, 8.

I Before man was created, God had ap-pointed his Ra-se & condemns This is more as touching the fandrie chan-ges of the worlde, as when some people de-parte out of a country, & o-thers come to dwel therein a Man grope in darkness til Christ the true light flame in their hearts.

Is 10, 12, 3. o As Arzeus & others p He condemneth the mat-ter and the for-me where with God is cofere-fared

q But pardoned it, and did not munish it as it deceived.

r This is men of the vnour-fal worlde, and one of every particular mat for whobeuer feneeth with-out the Laws, shal die with-out the Laws.

Or, a judge of Mass firms.

CHAP. XVIII.

1 Paul laboureth with his hands, and preacheth at Co-rinthus. 6 He u detafted of the Iewes. 7 Te recei-ued of many, 8 And coferted of the Lord 14 Gallie re-fueeth to medle with religion 15

'Pauls voine. 21 His faith in the preiudice of God. 22 And care for the bro- then. 24 The praise of Apullia.

1 A Fter these things, Paul departed fro Athenes, and came to Corinthus,

2 And founde a certeine Iewe, named A- quila, borne in Ponrus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to de- parte fro Rome) and he came vnto them.

3 And because he was of the fame crafte, he abode

Rom. 16, 2.

a This was Claudius Celan, who then was Emp. 1002.

abode

Gods assistance.

Chap.XIX. Johns baptisme. 649/1224

b Thus he used where once he came; but prin- cipally at Co- rituals becau- se of 3 false A- pollies which presched with our wages to worse the poo- ples favour. c Of penillists which the wo- re made of ski- nes. d And boycott with a certain male Chap 11,22. man 16,14. e Because they have none ex- cute, he demis- cute the ven- grance of God against them through their owns fours. 1 Cor. 1,14.

f God promi- to fath him a sp- cal protest, whereby he wolds defends him from the violent rage of his enemies

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28.

g They occa- led him becau- se he resigref- ed the service of God appoin- ted by 3 Law.

h Of whom is (poet) Co. 1.

i Paul did thus heave with the leaves infirm- tion which as yet were not sufficiently in- structed 1 Com 6,15. chap. 21,24.

abode with them and 6 wrought (for their crafte was to make c tentes.)

And he disputed in the Synagogue eue- rie Sabbath day, and exhorted the Iewes, & the Grecians.

Now when Silas & Timotheus were come from Macedonia, Paul burned in spirit, testifying to the Lewes that Iesus was the Christ.

And when they resisted and blasphemed, he shouke his raiment, & said vnto them, 4 Your blood be vpon your owne head: I am cleane: fro hence forth wil I go vnto the Gentiles.

So he departed thence, and entred into a certeine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue,

And 5 Crispus the chief ruler of the Synagogue, beleued in the Lord with all his housholde: and many of the Corinthians hearing it, beleued & were baptized.

Then said the Lord to Paul in the night by a vision, Feare not, but speake, & holde not thy peace.

For 6 I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

So he continued there a yere and six months, and taught the worde of God among them.

Now when Gallio was Deputie of Asia, the Lewes arose with one accord against Paul, and brought him to the iudgement seat,

Saying, This fellow persuadeth men to worship God contrary to the Law.

And as Paul was about to open his mouth, Gallio said vnto the Lewes, If it were a matter of wrong, or an euill dede, oye Lewes, I wolde according to reason mainteine you.

But if it be a question of wordes, and names, and of your Law, loke ye to it your selues: for I wil be no iudge of those things.

And he draue them from the iudgement seat.

Then toke all the Grecians Sosthenes the chief ruler of the Synagogue, and bet him before the iudgement seat: but Gallio cared nothing for those things.

But when Paul had taried there yet a good while, he toke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that he had: shortened his head in Cenchrea: for he had a vow.

Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Lewes.

Who desired him to tary a longer time with them: but he wolde not consent,

But badachem fare wel, saying, I must nedes kepe this feast that commeth, in Ierusalem: but I wil returne againe vnto you, if God wil. So he sailed from Ephesus.

And whe he came downe to 9 Cefares, he went vp to terafalem: & when he had fa- luted the Church, he wet downe vnto An- ciochia.

Now when he had taried there a while, he departed, and went through the countrey of Galacia & Phrygia by order, strengthening all the disciples.

And a certeine lewe named 10 Apollos, boine at Alexandria, came to Ephefus, an e- loquent ma, & 11 mightie in the Scriptures.

The same was 12 instructed in the way of the Lord, & he spake fervently in the Spi- rit, and taught diligently the things of the Lord, & knew but the 13 baptisme of John onely.

And he began to speake boldly in the Synagogue. Whome when Aquila & Prif- cilla had heard, they toke him vnto them, and 14 expounded vnto him the 15 way of God more perfectly.

And when he was minded to go into A- chaia, the brethren exhorting him, wrote to the disciples to receaue him: and after he was come thither, he holpe the muche which had beleued through grace.

For mightely he contured publikely the lewes with great vehemencie, shewing by the Scriptures, that Iefus was the Christ.

CHAP. XIX.

6 The holie Gost a given by Pauls hands 9 The lewes blaspheme his doctrine, which was confirmed by mora- cles. 13 The rafhenes, and punishment of the coniuers, & the fruits that came thereof. 14 Demotress raiseth sedition under pretence of Diana. 15 Yet God deliue- veth his and appeaseth it by the terme clarky.

And it came to paffe, while Apollos was at Corinthus, that Paul whe he passed through the vpper coastes, came to Ephefus, and founde certeine disciples,

And said vnto the, Haue ye receued the holie Gost fence ye beleued? And they said vnto him, We haue not so muche as heard whether there be an holie Gost.

And he said vnto them, 1 Vnto what we- re ye then baptized? And they said, Vnto Johns baptisme.

Then said Paul, 2 John verely baptized with the baptisme of repentance, saying vnto the people, that they shulde beleue in him, which shulde come after him, that is, in Christ Iefus.

So when they heard it, they were 3 bapti- z ed in the Name of the Lord Iefus.

And Paul laid his hands vpon them, and

to be dedicate and confisate vnto him: to be baptized in Christ, or for the dead, or into one hodie, vnto remission of Sons by Christ death may be abolished, and dye in vs, & that in Christ our head, and that our stones may be washed away by Christ. 3 Mar 1,21 war, 1,8 1st 2,16 1st 2,27 they 1,5 & 2,2 & 2,16. Endewed with the visible greces of the holie Gost.

QQ. iii.

2 Cor 4,19. 1 Am 4,15. 6 Called Cofa era Seramans.

2 Cor 1,22. 1 Samuel 1st 2. 2 That is, was somewhat en- tired

He had son of yet 3 first principles of Christmiligio: and by baptis- me is here met the doctrine.

a This great learned, and e- loquent man disbanded not to be taught of a poore conf- tes man. a The way to salvation.

a This is the particular gift- ies of the spo- rus for as yet they known not the visible gifts

b Meaning, what doctrine they did pro- fess by their baptism: for to be baptized in Johns bap- isme signi- seth to proof of the doctrine which he taught, & sea- led with the signs of baptis- ment to be bap- ized in the Name of the Father, & a

The frutes of faith.

The Actes. Idolaters rage.

d That is, of a certeine man fo called From fua a clocky 7m- to ten.

Or, naphen. e This was to anorize the Gospel, and to chifme Paul modifere, out to cause men to worship hi or his naphins Or, cenners. f They abuf Pauls autor- ize, & without any vocation of God, vfape that which is not in mass power.

2 That is, de- clared by con- fectio of their fumes and by their good workers if they were faithful. 3 This mon- setto of our money about 200000000.

3 By the mo- tion of the ho- lie God, he va- dereake this lorney.

4 That is, a- hour the flate of the Chri- fians: for they concerned the Christians be- cause they left the old reli- gion, & broght in another tra- de of doctrine.

the holie God came on them, & they spake the tongues, and propheced.

7 And all the men were about twelve.

8 ¶ Moreover he went into the Synagogue, & spake boldly for the space of the moneths, disputing & exhorting to the things that apperteine to the king dome of God.

9 But when certeine were hardened, and disobeyed, speaking euil of the way of God, before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one ¶ Tyrannus.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the worde of the Lord Iefus, both Iewes and Grecians.

11 And God wrought no smale miracles by the hands of Paul,

12 So that from his bodie were broght vnto the sicke, 'kerchefts' or handkerchefts, and the discases departed from them, and the euil spirits went out of them.

13 Then certeine of the vagabonde Iewes, 'exorcistes, toke in hand to name ouer the which had euil spirits, the Name of the Lord Iefus, saying, We 'adiure you by Iefus, whome Paul preacheth.

14 (And there were certeine sonnes of Secua a Iewe, the Priest, abous seuen which did this)

15 And the euil spirit answered, and said, Iefus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whome y euil spirit was, ran on them, & ouercame them, & preuated against them, so that they fled out of that house, naked, and wounded.

17 And this was known to all the Iewes & Grecians also, which dwelt at Ephefus, & feare came on them all, and the Name of the Lord Iefus was magnified.

18 And many that beleued, came and cofessed, and a shewed their works.

19 Many also of them which vfwd curious artes, broght their bokes, and burned them before all men, and they counted the price of them, & founde it h fiftie thousand pieces of siluer.

20 So the worde of God grew mighty, and preuated.

21 ¶ Now when these things were accomplished, Paul purposed by the Spirit to pass through Macedonia and Achaia, and to go to Jerusalem, saying, After I haue bene there, I must also se Rome.

22 So sent he into Macedonia two of them that ministered vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no smale trouble about that vway.

24 For a certeine man named Demetrius a

siluersmith, which made siluer temples of Diana, broght great gainers vnto the craftes men:

25 Whome he called together, with the workmen of like things, and said, Sirs, ye knowe that by this crafte we haue our goods.

26 Moreover ye se and heare, that not alone at Ephefus, but almoſte through out all Asia this Paul hath persuaded, & turned away much people, ſaying, That they be not gods which are made with hands,

27 So that not onely this thing is dangerous vnto vs, that the ſtate ſhulde be reſproued, but alſo that the temple of the great goddeſſe Diana ſhulde be nothing eſteemed, and that it wolde come to paſſe that her magnificence, which all Asia and the world worſhipmeth, ſhulde be deſtroyed.

28 Now when they heard it, they were full of wrath, and cryed out, ſaying, Great is Diana of the Epheſians.

29 And the whole citie was full of confuſion, and they ruſhed into the commune place with one aſſent, and caught Gaius, and Ariſtarchus, men of Macedonia, & Paul's companions of his journey.

30 And whe Paul wolde haue enred in vnto the people, the diſciples fufred him nor. 31 Certaine alſo of the chief of Asia which were his friends, ſent vnto him, deſiring him that he wolde not preſent him ſelf in the commune place.

32 Some therefore cryed one thing, and ſome another: for the aſſemble was out of order, and the more parte knewe not wherefore they were come together.

33 And ſome of the companie ſtrewed forth Alexander, the Iewe thruſting him forwardes. Alexander then beckened with the hand, and wolde haue excuſed the matter to the people.

34 But when they knewe that he was a Iewe, there aroſe a ſtrife almoſte for the ſpace of two houres, of all men crying, Great is Diana of the Epheſians.

35 Then the towne claerke when he had ſtayed the people, ſaid, Ye me of Ephefus, what man is it that knoweth not how that the citie of the Epheſians is a worſhipper of the great goddeſſe Diana, and of the image, which came downe from Iupiters

36 Seing then that no man can ſpeake againſt theſe things, ye ought to be appeaſed, and to do nothing raſhly.

37 For ye haue broght hither theſe men, which haue nether committed ſacrilege, nether do blaſpheme your goddeſſe.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter againſt any man, the lawe is open, & there are Deputies: let them accuſe one another.

Or, before. 1 What imple the death not conceous deue a man vnto?

m He was mo- ued with his profits: the o- thers for their billies, so that they wolde ra ther his both their lines, & religion then their filchie gaine

n Meaning their arse and occupa mo- n Religion is his feunde at- gument which he leffe else- meth, then his profits, and the- refore goatech it last, which thing is conera ry to the dolgs of the faith- ful: for they preferate reli- gion abous all. p He goddeth his religio vp- on the multi- tude & autor- ize of y worl- de, as do the Pepifes

2 cm 16,23. 1 cer.1,4. Col.4,10.

3 And se him in an hie place where the peo- ple volde not some nere him but whe etchei might wel ben re his voyer.

r Antiquite is the concen- nes of the Priests broght in this super- fition: for it is written that the temple being repaired seem times, this idole was neuer chaged, plus li 16,40. by fische dela- sians y worlde is mohe easily abused. r He precieth the people by worlde, wil- dome, & hathe no respect to religion.

39 But

Eutyphus reuiued.

Chap.XX. Pauls exhortacion. 1081/4224

39 But if ye inquire anie thing concerning other matters it maye be determined in a lawful assemblie.

40 For we are euen in ieopardie to be accused of this daies sedicion, forasmuche as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblie departe.

CHAP. XX.

Paul goeth into Macedonia and into Grecia. 7 He celebrated the Lords supper and preacheth. 8 At Troas he raised up Eutychus. 17 At Ephesus he called the Elders of the Church together, committed the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Ierusalem.

2 Now after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when he had gone through those parties, and had exhorted them with manie wordes, he came into Grecia.

3 And hauling tarred there three moneths, because the Iewes laid waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thefalonica, Aristarchus, and Secundus, & Gaius of Derbe, and Timotheus, & of them of Asia Tychicus, and Trophimus.

5 These were before, & tarred vs at Troas.

6 And we sailed for the from Philippi, after the daies of unleavened bread, & came vnto them to Troas in siue daies, where we abode seuen daies.

7 And the first day of the weke, the disciples being come together to break bread, Paul preached vnto the, readie to departe on the morowe, and continued the preaching vnto midnight.

8 And there were manie lightes in an vpper chamber, where they were gathered together.

9 And there fate in a windowe a certeine yong man, named Eutychus, fallen into a depe slepe: & as Paul was log preaching, he ouercome with slepe, fell downe from the third lofte, and was taken vp dead.

10 But Paul went downe, and laid him self vpon him, & embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, & eaten, he commoned a long while til the dawning of the daye, and so he departed.

12 And they broght the boie aliue, and thei were not a little comforted.

13 Then we went for the to ship, & sailed vnto the cine 4 Assos, that we might receiue Paul there: for so had he appointed, and wolde him self go a fote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next daye we arriued at Samos, and tarred at Trogylium: the next daye we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he wolde not spend the time in Asia: for he hasted to be, if he colde possible, at Ierusalem, at the day of Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, & called the Elders of Church.

18 Who when they were come to him, he said vnto them, Ye knowe fro the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 ¶ Seruing the Lord with all modestie, and with manie teares, and tentacions, which came vnto me by the layings awaite of the Iewes,

20 And how I kept s backe nothing that was profitable, but haue shewed you, and taught you openly, & throughout eueric house,

21 Witnessing bothe to the Iewes, & to the Grecians the repentance towards God, & faith towards our Lord Iesus Christ.

22 And now beholde, I go bounde in the spirit vnto Ierusalem, and knowe not what things shal come vnto me there,

23 Saue that the holie Gost witnesses in euerie citie, saying, that bandes and afflictions abide me.

24 But I passe not at all, nether is my life deare vnto my self, so that I may fulfil my course with ioye, and the ministracion which I haue receiued of the Lord Iesus, to restifie Gospel of the grace of God.

25 And now beholde, I knowe that hence for the ye all, through whome I haue gone preaching the kingdoms of God, shal se my face no more.

26 Wherefore I take you to recorde this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsel of God.

28 Take hede therefore vnto your selues, and to all the flocke, whereof the holie Gost hathe made you Ouerseers, to fede the Church of God, which he hathe purchased with his owne blood.

29 For I knowe this, that after my departig shal grievous wolues entre in among you, not sparing the flocke.

30 Moreover of your owne selues shal me arise speaking peruerse things, to drawe disciples after them.

31 Therefore watche and remember, that by the space of three yeres I ceased not to

RR.i.

On, Wisbeide

e In my vocation & minister

f This verene is contrarie to hoasting & his minded: & vices are demita ble in the ser- tants of Iesus Christ

g I nether held my tongue for scare, not dis- sembled for gaine

h Which is g tourming to God by new- nes of life

i Which is the receiving of g grace, which Christ death offer vs

k That is, by the impulsioⁿ & commande- ment of the holie God, who draweth me at with a band.

l By the Pro- plects

In Ierusa- lem.

ml am not the occasion of a- me of your des- erutions.

n Which chere with your sal- uation.

o That & ap- pertaineth to g humanitie of Christ, is here attributed to his drunster, because of the communion of the apostles, & vu^{is} of the two natures in one persone.

p Through their anthris, & is mother of all heretic and wickedness.

a He remained there these daies, because he had better opportunitie to reache: also g abolishing of the Law was not yet knowf. b Which we call Soday of this place and also of the 1 Cor 16, 2 we gather that the Christias vied to haue their solemn assemblies this day, laying aside g ceremonies of the Jewish Sab bath. c To celebrate the Lords Supper, Chap 2, 46 "Ory, we" "Ory, bye."

d Which was a citie of My- sia called o- sherwife Apol lonsa, Plin 11, chap 17.

Pauls integritie

The Actes. His constancie.

9 To increase you with further grace & to faith his works in you He punish to the faithful communal increase of graces, all they enter into 5 purification of that inheritance, & is prepared for them 1 Cor. 4.12. 2.1thf 2.9. 2.2thf 3.8 f Although this be not orderly so was in any one place, yet it is gathered of divine places of 5 Scripture in effect.

warne euerio one, bothe night and daye with teares.

And n.w brethren, I commend you to God, and to the worde of his grace, which is able to buyld further, & to giue you an inheritance; among all them, which are sanctified.

I haue coueted no mans siluer, nor golde, nor apparel.

Yea, ye knowe, that these hands haue ministred vnto my neecessities, & to them that were with me.

I haue shewed you all things, how that so laboring, ye ought to supporte the weak, & to remeber the wordes of the Lord Iesus, how that he said, 'It is a blessed thing to giue, rather then to receiue.

And when he had thus spoken, he kneled downe, and prated with them all.

Then they wept all abundantly, and fel on Pauls necke, and kissed him,

Being chiefly sorie for the wordes which he spake, That they shulde se his face no more. And thei accompanied him vnto the ship.

CHAP. XXI.

The commune prayers of the faithful 8 Philipps froze daughters prophetesses 23 Pauls constancie to heare the ertesse, as Agabus & others forepoke, although he was otherwise consisted by the brethren. 24 The great danger that he was on, and how he escaped.

And as we lashed forth, and were departed from them, we came with a straight course vnto Coos, and the daye following vnto the Rhodes, & from thence vnto Patara.

And we founde a ship that went ouer vnto Phenice, and went abarde, & set forth.

And when we had discouered Cyprus, we left it on the left hand, and failed toward Syria, and arriued at Tyros: for there the ship vniaded the burden.

And when we had founde disciples, we taryed there seuen dayes. And they tolde Paul through the Spirit, that he shulde not go vp to Ierusalem.

But when the daies were ended, we departed, and went our way, and thei all accompanied vs with their wiues and

children, euen out of the citie: & we kneling downe on the shore, prayed.

Then when we had embraced one ano- ther, we toke ship, & thei returned home.

And when we had ended the course from Tyrus, we arriued at Ptolemais, and lalu- ted the brethren, and abode with them one daye.

And the next day, Paul & thei that were with him, departed, and came vnto Cefa- rea: and we entred vnto the house of Philip- pe the Euangelist, which was one of the seuen Deacons, and abode with him.

Now he had foure daughters virgines, which did prophecie.

And as we taryed there manie dayes, there came a certcine Prophet fro Iudea, named Agabus.

And when he was come vnto vs, he toke Pauls girdle, and bounde his owne hands and fete, and said, 'Thus saith the holie Gost, So shal the Iewes at Ierusalem binde the man that oweth this girdle, and shal deliuer him into the hands of Gentiles.

And when we had heard these things, bothe we and other of the same place be- sght him that he wolde not go vp to Ierusalem.

Then Paul answered, and said, What do ye weping and breaking mine heart? For I am readie not to be bounde onely, but al- so to dye at Ierusalem for the Name of the Lord Iefus.

So when he wolde not be persuaded, we ceased, saying, The wil of the Lord be done.

And after those dayes we trusted vp our fardees, and went vp to Ierusalem.

There went with vs also certcine of the disciples of Cefarea, & broght with them one Mnasion of Cyprus, an olde disciple, with whome we shulde lodge.

And when we were come to Ierusalem, the brethren receiued vs gladly.

And the next daye Paul went in with vs vnto James: and all the Elders were the- re assembled.

And when he had embraced them, he tolde by ordre all things, that God had wroght among the Gentiles by his mini- ftracion.

So when thei heard it, they glorified the Lord, and said vnto him, Thou seest, bro- ther, how manie thousand Iewes there are which beleue, and they are all zealous of the Law.

Now they are informed of thee, that thou reacheft all the Iewes, which are a mong the Gentiles, to forfake Moses, and

faift, that they ought not to circumcife their children, nether to liue after the scu- ftomes.

What is then to be done the mulcitude must nedes come together: for they fhall heare that thou art come.

Do therefore this that we faye to thee. We haue f foure men, which haue made a vowe.

Them take, & purifie thy felf with the, and contribute with them, that they maye f haue their heades: and all fhall knowe, that those things, whereof they have bene informed concerning thee, are nothing, but that thou thy felf alfo waikett and kept the Law.

For as touching the Gentiles, which beleue

d God wolde haue his for- nauts haddes knowen, to the intent that no man fhoulde thinke that he call him falt into willful danger e This was not to make Paul afraised, but to encourage him against I bruce.

f Who was I chief, or Super- intendent of I Church of Ierusalem.

g That is, ne- cording to thy manner that I fathers obfer- ved, & were ob manded by God.

h Who as yet were not wel indicated in Christ.

Nymb. 2.15. chap 15.18

I ne end of this ceremonie was thanksft ning, & was in- struct
by God, and pariely of ignorance and infirmate is ten deu:
therefore S. Paul fuppor ted therein I weakness of others &
made him felf: all to all men, not wondering his confiance

a By the reme- lacts of Gods Spirit b The holie Spirit reunited
vnto them the prefeemance I Paul fholde fame made a gentle
him, and the fame Spi- rit alfo Bring- themed Paul to indictive
them.

Chap. 5.1. c This office of Deaconfhip was but for a time,
accord'd as the Congre- gation had ne- ve, or otherwi-

Paul taken.

Chap. XXII. His answer.

Chap. 25, 26.

Num. 6, 13. chap. 24, 2.

It is thinking to appraise the faithful, and to suppose the
infirmity of the hands of his enemies. I be bringing in such as
were not circu- ded.

in Which we- re voder- cap- tions and had charge over an
unmerth soulders. A notable example of Gods proudly as for
the de- fence of his

Chap. 1, 26. a trisphere li- Anise to cha- ts & de bello Inde lix
cha- ts.

Chap. 22, 3.

beleue, we haue written, and determined that the obserue no
such thing, but that they kepe them selues from things offered
to idoles, and from blood, and fro that that is strangled, and
from fornication.

26 Then Paul toke the men, and the next day was purified with
them, and entered in- to the Temple, declaring the acceptifi-
ment of the cases of the purification, vn- til that an offering
shulde be offered for e- uerie one of them.

27 And when the seuen dayes were almoste ended, the Iewes
which were of Asia (whê they sawe him in the Temple) moued
all the people, and laid hands on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth
all men euery where a- gainst the people, and the Law, and this
place: moreover, he hathe broght Grecias into the Temple, and
hathe polluted this holie place.

29 For they had sene before Trophimus an Ephesia with him in
the citie, whome they supposed that Paul had broght into the
Temple.

30 Then all the citie was moued, & the people ran together: and they toke Paul, and drewe him out of the Teple, & forthwith the dores were shut.

31 But a, they went about to kill him, tydings came vnto the chief Captaine of the bade, that all Ierusalem was on an uproare.

32 Who immediately toke souldiers and Centurions, and ran downe vnto them: and when they sawe the chief Captaine & the souldiers, they left beating of Paul.

33 Then the chief Captaine came nere and toke him, & commanded him to be bounde with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he colde not knowe the cerceinetic for the tumultue, he comanded him to be led into the cattle.

35 And whê he came vnto the grieces, it was so that he was borne of the souldiers, for y violence of the people.

36 For the multitude of y people followed after, crying, Away with him.

37 And as Paul shulde haue bene led into the cattle, he said vnto the chief Captaine, May I speake vnto thee? Who said, Canst thou speake Greke?

38 Art not thou the * Egyptian, who befo- re these dayes raised a sedition, & led out into the wilderness foure thousand me that were murtherers?

39 Then Paul said, Douteles I am a man which am a Iewe, & citizen of * Tarsus, a famous citie in Cilicia, & I beseeche thee, suffre me to speake vnto the people.

40 And when he had giue him licence, Paul

sode on the grieces, & beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrue tongue, saying,

CHAP. XXII.

1 Paul rendeth an account of his life and doctrine. 2 He escapeth the wipper by reason he was a citizen of Rome.

2 I men, brethren & fathers, he are my "defence now towards you.

3 (And whê they heard that he spake in the Hebrue tongue to them, they kept the mo- re silence, and he said)

3 I am verely a man, which am a Iewe, borne in * Tarsus in Cilicia, but broght vp in this citie at the * fete of Gamaliel, and instructed according to the perfect maner of the Law of the Fathers, and was zea- lous towarde God, as ye all are this day.

4 * And I persecuted this * way vnto the death, binding and deliuering into prison bothe men and women,

5 As also y chief Priest doeth beare me wit- nes, & all the state of the Elders: of who- me also I receiued letters vnto the brethren, and went to Damascus to bring the which were there, bounde vnto Ierusalem, that they might be punished.

6 ¶ And so it was, as I iourned and was co- me nere vnto Damascus about noone, that suddenly there shone from heauen a great light rounde about me.

7 So I fel vnto the earth, and heard a voy- ce, saying vnto me, Saul, Saul, why perse- cutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaire, whome thou persecutest.

9 Moreover they that were with me, sawe in dede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I do, Lord? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So when I colde not se for the glorie of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godlie man, as pertei- ning to the Law,
hauing good reports of all the Iewes which swelt there,

13 Came vnto me, and sode, and said vnto me, Brother Saul,
receiue thy sight: & that same houre I looked vpon him.

14 And he said, The God of our fathers ha- the appointed thee,
that y shuldest know his wil, and shuldest se that I lust one,
and shuldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men RR. ii.

Or, as I have an esp.

Chap. 25, 28. a Whereby he declareth his modelem, dili- gence
& docu- lise.

Chap. 8, 3 Or, his perfect, sum of the Curi- filate

b To y Iewes to whome the letters were di- retted.

c This may be referred to the eternal counsel of God, or else to
the execu- tion & declara- tion of y same which from here to
be mo- re proper d Which is Christ, Ioh 2, 1.

Pauls confession.

The Actes. A rash vow.

e He sheweth that finnes ca not be was- shad away, but by Christ who is the fub stance of Bap- tifmet in who- me also is com prehended the Father & the holic God.

Chap 7.3.

Chap. 7.18.

f Not becam- fe he was bor- ne at Rome, but by restou of his critic for Tarfeewas inhabited by the Romaine, and was their Colonel, who- roof read cha. 16.12.

g This priai- lodge was oft times given in accompanie of service to them that we- re farce of Re- me, & to their child, though they were not borne in the cide.

of the things, which thou hast fene and heard.

16 Now therefore why tarieft thou Arife, and be baptized, and washe away thy fin- nes, in calling on the Name of the Lord.

17 ¶ And it came to paffe, that when I was come againe to Ierufalem, and prayed in the Temple, I was in a traunce,

18 And fawe him faying vnto me, Make ha- fte, & get thee quickly out of Ierufalem: for they wil not receiue thy witnes cōcer- ning me.

19 Then I faid, Lord, they knowe y I pri- foned, and bet in euerie Synagogue them that beleued in thee.

20 And when the blood of thy martyr Ste- uen was fhed, I alfo stode by, and confen- ted vnto his death, and kept the clothes of them that flewe him.

21 The he faid vnto me, Depart: for I wil fend thee farre hence vnto the Gentiles.

22 ¶ And they heard vnto this worde, but the they lift vp their voyces, and faid, Away with fuche a feloue from the earth: for it is not mete that he fhulde liue.

23 And as they cryed and caft of their clo- thes, and threwe duft into the aire,

24 The chief captaine commanded him to be led into the caftle, & bade that he fhulde be fcourged, and examined, that he might knowe wherefore they cryed fo on him.

25 And as they bounde him with thongs, Paul faid vnto the Cēturion that stode by, Is it lawful for you to fcourge one that is a Romaine, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chief captaine, faying, Take hede what thou doeft: for this man is a Romaine.

27 Then the chief captaine came, and faid to him, Tell me, art thou a Romaine? And he faid, Yea.

28 And the chief captaine answered, With a great fume
obained I this burgeffhip. Then Paul faid, But I was fo borne.

29 Then ftaight way they departed from him, which fhulde
haue examined him: & the chief captaine alfo was afraid, after
he knewe that he was a Romaine, and that he had bounde him.

30 On the next day, becaufe he wolde haue knowen the
certeinetic wherefore he was accufed of the Iewes, he fofed
him from his bondes, & commanded the hie Priests and all
their Council to coffe together: and he broght Paul, and fet him
before them.

CHAP. XXIII.

5 The answer of Paul being fmit, and the merthrome of his
enemies. 11 The Lord encouraged him 23, and becaufe the
Iewes legeti maite for him, he a fmit to Ce- farea.

And Paul behelde carneftly y Coun cil, and faid, Men and
brethren, I haue in all good confcience ferued God vntil this
day.

2 Then the hie Prielt Ananias comman- ded the that stode by,
to fmite him on the mouth.

3 Then faid Paul to him, God wil fmite thee, thou whited wall:
for thou fitteft to judge me according to the Law, and com-
mandeft thou me to be fmiten contrary to the Law?

4 And thei that stode by, faid, Reuileft thou Gods hie Priest

5 Then faid Paul, I b knewe not, brethren, that he was the hie Priest: for it is written, * Thou fhalt not speake euil of y Ruler of thy people.

6 But whe Paul perceiued that the one par- te were of the Sadduces, and the other of y Pharifes, he cried in the Council, Men and brethren, * I am a Pharife, the fonne of a Pharife: I am accused of the hope and re- furrection of the dead.

7 And when he had faid this, there was a dif fenfion betwene the Pharifes and the Sad- duces, fo that the multitude was deuided.

8 * For the Sadduces fay that there is no re- furrection, nether Angel, nor fpirit: but y Pharifes confeffe b bothe.

9 Then there was a great crye: & the Scri- bes of the Pharifes parte rofe vp, and ftro- ue, faying, We finde none euil in this ma: but if a fpirit or an Angel hathe fpoken to him, let vs not fight against God.

10 And when there was a great diffenfion, the chief captaine, fearing left Paul fhul de haue bene pulled in pieces of them, cō- manded the fouldiers to go downe, and to take him from among them, and to bring him into the caftel.

11 ¶ Now the night following the Lord ftode by him, & faid,
Be of good courage, Paul: for as thou haft teftified of me in Ie-
rufalem, fo muft thou beare witnes alfo at Rome.

12 And when the day was come, certeine of the Iewes made an
affemblie, and bounde them felues with an othe, faying, that
thei wolde nether eat nor drink, til they had killed Paul.

13 And they were more then fourtie, which had made this
confpirace.

14 And they came to the chief Priefts and Elders, and faid, We
haue bounde our fel- ues with a folene othe, that we wil eat
no- thing, vneil we haue flaine Paul.

15 Now therefore, ye and the Council fig- nifie to the chief
captaine, that he bring him for the vnto you to morow, as thogh
ye wolde knowe fome thing more perfire- ly of him, and we,
or euer he come nere, wil be readie to kil him.

a Paul doeth not curfe the hie Prieft, but demonceeth therply y
pe nishmen of God b fhulde fight vph him, who vnder pre
tence of main- reinig y Lawe doeth transf- grefle in.

Fund 22.17. b He made this exenfe as it were in mon harie, as
if he wolde fay, I knowe nothig in this man merthre y of- fice
of the hie Prieft Phil. 3.5.

chap 24.25. c He demeth not but there were other pouses, but he exprefichthat for the which the Sadduces that were the chief gouv- ners, hard hi mode for

Mat 22.25. d Vnderfion- ding both kin des, the Angels & the fpirits, which he con- cludeth vnder one, & the re- furrection b is the other par- te.

e The worde figuifeth tur- fing, as when a man cuber fwearech, voweth or wi- firth him filf to dis, or to be given to the dent, except he bring his purpofe to yaf fe.

16 But

Paul prisoner.

Chap. XXIII. Pauls defence. 1065/1224

f This declareth that God hath so many means to deliver his children out of anger as there are creatures in the world, so that the other series can not obtain so creatively against them, but he hath no more means to defeat their wicked practices.

16 But when Pauls sisters f some heard of their laying await, he went, and entred into the castle, and to the Paul,

17 And Paul called one of f Céturions vnto him, & said, Bring this yong man vnto the chief captaine: for he hath a certeine

thing to shewe him.

18 So he toke him, and broght him to the chief captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong ma vnto thee, which hath he some thing to say vnto thee.

19 Then the chief captaine toke him by the hand, and went aparte with him alone, and asked him, What hast thou to shewe me?

20 And he said, The Iewes haue conspired to desire thee, that thou woldest bring for the Paul to morrow unto the Council, as though they woldest inquire somewhat of him more perfectly.

21 But let them not persuade thee: for there lie in waite for him of them, more then fourteen men, which haue bounde them selues with an othe, that they wil nether eat nor drinke, til they haue killed him: and now are they readie, and wait for thy promes.

22 The chief captaine then let the yong man depate, and charged him to speake it to no man, that he had "shewed him these things.

23 And he called vnto him two certeine Centurions, saying, Make readie two hundredth souldiers, that they may go to Cefarea, and horsmen thre score and ten, and two hundredth, with darces at the thirde houre of the night.

24 And let them make readie an horse that Paul being set on,
may be broght safe vnto Felix the Gouvernour.

25 And he wrote an eepistle in this maner, Claudius Lyfias
vnto the moste noble Gouvernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and shulde haue bene
killed of them, I came vpon them with the garison, and rescued
him, b perceiving that he was a Romaine.

28 And when I wolded haue knowen the cause, wherefore they
accused him, I broght him for the into their council.

29 There I perceived that he was accused of questions of their
Law, but had no crime worthie of death, or of bondes.

30 And whe it was shewed me, how that the Iewes laid wait
for the man, I sent him straight way to thee, and commanded
his accusers to speake before thee the things that they had
against him. Fare wel.

31 Then the souldiers as it was commanded them, toke Paul,
and broght him by night to Antipatris.

32 And the next day, they left the horsmen

to go with him, and returned vnto the eastel.

33 Now when they came to Cefarea, they delivered the epistle
to the Gouvernour, & presented Paul also vnto him.

34 So when the Gouvernour had red it, he asked of what 1
prouince he was: and whe he vnderstode that he was of Cilicia,

35 I wil heare thee, said he, when thine accusers also are
come, & commanded him to be kept in Herodes iudgement
hall.

1 By this name the Romanes called one the country which they
had subdued

CHAP. XXIII.

10 Paul being accused, answereth for his life and doctrine
against his accusers as Felix gripeth him, thinking to haue a
bribe, 12 And after leauseth him in prison.

1 Now after siue dayes, Ananias the high Priest came downe
with the Elders, and with Tertullus a certeine orator, which
appeared before the Gouvernour against Paul.

2 And whe he was called for the, Tertullus began to accuse
him, saying, Seing that we haue obtained great quietnes
through thee, and that manie worthie things are done vnto this
nation through thy prouidence,

3 We acknowledge it wholly, and in all places, moste 1 noble
Felix, with all thanks.

4 But that I be not tedious vnto thee, I pray thee, that f woldest
heare vs of thy courtesie a sewe wordes.

5 Certainely we haue founde this man a pestilent selowe, and a mouer of sedition among all the Iewes throughout the worlde and a chief maintainer of the b secte of the c Nazariies:

6 And hath gone about to pollute the Temple: therefore we toke him, and wolded haue iudged him according to our Law:

7 But the chief captaine Lyfias came vpo vs, and with great violence toke him out of our hands,

8 Comanding his accusers to come to thee: of whome thou maist (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckened vnto him that he shulde speake, answered, I do the more gladly answer for my self, for asmuche as I knowe that thou hast bene of manie yeres a d iudge vnto this 1 nation,

11 Seing that thou maist knowe, that there are but twelve dayes since I came vp to worship in Jerusalem.

12 And then nether founde me in the Temple disputing with anie man, nether making vproare among the people, nether in

fecions f Not that his purpose was to worship there, but founde him by the counsel of others for he thought to haue w one of these brethren, and to hop the enemies mouthes.

a For Felix by his diligence had taken Eleanor the captaine of f
monthers, & put the Egyptian to light which chised vp
tumultes in Iuda: for these the orator praiseth him: otherwise
he was both cru el & connous, read Iusoph li 20 Antiq. chap
11, & 12, & li 1 de bello Iudaico chap 12. b Or herise: for so
the wicked turned f true Christian religion. c Which taught the
people to master the other liberate against the Romanes: and
though f accusers approved both this state and their doctrine,
yee to get Paul put his bed, the same to condemn it.

Or, captaine of a thousand d Or, gouernor before this he ruled
Trachonites, Natance, and Gaulan ties e So that thou art not
ignore of these

RR.iii.

"Orche, thre then hast shewed these things to me.

g This letter was writ partly in the favour of Paul, that his other
farces might not opproffe him.

h The Capital us disembich to command his own diligence: for
he did not knowe f Paul was a Roman before he had refused
him, & given him to be frail by examined.

Felix trembleth.

The Actes. Pauls appellacion.

g As the Serifes and Pharisee tremed the Christians due wine.

the Synagogues, nor in the citic.

13 Nether can they proue the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call theretic) so worship I the God of my fathers, beleuing all things which are written in the Law & the Prophetes,

15 And haue hope towards God, that the resurrection of the dead which they them selues loke for also, shalbe bothe of just and vniust.

16 And herein I endeuour my self to haue alway a cleare conscience towarde God, & towarde men.

h Meaning, if it was a long time since he had bene at Jerusalem, & was when he brought almes. Chap. 11, 12. rom. 15, 26. 2. cer. 9, 2.

Chap 21, 27. 1 For his accuser (pale) but upon a false re-porte, which these belowns of Satan had blowen a broad, and durst not them selues appear. Chap. 25, 7.

10. p. 6.

h By whose counsel Felix called for Paul

The words of God maketh the verse wicked astonished, and therefore to them it is the favour of death vnto death.

10. to do a plea fore.

17 Now after many yeres, I came and brought almes to my nacion & ostrings.

18 At what time, certeine Lewes of Asia founde me purified in the Temple,

19 Nether with multitude, nor with tumult. 20 Who ought to haue bene present before thee, and accuse me, if they had oght against me.

21 Or let these them selues say, if they haue founde any vniust thing in me, while I stode in the Council.

22 Except it be for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he differed them, & said, When I shal more perfectly knowe the things which concerne this way, by the coming of Lysias & chief Captaine, I wil decide your matter.

24 Then he commanded a Centurion to kepe Paul, and that he shulde haue ease, and that he shulde forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certeine dayes, came Felix with his wife Drufilla, which was a lewefse, & he called for the Paul, & heard him of the faith in Christ.

26 And as he disputed of righteousnes, and temperance, & of the judgement to come, Felix trembled, & answered, Go thy way for this time, and when I haue convenient time, I wil call for thee.

27 He hoped also that money shulde haue bene giuen him of Paul, that he might lose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeres were expired, Porcius Festus came into Felix rounge: and Felix willing to get favour of the Lewes, left Paul bounde.

CHAP. XXV.

2 The Lewes accuse Paul before Festus. 3 He answereth for himself, 11 And appealed vnto the Emperor. 14 His master is rehearsed before Agrippa, 23 And he is brought for the.

1 When Festus was then come into the prouince, after the dayes he went vp from Cefarea vnto Jerusalem.

2 Then the high Priest, and the chief of the Lewes appeared before him against Paul: and they besoght him,

3 And a desired favour against him, that he wode send for him to Jerusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul shulde be kept at Cefarea, & ye he him self wode shortly departe thither.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be anie wickednes in the man, let them accuse him.

6 Now when he had taried among the no more then ten dayes, he went downe to Cefarea, and the next day fate in the judgement seat, & commanded Paul to be brought.

7 And when he was come, the Lewes which were come from Jerusalem, stode about him and laid manie and gricuous complaines against Paul, which they colde not proue,

8 For a smuche as he answered, that he had nether offended anie thing against y Law of the Lewes, nether against the Temple, nor against Cefar.

9 Yet Festus willing to get favour of the Lewes, answered Paul, and said, Wilt thou go vp to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cefars iudgemet seat, where I oght to be judged: to the Lewes I haue done no wrong, as thou verie wel knowest.

11 For if I haue done wrong, or committed anie thing worthie of death, I refuse not to diet but if there be none of these things, whereof they accuse me, no man can deliver me to them: I appeale vnto Cefar.

12 Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cefar vnto Cefar shalt thou go.

13 And after certeine dayes, King Agrippa and Bernice came downe to Cefarea to salute Festus.

14 And when they had remained there manie dayes, Festus proposed Pauls cause vn to the King, saying, There is a certeine man left in prison by Felix.

15 Of whome when I came to Jerusalem, the high Priests & Elders of the Lewes informed me, and desired to haue iudgement against him.

16 To whome I answered, that it is not the maner of the Romaines for favour to deliver anie man to the death before that he which is accused, haue the accusers before him, and haue place to defend him self, concerning the crime.

17 Therefore when they were come hither, without delay the day following I fate on the

a The curious fore of the Priests against Paul.

b Which may more connoi doubly.

c Paul defendeth him self in judgement.

10. to do plea fore.

d Seing him self betrayed by the ambition of the judge, he
desireth that in consideration of his freedom, he may be sent to
Rome.

e It is lawful to require the defence of the Magistrate to
maintain our right.

f Without whose consent he colde do nothing.

g This was his owne sister whome he entertained.

Pauls innocencie.

Chap. XXVI. His confession.

h This words duesh also fig- mile religion: but he spea- kech in
con- tent of the tans doctrine.

Or, endicerie.

I Flatterers first used to call Tyrants by this name, and after it
so graved into vise, that ver- tuous princes refused it not, as
appareth by Phinies epi- fites to Tra- iane.

a Forefmiche as be heft vn forthe the religion, he eght to be mr
re wretine

on the iudgement feat, and commanded the man to be broght
forthe.

18 Against whome when the accufers ftode vp, they broght no
crime of fuche things as I fupposed:

19 But had certeine queftions againft him of their owne b
fuperftition, and of one Iefus which was dead, whome Paul
affir- med to be aliue.

20 And becaufe I douted of fuche maner of queftion, I asked
him whether he wolde go to Ierufalem, and there be iudged of
theſe things.

21 But becaufe he appealed to be referued to the examination
of Auguftus, I com- manded him to be kept, till I might fend
him to Cefar.

22 Then Agrippa faid vnto Fectus, I wolde alfo heare the man my felf. To morowe, faid he, thou fhalt heare him.

23 And on the morow when Agrippa was come and Bernice with great pompe, and were entred into the "Comune hall with the chief captainies and chief men of the citie, at Fectus commandement Paul was broght forth.

24 And Fectus faid, King Agrippa, and all men which are prefent with vs, ye fe this man, about whome all the multitude of the Iewes haue alled vpo me, oothe at Ie- rufalem, and here, crying, that he oght not to line anie longer.

25 Yet haue I founde nathing worthie of death, y he hache t omitted: neuertheles, feing that he hache appealed to Auguftus, I haue determined to fend him.

26 Of whome I haue no certeine thing to write vnto my Lord: wherefore I haue broght him for the vnto you, & fpecially vnto thee, King Agrippa, y after examina- tió had, I might haue fomewhat to write.

27 For me thinketh it vnteaftonable to fend a prifoner, and not to fhewe the caufes which are layed againft him.

CHAP. XXVI.

1 The innocencie of Paul is approved by rehearsing his conversation. 27 Hermdorf answer againft the in- suria of

Feftus.

2 Then Agrippa faid vnto Paul, Thou art permitted to fpeake for thy felf. So Paul fretched forthe the hand, and an- fwered for him felf.

3 I thike my felf happie, King Agrippa, be- caufe I fhall anwer this daye before thee of all the things whereof I am ackfied of the Iewes:

4 Chiefly, becaufe thou haft knowledge of all cuttomes, and queftions which are among y Iewes: wherefore, I befeche thee, to heare me paciently.

5 As touching my life from my childchofe and what it was from the beginning among mine owne nation at Ierufalem, knowe all the Iewes,

6 Which knewe me beretofore (if they wolde teftifie) that after the moſte ſtraighte befeft of our religion I liued a Pharife.

7 And now I ſtand and am accuſed for the hope of the promes made of God vnto our fathers.

8 Whereunto our twelue tribes continually ſeruing God day and night, hope to come for y which hopes fake, ó King Agrippa, I am accuſed of the Iewes.

9 Why fhulde it be thoght a thing incre- dible vnto you, that God fhulde raife a- gain the dead?

10 I alfo verely thoght in my felf, that I oght to do manie contrarie things againft the Name of Iefus of Nazaret.

11 Which thing I alfo did in Ierufalem: for manie of the Saintes I fhut vp in pri- fon, hauing receiued autoritie of the high Priests, and when they were put to death, I gauce my fentence.

12 And I punifhed the throughout all y Sy nagogues, and cöpped them to blafphe- me, and being more mad againft them, I perfecuted them, euen vnto ftrange cities.

13 At which time, euen as I went to a Da- mafcus with autoritie, & cömifion from the high Priests,

14 At midday, ó King, I fawe in the way a light from heauen, pafting the brightnes of the funne, fhine rounde about me, and them which went with me.

15 So when we were all fallen to the earth, I heard a voice fpeaking vnto me, and faying in the Hebrew tongue, "Saul, Saul, why perfecutest thou me? It is hard for thee to kicke againft prickes.

16 Then I faid, Who art thou, Lord: And he faid, I am Iefus whome thou perfecutest.

17 But rise and stand up on thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seen, & of the things in the which I will appear unto thee,

18 Delivering thee from the dead people, & from all of the filthy things, unto whom now I send thee,

19 To open their eyes, that they may turne from darkenes to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified by faith in me.

20 Wherefore, King Agrippa, I was not disobedient unto the heavenly vision,

21 But shewed first unto them of Damascus, and at Jerusalem, and through out all the coastes of Iudaea, and then to the Gentiles, that they should repent, and turne to God, and do works worthy of amendment of life.

22 For this cause the Jews caught me in the Temple, and went about to kill me.

R.R.III.

But Paul speaketh of this feast according to the peoples custom who preferred it as most holy about all other things: for their doctrine was left corrupt.

Chap. 2. 24

c That in I approved their crucels which they vied a- gainft him.

Chap. 3. 3.

Chap. 5. 4. G. 22. 7.

d Of the fet was.

e Although this properly apperteneth vnto God, yet he appliech this vnto his minifters vnto whome he gi- neeth his hoke Spirie.

Chap. 13. 24.

Chap. 21. 30.

Paul counted mad.

The Actes.

Pauls counsel.

f He knew the Law and the Prophet were of God, but he did not understand the true applying of the same.

a. f. 17. 22. 25.

a From Sidon to Myra they should have failed north, & by west; but I winder caused them to fail to Cyprus plain North;

there to Cilicia North and by East, and so to Pamphylia, & Myra plains West.

21. Neuertheles, I obtained helpe of God, and continue vnto this day, winesing bothe to fmal & to great, fayig none other things, then thofe which the Prophetes & Mofes did fay fshulde come,
22. To wit, that Chrift fshulde fuffer, and that he fshulde be the firft that fshulde rife from the dead, and fshulde fhewe light vnto the people, and to the Gentiles.
23. And as he thus answered for himself, Festus faid with a loude voyce, Paul, thou art besides thy felf: much learning doeth make thee mad.
24. But he faid, I am not mad, o noble Festus, but I fpeake the wordes of truech and fobernes.
25. For the King knoweth of thefe things, before whome alfo I fpeake boldely: for I am perfuaded thatf none of thefe things are hid from him: for this thing was not done in a corner.
26. O King Agrippa, beleueft thou the Prophetes I know that thou beleueft.
27. Then Agrippa faid vnto Paul, Almoft thou perfuadeft me to become a Chriftia.

28. The Paul faid, I wolde to God that not onely thou, but alfo all that heare me to daye, were bothe almoft, & altogether futhe as I am, except thefe bondes.
29. And when he had thus fpoken, the King rofe vp, and the gouernour, and Bernice, and they that fate with them.
30. And when they were gone aparte, they talked betwene them felues, faying, This man doeth nothing worthie of death, nor of bondes.
31. Then faid Agrippa vnto Festus, This ma might haue bene lofed, if he had not appealed vnto Cefar.

CHAP. XXVII.

a. Pauls dangerous viage and his companie towards Rome. 4a.
How, and where they arrive.

Now when it was concluded, that we fshulde faile into Italie, they deliuered bothe Paul, & certeine other prisoners vnto a Centurion named Iulius, of the bande of Augustus.

2. And we entred into a fhip of Adramyttium purpofing to faile by the coftes of Asia, and launched forthe, and had Ariftarchus of Macedonia, a Theffalonian, & vs.
3. And the next day we arriued at Sidon: & Iulius courteoufly entrcated Paul, & gaue him libertie to go vnto his friends, that they might refireth him.

4. And from thence we launched, and failed harde by Cyprus,
becaufe the windes were contrarie.

5. Then failed we ouer the fea by Cilicia, and Pamphylia, and
came to Myra, a citie in Lycia.

6. And there the Centurion fomde a fhip of Alexandria,
failing into Italie, and put

vs therein.

7. And when we had failed flowly manie dayes, and fcarce
were come againt Gni-dum, becaufe the winde fuffered vs
not, we failed harde by Candie, nereto Salmone,

8. And with muche a do failed beyonde it, and came vnto a
certeine place called the Faire hauens, nere vnto the which
was the citie Lafea.

9. So when muche time was fpent, and failing was now ie
operdous, becaufe alfo the Faft was now paffed, Paul
exhorted th

10. And faid vnto them, Syrts, I fe that this viage wil be with
hurt & muche damage, not of the lading & fhippe onely,
but alfo of our liues.

11. Neuertheles Centurion beleued rather the gouerner & the
mafter of the fhip, the thofe things which were fpoken of
Paul.

12. And becaufe the hauen was not commodious to winter in, manie toke counfel to departe thence, if by anie meanes they might attaine to Phenice, there to winter, which is an hauen of Candie, and lieth towarde the Southweft and by Weft, and Northweft and by Weft.
13. And when the fouthern winde blewe foftely, they fuppofing to obtaine their purpofe, lofed nerer, and failed by Candie.
14. But anone after, there arofe by it a ftormie winde called Euroclydon.
15. And when the fhip was caught, & colde not refit the winde, we let her go, & were caryed away.
16. And we ra vnder a licle yle named Claudia, and had muche a do to get the boat.
17. Which they toke vp and vfed all helpe, vndergirding the fhip, fearing left they fshulde haue fallen into Syrtes, and they let downe the veffel, and fo were caryed.
18. The next day when we were toffed with an exceeding tempeft, they lightened the fhippe.
19. And the third day we caft out with our owne hands the takling of the fhip.
20. And when nether funne nor ftars in manie dayes appeared, and no fmal tepeft lay vpon vs, all hope that we fshulde be

faued, was then taken away.

21. But after long abstinence, Paul ftode forthe in the middes of the, and faid, Syrts, ye fshulde haue hearkened to me, and not haue lofed from Candie: fo fshulde ye haue f gained this hurt, and loffe.

22. But now I exhorte you to be of good courage: for there fhalbe no loffe of anie mans life among you, fauc of the fhippe onely.

23. For there ftode by me this night the Angel of God, whofe I am, & whome Iferue.

24. Saying, Feare not, Paul: for thou muft be broght before Cefar: and lo, God hathe

a. f. 17. 22. 25.

b. Which was an high bil of Candie bowing to the fea wande.

c. This faft the lewes obfereed about the month of October in the Feaft of their expiatib, Icul. 21. 27. So that Paul fthoght is better to winter there, then to faile in the dappe of winter & was at hand.

d. That is, the Northcraft winde, or enetie Eaft winde that is furious and fformie.

e. This yle was Weft and by South from Candie ftright towarde the goulf Syrtes, which were certeine boiling fandes f

fwallowed vp all tharchei caught. Or, hua. For, can see the
wares.

f. That is, ye fshulde haue fawed the lof-ft by anodig the
danger.

g. They colde not the repro-ze him of ra-thenes, feing that this
was to ordinance God.

given

Shipwracke.

Chap.XXVIII. Of the viper.

b The graces & bleidings, & God giants to his children, profite manie times the ene- mies, & are to worth to re- ceine & feure thereof. 1. Faith is gen- unded upon & worde of God. 2. This sea in Strabous time was taken for all that parte, which was a- boat the mo- crines called Carnunil, & fo desideth Stalir frô Dalmatia, & goeth vp to Venice.

Paul wolde vfe fuchu mea nes, as God had ordained, left he fshulde fame to haue efpred him.

He meaneth an extraordi- narie abfliuen- ce, & came of the feare of death, & fo to- ke away their appetite. By this He- brewe phrafe is ment y they fshulde be in all points fafe and founde, 1. Sam. 14, 41. 2. king. 1, 52. mat. 50, 50.

given vnto 1 thee all that faile with thee. 25 Wherefore, firs, be of good courage: for I beleue God, that it fhalbe fo as it hathe bene tolde me.

26 Howbeit, we muft be caft into a certeine yland.

27 And when the fourteenth night was co- me, as we were caryed to & fro in the 1 A- driaticall fea about midnight, the fhypmen demed that fome coftrey approached vn- to them,

28 And founded, and founde it twentie fa- thoms: & when they had gone a little fur- ther, they founded againe, and founde fif- tene fathoms.

29 Then fearing lest they should have fallen into some rough places, they cast four anchors out of the stern, & wished that the day were come.

30 Now as the mariners were about to flee out of the ship, & had let down the board into the sea under a colour as though they would have cast anchors out of the fore-ship,

31 Paul said unto the Centurion and the soldiers, Except these abide in the ship, I ye can not be safe.

32 Then the soldiers cut of the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have fasted, and continued = fasting, receiving nothing.

34 Wherefore I exhort you to take meat: for this is for your safeguard: for there shall not = an heir fail from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God, in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, & they also took meat.

37 Now we were in the ship in all two hundred, three score and fifteen souls.

38 And when they had eaten ynough, they lightened the fhip, and caft out the wheat into the fea.

39 And when it was daye, they knewe not the countrey, but they fpyed a certeine creeke with a banke, into the which they were minded (if it were poffible) to thruft in the fhip.

40 So when they had taken vp the anctes, they committed the fhip vnto the fea, and lofed the rudder bondes, and hoyfed vp the maine faile to the winde, & drewe to the fhore.

41 And when they fell into a place, where : vo feas met, they thruft in the fhip: and t ye fore patte fhucke faft, and colde not he moued, but the hinder parte was broke with the violence of the waues.

42 Then the fouldiers counfel was o to kil the prifonets, left anie of them, when he had fwome out, fshulde flee away.

43 But the Centurion willing to faue Paul, ftaied them from this counfel, and com- manded that they that colde fwime, fshul- de caft them felues firft into the fea, and go out to land:

44 And the other, fome on boardes, & fo- me on certeine pieces of the fhip: and fo it came to paffe, y thei came all fafe to land.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 1 The viper hurteth him out. 2 He healeth 'Publius father and others, and being ftorni- fhed by them of things neceffarie, he fared towards Ro- me, 11 Where being receiued of the brethren, he desla- reth his bufines, 10 And thare preacheth two yeres.

1 And when they were come fafe, then they knewe that the yle was called 2 Melita.

3 And the Barbarians fhewed vs no little kindness: for they kindled a fyre, and re- ceiued vs euctie one, becaufe of the pre- fent fhowre, and becaufe of the colde.

3 And when Paul had gathered a number of ffickes, and laid them on the fyre, there came a viper out of the heat, and leapt on his hand.

4 Now when the Barbarians fawe the wor- me hang on his hand, they faid among them felues, This man furely is a 1 mur- therer, whome, thogh he hathe efcaped the fea, yet 2 Vengeance hathe not fuffred to liue.

5 But he fhoke of the worme into the fyre, and felt no harme.

6 If wheit thei waited when he fshulde ha- ue fwolne, or fallen dewne dead fudden- ly: but after they had loked a great while, and fawe no inconuenience come to him, thei changed their mindes, and faid, That he was a 1 God.

7 In the fame quarters, the chief man of the yle (who fe name was Publius) had pof fefions: the fame receiued vs, and lodged vs thre daies courteoufly.

8 And fo it was, that the father of Publius lay ficke of the feuer, & of a bloodie flix: to whome Paul entred in, & when he prai- ed, he laid his hands on him, and healed him.

9 When this then was done, other alfo in the yle, which had difeafes, came to him and were healed,

10 Which alfo did vs great honour: and when we departed, they laded vs whings neceffarie.

11 ¶ Now after thre moneths we departed in a fhip of Alexandria, which had wintred in the yle, whofe badge was 2 Caftor and Pollux.

12 And when we arriued at Syracufe, we ta- SS.1.

a This desla- reth the grea and barbarou ingratitude of the wicked, & can not bewi- ne by no bene- fires.

a Now called Malta.

1.2.3.4.5.

b Suche is the porters image- ment of men, that they condense fuche as this fe in a- nie affiffion. c Whome thei made a God- nefe & called her Dice, or Nunefis.

d Bshulde the extremist of the feuddelies, & how muchs thei
are bene to superfit: do fo after one eage & ereour thei fell into
another.

e Thefe y Par- mins feined to be lupture children, fgoads of the
fea.

The hope of Israel.

The Actes. Saluacion of the Gentiles 1/1224

ryed there thre'dayes.

13 And from thence we set a compaffe, and came to Rhegium:
and after one daye, the South winde blewe, & we came the
seconde daie to Putiols,

14 Where we founde brethren, and were desired to tarie with
them seuen dayes, & so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they
came to mere vs at the Market of Appius, and at the
Thre'tauernes, whome when Paul sawe, he thanked God, and
waxed bolde.

16 So when we came to Rome, the Centurion deliuered the
prisoners to the general Captaine: but Paul was s fuffred to
dwel by him self with a souldier that kept him.

17 And the third day after, Paul called the chief of the Iewes together: & when thei were come, he said vnto them, Men o brethren, though I haue committed nothing agaist the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalé into the hands of the Romaines.

18 Who when thei had examined me, wolde haue let me go, becaufe there was no caufe of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not becaufe I had oght to accufe my nacion of.

20 For this caufe therefore haue I called for you, to se you, and to speake with you: for the hope of Israels sake, I am bounde with this chaine.

21 Then they said vnto him, We nether receiued letters out of Iudea concerning thee, nether came anie of the brethre that shewed or spake anie euil of thee.

22 But we wil heare of thee what thou thin-

kest: for as cocerning this seche, we knowe that euerie where it is spoken against.

23 And when they had appointed him a daye, there came manie vnto him into his lodging, to whome he expounded and testified the kingdome of God, and preached vnto them

concerning Iesus bothe out of the Law of Moses and out of the Prophetes, from morning to night.

24 And some were persuaded with the things, which were spoken, and some beleued not.

25 Therefore when thei agreed not among them selues, they departed, after that Paul had spoken one worde, to wit, Wel spake y holie Gost by Esaias the Prophet vnto our fathers,

26 Saying, "Go vnto this people, and say, By hearing ye shal heare, and shal not vnderstand, and seing ye shal se, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they shulde se with their eyes, & heare with their eares, & vnderstand with their hearts, and shulde returne that I might heale them.

28 Be it knowen therefore vnto you, that this saluacion of God is sent to the Gentiles, and they shal heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres ful in an houfe hired for him self, and receiued all that came in vnto him,

31 Preaching the kingdome of God, & teaching those things,
which concerne the Lord Iesus Christ, with all boldenes of
speache, without let.

That this kingdome, was spoken of by the Prophetes, was
offred vnto them by the coming of Christ.

1/2.6.9. mar.13,14. mar.4,12. link 2,10. sob.12,40.

rom.21,8. k Hereby the hearts of the infideles ought to be
mulited, & weakelings confirmed that they be not of- funded
by the subbernes of the wicked. l The worde of God health
when the ver- ue of the Spi- eic is joyous w is: & it is prea-
chen general- ly, & all might be succula- ble.

THE

Or, Supper. f These places were distant from Rome a dates
journey, or there about

gNo douse the Captaine vnderstode buche by Festus let- tres,
& also by the reporter, of the vnder cap- taine y Paul had
committed no fante.

h That is, for Iesus Christ eaufe, whome thei had long looked
for as he that shulde be y redeuer of y worlde.

THE EPISTLE OF
the Apostle Paul to the Romaines.

THE ARGUMENT.

The great mercy of God is declared towards man in Christ Iesus, whose righteousness is made our through faith. For when man by reason of his own corruption could not fulfil the Law, yet, committed more abominably, both against the Law of God and nature, the infinite bountie of God, mindful of his promise made to his servant Abraham, the father of all believers, and ended that man's salvation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not only the circumcised Iewes, but also the uncircumcised Gentiles should be saved by faith in him: even as Abraham before he was circumcised, was counted more than through faith, and yet afterwards received circumcision, as a scale or badge of the same righteousness by faith. And to the intent, that none should think that the covenant which God made to him, and his posteritie, was not performed either because the Iewes received not Christ (which was the blessed side) or else believed not that he was the true redeemer, because he did not only, or at least more notably preserve the Iewes, the examples of Israel and Esau declare, that all are not Abraham's posteritie, which come of Abraham according to the flesh: but

also the verie strangers and Gentiles grafted in by faith, are made heaves of the promise. The cause whereof is the onelie wil of God: forasmuch as of his free mercy he electeth some to be saved, and of his quite judgement relecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be to much be beaten down, nor the Gentiles to much be passed up, the example of Elias proust, that God bathe yet his elect even of the natural posteritie of Abraham, though it appeareth not so to man's eye: and for that preferment that the Gentiles have, it proceed of the liberal mercy of God, which be at length wil stretch towards the Iewes again, and so gather the whole Israel (which is his Church) of them both. Thus ground work of faith and doctrine layed, instructions of Christian maners follow: teaching curie man to walk in roundness of conscience in his vocation, with all patience and humbleness, reverencing, and obeying the magistrate, exercising charity, putting of the old man, and putting on Christ, bearing with the weake, and losing one another according to Christ's example. Finally S. Paul after his commendations to the brethren exhorteth them to vniue, and to see false preachers and flatterers, and so concludeth with a prayer.

CHAP. I.

Paul sheweth by whom, and to what purpose he is called. His ready wil. 16 What the Gospel 11. 20 The use of creatures and wherefore they were made. 21. 24 The ingratitude, perversion and punishment of all mankind.

Dr. Militer.

a Through Gods merces, and also ap- ported by co mandement to this Apostle- ship.

All. 13. 2. Deu. 18. 15. all. 3. 22.

b Or chosen by the eternal end of God, or by the de- claration of the same co- used.

c The Scrip- ures only set for the great benefits of God promised and perform- ed to the world in Ies- sus Christ.

d Meaning of the posteritie and of a flesh of the vigne Marie.

a By: Spirit he declareth that Christ is God whose power did so sancti- fic his I. manne, where could not feel corruption, nor yet remain to death. f Who was that more liberal benefits to preache the vnsar cheable riches of Christ. g That is, by the mercy of God are adopted in Iesus Christ.

AVI a seruatiue of IESVS CHRIST, called to be an Apostle, put aparte to preache the Gospel of God,

(Which he had promi- fed afore by his Prophe- tes in the holic Scriptures)

Concerning his Sonne Iesus Christ our Lord (which was made of the sede of Da uid according to the flesh),

And declared mightily to be the Sonne of God, touching the Spirit of sancti- fication by the resurrection fro the dead)

By whom we have received grace and Apostleship (that obedience might be gi- uen vnto the faith) in his Name among all the Gentiles,

Among whom ye be also the s called of Iesus Christ:

To all you that be at Rome beloved of the declareth that Christ is God whose power did so sancti- fic his I. manne, where could not feel corruption, nor yet remain to death. f Who was that more liberal benefits to preache the vnsar cheable riches of Christ. g That is, by the mercy of God are adopted in Iesus Christ.

God, called to be Saints: h Grace be with you, and peace from God our Father, and go. 1. 2. from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world.

9 For God is my witness (whome I serue in my spirit in G Gospel of his Sone) that without ceasing I make mecion of you

10 Always in my prayers, beseeching, that by some means one time or other I might have a prosperous iouscy by the wil of God, to come vnto you.

11 For I long to se you, that I might be stowe among you some spiritual gifts, to strengthen you,

12 That is, that I might be comforted to- gether with you, through our mutual faith, bothe yours and mine.

13 Now my brethren, I woldeth that ye shul- denot be ignorant, how that I have often times purposed to come vnto you (but ha- ue bene let hitherto) that I might have some s frute also among you, as I have a- mong the other Gentiles.

14 I am detter both to the Grecians, and to the Barbarians, both to the wisemen & vnto the vnsise.

15 Therefore, as much as in me is, I am ready SS. ii.

h The free mer- cie of God & prospereous success in all things.

i That is, through all Christian Churches. h Evenely, and from the heart.

I In preaching the Sonne of God, that is, reconciliation and peace through Christ Chap. 11. 22.

m Ether by Iesus 1. Theil. 2. 22. or by the holic God. Act 16. 6. or called to some other place to preache the Gospel, Chap. 15.

20.

y Whereof as spoken John 15. 16.

*The rewards of ingratitude. To the
Romaines. All are sinners.*

o He passeth not for the mocking of j wicked.

2.Cor.1,12. p Or.official infirmence. Or.Genille. Halvck.2,4.
gal.3,11.

q The perfection, thinnigri ne & whido- ence hashe, ap
perceith holo- le God holle, blamides, & cl be acenid of no
fame and this justice is contrasts to man: justice, or y justice of
worketh o- nely is appre- hided byrieth which daily increaseth,
Psal 8,9. r Which God approves. Eph.4,12.

The demised the law of na- ture corrupt into vngodi- nes, &
v.righ- teousnes. vng- odlines con- trength the falsh worship-
ping of God: vnrighteous- nes, breach of loue cower de man.

r In that they neither wro- ship God, as nature purely teachers
the, nor loue one another.

n They wor- shiped him not as he prescri- bed, but after their
good to mentions.

o Or deliue- red them as a in the judge. y Being men whole not
ac- cording to the knowledge y God gave the, worship him a
right, he fmo- te their hearts with blindness that they shall de
not knowe them felues, but do insure one to another and
commit in che horrible vllence.

'gr, alone the Creator. Or, apperce. a That is, fo- che one as was
definitive of all judgement.

to preache the Gospel to you also, that are at Rome.

For I am not ashamed of the Gospel of Christ: for it is the * power of God vnto saluatio to euerie one that beleueth, to the Iewe first, and also to the 'Grecian.

17 For by it the *righteousnes of * God is reueiled, from faith to faith: as it is writte*, The iuste shal liue by faith.

18 For the wrath of God is reueiled from heauen against all vngodlines, and vn- righteousnes of men, which with holde the trueth in vnrighteousnes,

19 Forasmuche as y, which may be known of God, is manifest in them: for God ha- the shewod it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are le- ne by the creation of the worlde, being cō sidered in his workes, to the ineft that they shulde be without excufe:

21 * Because that when they knewe God, they a glorified him not as God, nether were thankful, but became vaine in their imaginations, and their foulis heart was ful of darkness.

22 When they professed them selues to be wife, they became fooles.

23 For the turned the glorie of the incorrup- tible God to the similitude of the ima- ge of a corruptible man, & of birdes, and

fourē footed beastes, & of creeping things.

24 Wherefore also God 2 y gaue them vp to their hearts lustes,
vnto vnclenes, to de- file their owne bodies betwene the felues:

25 Which turned the trueth of God vnto a lie, and worshipped
and serued the creatu- re, "forfaking the Creator, which is blef-
fed for euer, Amen.

26 For this cause God gaue them vp vnto vile affection: for
euen their women did change the natural vse into that which is
againſt nature.

27 And likewise also the men left the natu- ral vse of the
woman, and burned in their "luste one towarde anothes, and
man with man wrogh filthines, & receiued in them felues suche
recompense of their errour, as was mete.

28 For as thei regarded not to knowe God, euen so God
deliuered them vp vnto a re- probat mide, to do those things
which are not conuenient,

29 Being ful of all vnrighteousnes, fornica- tion, wickednes,
coueteousnes, malicious- nes, full of enuie, of murther, of
debate, of difceice, taking all things in the euil parte,
whisperers,

30 Backbiters, haters of God, doers of wrog, proude, boasters,
inuenteres of euil things, difobedient to parents, without vnder-

ftanding, couenant breakers, without natural affection, fuche as can neuer be ap-

pefed, merciles.

Which me, though they knewe the 'Law of God, how that they which commit fuche things, are worthie of death, yet not onely do the fame, but alfo v fauour them that do them.

CHAP. II.

1 He foweth the hypocrites with God's iudgement, 7 And colweth the faithful. 12 To bear defme all vaine pretence of ignorance, inclines, and of alliance with God, he proueth all men to be finners. 13 The Gentiles by their confcience. 17 The Iewes by the Law written.

1 "Herefore thou art mextufable, fo ma, whofoeuer thou art that a iudgert: for in that that thou iudgert another, thou cōdemneft by felf: for thou that iudgert, doeft the fame things.

2 But we knowe that the iudgement of God is according to trueth, againft the which commit fuche things.

3 And thinkft thou this, fo thou man, that iudgert them which do fuche things, and doeft the fame, that thou fhalt efcape the iudgement of God?

4 Or defpitemft thou the riches of his bountifulnes, and patience, and long fufterance, not knowing that the

bountifulnes of G o D leadeth thee to repentance?

5 But thou, after thine hardnes and heart that can not repent,
heapest vnto thy self wrach against the day of wrath and of the
declaration of the iuste indgement of God,

6 Who wil rewarde euerie ma according to his works:

7 That is, to them which by continuance in wel doing feke
glorie, and honour, & im- mortalitie, eternal life:

8 But vnto them that are contenious and difobey the trueth,
and obey vnrighteous- nes, shalbe indignation and wrath.

9 Tribulation and anguish shalbe vpon the foule of euerie man
that doeth euil: of the Iewe first, and also of the Grecian.

10 But to euerie man that doeth good, shal- be glorie, and
honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no respect of a perfonnes with God.

12 For as manie as haue sinned without the Law, shal perish
also without the Law: & as manie as haue sinned in the Law,
shalbe iudged by the Law

13 ("For the hearers of the Law are not righ- teous before God:
but y doers of the Law shalbe iustified.

14 For when the Gentiles which haue not the Law, do by
nature the things contes- ned in the Law, they hauing not the

Law, are a Law vnto them felues,

15 Which shewe y effect of the Law written his vessels, he doeth appoint some to glorie, and others to h That is, without the knowledge of the Law written, by Moses.

a Which Law God wrie in their confuen- ces, and y Phl
losophere cal- led it the Law of nature: the lawere, y law of
nethib, wha- roof Moses Law is a pla- ne expostion. Or, right in
fue h Or consent to the; which is the ful men- are at all im-
quate.

Or, bleweth. a Mother thei which do ap- proue euil do- ers, nor
they which repro- ne them, are ventufable be- fore God.

Mat.7.1. 2 Cor.4.7. b For other thou art glitie of the fame feute,
or like. c For he indig- eth the heart and regardeth not the omi-
warde perfon

2. Pet.3.13.

Iam.5.3. d The wicked shalbe con- demned, and y faithful deli-
uered.

"Psal 12.13. reuel.25.2. mat.16.7.

e The commu- ne force of me are mosfe vi- able to be in- fited
by their workers, ieing Abraham the father of be- leners hashe
unfhing to glo- rie of before God, & there- fore all mens
workers shalch dooms them, & they onely shalbe saned, which

appre- hent lefin Christ by faith to be their o- mile niftice, &
funftification.

Deu.10.17. 2.ohro.19.7. ab.17.19. all 10.14.

Mat.7.21. 2am.1.22. d By the Gre- cian he va- deftioneth

the Gentile, & euerie one that is not a Iewe. g As touching ante
outwarde qualitt: but at the pr or be- fore I make ignore. 7. in
their

Of hypocrites.

Chap.III. All are culpable. 1093/1224

I For mans of fædice fheweth him when he doeth good or euil.

b He awalheft the Iewes, & were a fepe through a cer- cefe in
curifce & confidece in the Law. Chap.9,4. Or, truft the thing
that dif- foreftem it.

I The way to teache others in the know- ledge of the truefh.

I fa.13,5. 6x5.36,20.

m The end of circumcifion was f keeping of the Law, & the
Sarcomde feparated fub but end is of none effect.

Or, true felfeft.

n When the Law is called the letter, or that it pro- perfects death in vs, or that it killer, or is mouldfe of death, or if it is fiftight of finne, it is me at we confide the Law of it felfe without Chrif. Col.2,11. o In the in- warde man & hear.

Or, word. Ifa.26,15. chap.9,5. 5 trim.2,12 Or, grime.

in their hearts, their confcience alfo beating witnes, & their thoughts accusing one another, or excufing.)

16 At the day when God fhall iudge the fecretes of men by Iefus Chrif, according to my Gofpel.

17 Beholde, thou art called a Iewe, and reftest in the Law, and *gloriest in God,

18 And knoweft his wil, and "aloweft the things that are excellent, in that thou art instructed by the Law:

19 And perfuadeft thy felf that thou art a guide of the blinde, a light of them which are in darkenes.

20 An instructor of them which lacke difcretion, a teacher of the vnlearned, which haft the forme of knowledge, and of the truefh in the Law.

21 Thou therefore, fi teachest another, teacheft thou not thy felf: † that preacheft, A man fhulde not fteale, doeft thou fteale:

22 Thou that faist, A man shulde not com- mit adulterie, doest thou commit adulter- rie: thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law dishonorest thou God:

24 For the Name of God is blasphemed among the Gentiles through you, *as it is written.

25 For circumcision verely is profitable, if thou do the Law: but if thou be a transgressor of the Law, thy *circumcision is made vncircumcision.

26 Therefore if the vncircumcision kepe the ordinances of the Law, shal not his vncircumcision be counted for circumcision?

27 And shal not vncircumcision which is by nature (if it kepe the Law) iudge thee, which by the a letter and circumcision art a transgressor of the Law?

28 For he is not a Iewe, which is one outwar- de: nether is that circumcision, which is outwarde in the flesh:

29 But he is a Iewe which is one within, & the *circumcision of the heart, in the a spirit, not in † letter, whose praise is not of men, but of God.

CHAP. III.

Hauing grant of some prerogative to the Iewes, be- le of Gods fre and ftable promes. 10 He prouefh by the Scriptures, be the Iewes and Gentiles to be fimers, et. 24 And to be iuftified by grace through faith, & not by works. 25 And to the Law to be eftalifhed.

What is then the preferment of the Iewe? or what is the profite of circumcifion?

2 Muche euerie maner of way: for chiefly, because vnto them were committed the "oracles of God.

3 For what, thogh some did not beleue? fhall their *vnbelief make the "faith of God

without effect?

4 God forbid: yea, let God be "true, and "e- uerie man a liar, as it is writte, *That thou migheft be a iuftified in thy wordes, and ouercome, when thou art iudged.

5 Now if b our vnrighteousnes commende the righteousness of God, what fhall we fay: Is God vnrighteous which punisheth? (I fpeake c as a man.)

6 God forbid: els how fhall God iudge the worldle?

7 For if † veritie of God hathe more abū- ded through my lie vnto his glorie, why am I yet condemned as a finner?

8 And (as we are blamed, and as some af- firme that we fay) why do we not euil, that good may come thereof? whose damnation is iuft.

9 What then d are we more excellens? No, in no wife: for we haue already proued, that all, bothe Iewes and Gentiles are vnder finne.

10 As it is writte, *There is none righteous, no not one.

11 There is none that vnderftandeth: there is none that feketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 *Their throte is an open fepulchre: they haue vfed their tofgues to deceit: the poy- fon of afpes is vnder their lippes.

14 *Whofe mouth is ful of curling and bit- ternes.

15 *Their fete are fwift to fheade blood. 16 Destruction and calamitie are in their wayes,

17 And the c way of peace they haue not knowen.

18 *The feare of God is not before their eyes.

19 *Now we knowe that whatfoeur the (Law faith, it faith it to them which are vn der the Law, that euerie mouth may be ftopped, and all the worlde be a culpable before God.

20 Therefore by the workes of the b Law fhall no flesh be iuftified in his fight: for by the Lawe commeth the knowledge of finne.

21 But now is the righteoufnes of God ma- de manifest without the Law, hauing wit- nes of the Law and of the Prophetes,

22 To wit, the righteoufnes of God by the faith of Iefus Chrif, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue finned, and are c deprived of the glorie of God,

24 And are iuftified frely by his grace, through the redemption that is in Chrif Iefus,

25 Whome God hathe fet forthe to be a re-

John 3,14. Pfal.116,11. Pfal.11,8. a That thou mailt be declared tufte, and thy goodnes and truefh in performig thy promifes may appeare, when man ether of curiofitie or arroglice wol de iudge thy workes. b He fheweth how † wicked do reafon again God. c Whofe carnal wifdome wil not obey the wil of God d Luft the Iewes fhulde be puffed vp in that he preferred them to the Gfciles, he fheweth that that their pre- ferment

ftandeth onely in the merces of God, for al- touche as bo- the
Iewe and Gfcil through finne are sub- reft to Gods wrath, that
they might bothe be ma- de equal in Chrift.

Gal.7,11. Pfal.14,1. & 13,4. Pfal.7,10. Pfal.14,4. Pfal.15,7.
Ifat.19,7. prou.2,16.

c A peaceable & inoneft life. Pfal.36,1.

Gal.2,17. I That is, the olde ordamenc g The Law doeth not
un- ke vs glitre, but doeth de- clare that we are glitre befo re
God, & de- ferne condem- nation.

h He mannefh the Law other written or vn written which
commandefh or forbiddefh any thing, w'n ft work: can not
iuftile be- cause we can not performe them.

Chap.2,17. 1 The wor- de figniflefh them which are I. fe
behun- de in the race and are not a- ble to tume to the merke, †
is to curlating life, which he- re is called the glorie of God.

SS.iii.

Iuftificacion by faith. To the Romaines. The nature of faith
94/1224

k Or fidelisie in performing his promes.

l The Law of faith is the Gospel which offreeth faliacion with
condition (it thou believe) & condition alio Christ feely gueth

to vs. & the condition alio of the Law is (if thou do- oft all these things) the &c onely Christ hashe inflicted for vs.

m Meaning, that they are all justified by our means, & if they will be the able dif- reance, it only fluideth to wonder (or in effect there is none.

n The doftri- ne of faith is the death hashe fati- fied the Law: so that the Law which colde not bring vs to faliation by reason of our own corruption, is now made effectual to vs by Christ Iefus.

conciliation through faith in his blood to declare his & righteousness, by the forgi- uenes of the sinnes that are passed through the patience of God,

6 To shewe at this time his righteousness, that he might be iuste, and a justifier of him which is of the faith of Iefus.

7 Where is then the renouncing? It is exclu- ded. By what Law of workers? Nay: but by the Law of faith.

8 Therefore we conclude that a man is iu- tified by faith without the works of the Law.

9 God, is he the God of the lewes only, & not of the Gentiles also? Yes, euen of the Gentiles also.

10 For it is one God who shal iustifie cir- cumcision of faith, and vncircumcision through faith.

11 Do we then make the Law of none effect through faith?
God forbid: yea we esta- blish the Law.

12 The ornament of the Law: for it embrace Christ, who by his death hashe fatiified the Law: so that the Law which colde not bring vs to faliation by reason of our own corruption, is now made effectual to vs by Christ Iefus.

CHAP. III.

1. 17 He declareth that iustification is a fre gife euen by them
them sinues, of whom the lewes muft beaue as of
Abraham and of David, '15 And alfo by the office of the
Law & faith.

n That is, by workers.

b He might pretende some merite or wor- ke worthy to be
recompen- fed.

Gen. 15, 6. Gal. 3, 6. Iam. 2, 15. e Mermeth by his workers. d
That depen- deth not on his workers, neither thilketh to merit
by them.

e Which ma- keeth him that is wicked in him self, mufe in
Christ. Psal. 31, 1.

f Vnder this excellent facre- ment he com- prehdeeth the
whole law.

Gen. 17, 11.

1 What shal we fay then, that Abra- ham our father hashe
foode & co- cerning the flesh?

2 For if Abraham were iustified by workers, he hashe wherein
to breioyce, but not with God.

3 For what faith the Scripture? Abraham beleued God, and it
was counted to him for righteousness.

4 Now to him that & worketh, the wages is not counted by
fauour, but by dette,

5 But to him that & worketh not, but bele- ueth in him that &
iustifieth the vngodlie, his faith is counted for righteousness.

6 Euen as Dauid declareth the bleffed- nes of the ma, vnto
whome God imputeth righteousness without workers, faying,

7 Bleffed are thei, whose iniquities are for- giuen, and whose
sinnes are couered.

8 Bleffed u the ma, to whome the Lord im- puteth not sinne.

9 Came this bleffednes then vpon the circum- cision onely, or
vpon the vncircumci- sion alfo? For we fay, that faith was
impu- ted vnto Abraham for righteousness.

10 How was it then imputed? when he was circumcised, or
vncircumcised? not when he was circumcised, but when he

was vn- circumcised.

11 *After he receiued the figne of circum- cisio, as y feale of the righteousness of the faith which he had, when he was vncircu-

cised, that he fluulde be the father of all them that beleue, not being circumcised, that righteousness might be imputed to them also,

12 And the father of circumcision, not vn- to them onely which are of the circumci- sion, but vnto them also that walke in the steppes of the faith of our father Abra- ham, which he had when he was vncircum- cised.

13 For the promes that he fluulde be the heire of the worlde, was not guen to Abra- ham, or to his feed, through the Law, but through the righteousness of faith.

14 For if they which are of the Law, he heires, faith is made voyde, & the promes is made of none effect.

15 For the Law causeth wrath: for where no Law is, there u no transgression.

16 Therefore it is by faith, that it might co- me by grace, and the promes might be si- re to all the fede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, "I haue made thee a fa- ther of many nacions) euen before God whome he beleued, who quickeneth the dead, and calleth thofe things which be not, as thogh they were.

18 Which Abraham about hope, beleued vnder hope, that he fluulde be the father of many naciós: according to that which was spoken to him, "So shal thy fede be.

19 And he stnot weake in the faith, conside- red not his owne bodie, which was now dead, being almoft an hundreth yere olde, nether the deadnes of Saras wombe.

20 Nether did he doute of the promes of God through vnbeliefe, but was streng- thened in y faith, & gaue glorie to God,

21 Being fully allured that he which had promised, was alfo able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed to him for righteousness,

24 But alfo for vs, to whome it shalbe im- puted for righteousness, which beleue in him that raised vp Iefus our Lord from the dead.

25 Who was deliuered to death for our sin- nes, & is risen againe for our iustification.

CHAP. V.

1 He declareth the frute of faith, 7 And by comparison feteth for the true of God and obedience of Christ, which is the fundacion and grounds of the same.

2 Then being iustified by faith, we haue peace towards God through our Lord Iefus Christ.

3 By whome alfo we haue accesse through

when we are deliuered from all terror of conscience, & fully the favour of God: and that peace is the frute of faith. *Aph. 5, 21

g This may not be under- flunde of the frutes of faith (for thereof y Apohle death hereafter ex- perely increase but of y faith is said.

h In fulfilling the works the roof.

i And thicke to performe y fime by wor- kes.

k If it be re- quite to fulfil the Law for him that shal- be of Abrahás inheritance, then it is in vante to bele- ue y promes: for it fermeth to no vis.

Gen. 17, 4. I Through our defense, and not of it self.

m That is no breache of co maudement. n Which bele- ue.

o By a spira- tual kinced which God chastly accep- reth.

Gen. 17, 5. Abraham be gate the circu- cised out by y virtue of faith and not by y power of natu- re, which was entinguished: so the Gentils which were methigare cal- led by the power of God to be of the no ber of y faith- ful.

q But - mohe strong & cou- rant.

r In that she was past chil- de bearing. f For his mer- ce and true th. i For our in- struction: for we Shalbe iu- ftified by the same menses. n To accom- plish & make perfect our ius- tification.

n By peace be re it mft that to redible and to de-constat to e of mude

faith

Gods great loue.

Chap.VI. Dead to finne.

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Lam.1.3.

b For it has the cure good suc- cess.

c He meaneth that loue whe- re with God to much vs.

Ebr.9.15.

a. pet. 3 18.

d By this com- parison he am- pliseth the de- ath of Christ. e
That is, for fische one of whome he ha- the received good.

f Because of sinneyes from des by the gra- ce of Christ.

g From Adam to Moses.

h He meaneth yong babes, which neither had the know- ledge
of the Law of nature, nor any moes of concupis- ce, mure he
lefe climated any actual sinne: & this may also comprehend y
Gouilles.

i Yet all man- kide, as it were finned with the were as yet in-
closed in Ada- mets luyes. k Which was Christ.

l For by Christ we are not one ly delivered from y sinnes of
Adam, but also from all fische as we have added thereunto.

m The suffice of Iesus Christ which is impa- ted to y faith- ful.

n Which tele- ue to I fa- ted in Iesus Christ.

faith vnto this grace, wherein we stand, & reioyce vnder y
hope of the glorie of God.

3 Nether do we so onely, but also we reioyce in tribulatiós,
knowing that tribulation bringeth forthe patience,

4 And patience experience, and experien- ce hope,

5 And hope maketh not b ashamed, because the c loue of God
is shed abroad in our hearts by the holie Gošt, which is gue
vn- to vs.

6 For Christ, when we were yet of no strength, at his time,
dyed for the v vn- godlie.

7 Doute les one wil scarce dye for a c righ- teous man: but yet
for a c good ma it may be that one dare dye.

8 But God feteth out his loue towarde vs, seing y while we
were yet sinners, Christ dyed for vs.

9 Muche more then, being now iustified by his blood, we shal
be faued from wrath through him.

10 For if when we were f enemies, we were recociled to God
by the death of his Son- ne, muche more being recociled, we
shal- be faued by his life.

11 And not onely so, but we also reioyce in God through our
Lord Iesus Christ, by whome we have now receiued y
atonemet.

12 Wherefore, as by one man sinne entred into the worlde, and death by sinne, and so death wér ouer all men: for asmuche as all men haue sinned.

13 For vnto the t time of the Law was sin- ne in the worlde, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moses euen ouer them also that sinned not b after the like maner of the transgression of i A- dam, which was y figure of k him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, muche more the grace of God, and the gift by grace, which is by one man Ie- sus Christ, hathe abounded vnto many.

16 Nether is the gift so, as that which entred in by one that sinned: for the faute came of one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by y offence of one, death reigned through one, muche more shal they which receiue the abundance of grace, and of the gift of m righteousness, reigne in life through one, that is Iesus Christ.

18 Likewise the as by the offence of one the faute came on all men to condemnation, so by the iustifying of one the benefice abounded toward n all men to y iustification of life.

19 For as by one man also obedience many were made sinners, so by the obedience of one shal many also be made righteous.

20 Moreouer the o Law entred thereupon that the offence shulde v abunde : neuer- theles where sinne abunded, there grace abunded muche more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteous vnto eternal life, through Iesus Christ our Lord.

CHAP. VI.

Because no man shulde glorie in the flesh, but rather se- ke is subdue it to the Spirit. 2 He sheweth by the ver- tue & end of Baptism. 3 That regeneration is reigned with iustification, and therefore exhorreth to godise life, at Setting before men eyes the reward of sinne and righteousness.

W Hat shal we say then: Shal we con- tinue stui in sinne, that grace may abunde i God forbid.

2 How shal we, that are a dead to sinne, liue yet therein?

3 Knowe ye not, that all we which haue bene baptized into b Iesus Christ, haue be- ne baptized into his death?

4 We are buryed then with him by bap- tisme into his death, that like as Christ was raised vp from the dead by the glorie of

the Father, so we also shulde w walke in newnes of life.

5 For if we be c grafted with him d to the similitude of his death, euen so shal we be to the similitude of his resurrection,

6 Knowing this, that our olde man is cru- cised with him, that the e bodie of sinne might be destroyed, that henceforth we shulde not serue sinne.

7 For he that is dead, is f freed from sinne.

8 Wherefore, if we be dead with Christ, we beleue that we shal liue also with him,

9 Knowing that Christ being raised from y dead, dyeth no more: death hath no mo- re dominion ouer him.

10 For in that he dyed, he dyed once t to sin- ne: but in that he liueth, he liueth to h God.

11 Likewise thinke ye also, that ye are dead to sinne, but are aliue k to God in Iesus, Christ our Lord.

12 Let not sinne reigne therefore in your mortal bodie, that ye shulde obey it in the lustes thereof.

13 Nether giue ye your membres as 'wea- pons of vnrighteousnes vnto sinne: but giue your selues vnto God, as they that a re aliue from the dead, and giue your membres as weapons of righteousness vn- to God.

14 For sinne shal not haue dominion ouer you: for ye are not vnder the m Law, but vnder n grace.

by the participation of Christs death, by whome also being quickened we liue to God, that is, to righteousness k In that ye are led with the Spirit of God. The monde siro miniftreth euli monomi, whereby man will it misfedeithence berth for the the lustes, by them y bodie is provoked, and the bodie by his a- dions deeth solícite the minders therefore he commandeth, at the least that we rule our bodies. m Which is the declaration of sinne. n Induced with the Spirit of Christ.

o The Laws of Moses.

p That it might be more manifestly known, & for before all men eyes.

a He dyeth to sinne in whome the disgrith of sinne is bro ken by y ver- tue of Christ, and so now li ueth to God.

Gal.3.17. Col.3.18.

b Which is, that growing together with him, we might receive verine to kill sinne, and raise vp our new man.

Ephes.4.25. col.3.8.

abr.12.2. 2.pet.2.1.

i.Cor.6.14. 2.htm.2.11.

c The Greke worde mea- neth, that we grove vp to- gather with
Christ, as we se mosle, yute, mishlowe.

or fische like grove vp by a tre and are nourished with the
iuyse the- roof.

d If we by his vertue dye to sinne.

e The flesh wherein sinne thickesth, eath, f Reconc'd that being
dead we ean not sinne. Or, aithromile, or armour.

g That he might destroy sinne in our flesh.

h And sineth as the right hand of the Fa- ther.

i We may ga- ther y we are dead to sinne, when sinne be-
gineth to dye in vwn hich is

SS.iii.

We must be holie.

To the Romaines. Mans imperfection

John 8,34. 2. pct. 4,19.

o Shewig that none can be suit which doeth our o- bey God.

p To confer. me yourselves vuto it. q It is a moft vile thing for him that to de- lieved itb § siluerie of fo ne, to returne a- gaine to the fa me. r Leaving to speake of ben- until things, according to your capare- rtie, I vte the- fe similitudes of feruitude & fredame, that ye might the better vnder- stand. f Or, f rewer- de and recom- pense. i Sinne is com- pared to a ty- race which reigneth by force, who gr- tech death at an allowance to them that wereperferred by the Lawe.

o Meming, § meral Lawe. 2. Cor. 7, 15. b Bothe in this fist marage & in the fecon de, the houf- band & the wl fe must be con- fidered within our feluesthe fist houfband was Sinne, and our fist was the wifeither children were the frutes of the fist, Gal 5 10. In the fech de marage § Spirit is the houf band, the new creature is the wife, & their children are the frutes of the Spirit, Gal 5, 21. c Which is § Spirit or the feconde houf- band. d When we were deficient of the Spirit of God. Or, affilione, e Meming to finne, our fist houfband.

15 What then shal we finne, because we are not vnder the Law, but vnder grace God forbid.

16 'Knowe ye not, that to whomefocuer ye glue your felues as feruats to obey, his fer- uants ye are to whome ye obey,

whether it be of finne vnto death, or of obedience vnto righteousnes?

17 But God be thanked, that ye haue bene the feruants of finne, but ye haue obeyed from the heart vnto the forme of the do- ctrine, whereunto ye were delivered.

18 Being then made s fre from finne, ye are made the feruants of righteousnes.

19 I fpeake after the maner of man, becau- fe of the infirmitie of your fleft: for as ye haue giuen your members feruants to vn- clennes and to iniquitie, to commit iniqui- tie, fo now giue your mœbers feruants vnto righteousnes in holines.

20 For when ye were the feruants of finne, ye were freed from righteousnes.

21 What frute had ye then in thofe things, whereof ye are now ashamed? For the fend of thofe things is death.

22 But now being freed from finne, and made feruants vnto God, ye haue your frute in holines, and the end, euerlasting life.

23 For the wages of finne is death: but the gifte of God is eternal life through Iefus Christ our Lord.

CHAP. VII.

1.7 22 The vfe of the Law, 4.24 And how Christ hath delivered us from it. 16 The infirmitie of the faithful. 23 The dangerous fight between the fleft & the Spirit.

1 K Nowe ye not, brethren, (for I fpeake to them that knowe the Lawe) that the Law hath dominion ouer a man as long as he liueh?

2 For the woman which is in fubiectiō to a man, is bounde by the law to the man, while he liueh: but if the man be dead, fhe is deliuered from the law of the man.

3 So then, if while the man liueh, fhe take another man, fhe fhall be called an adultereffe: but if the man be dead, fhe is free frō the Law, fo that fhe is not an adulteresse, thogh fhe take another man.

4 So ye, my brethre, are dead alfo to § Law by the bodie of Christ, that ye fhulde be vnto another, euen vnto him that is rais- ed vp frō the dead, that we fhulde bring forth the frute vnto God.

5 For when we were in the fleft, the "mo- tions of finnes, which were by the Law, had force in our membres, to bring forth the frute vnto death.

6 But now we are deliuered from the Law, being dead vnto it, wherein we were holden, that we fhulde ferue in newnes of Spirit, and not in the oldenes of the letter.

7 What fhall we fay then? 11 the Law fin- ne: God forbid. Nay,
I knewe not finne, but by the Law: for I had not knowen I luft,
except the Law had faid, "Thou fhalt not luft.

8 But finne toke an occafion by the com- mandement, and
wrogt in me all maner of cœupificence: for without the Law
fin- ne is dead.

9 For I once was a liue, without the Law: but when the
commandement came, finne reuiued,

10 But I dyed: and the fame cœmandement which was
ordemed vnto life, was founde to be vnto me vnto death.

11 For finne toke occafion by the comman- dement, and
difceued me, and thereby flew me.

12 Wherefore the Law is "holie, and the commandement is
holie, and luft, & good.

13 Was that the which is good, made death vnto me? God
forbid: but finne, that it might: appeare finne, wrogt death in
me by that which is good, that finne might be out of meafure
finful by the commande- ment.

14 For we knowe that the Lawe is fpiritual, but I am carnal,
folde vnder finne.

15 For I alowe not that which I do: for what I wolde, that do I
not: but what I hate, that do I.

16 If I do then that which I wolde not, I confent to the Law,
that it is good.

17 Now then, it is no more I, that do it, but the finne that
dwelleth in me.

18 For I knowe, that in me, that is, in my fleft, dwelleth no
good thing: for to wil is prefont with me: but I finde no meanes
to performe that which is good.

19 For I do not the good thing, which I wolde, but the euil,
which I wolde not, that do I.

20 Now if I do that I wolde not, it is no more I that do it, but
the finne that dwelleth in me.

21 I finde then by the Law, that when I wolde do good, euil is
prefent with me.

22 For I deliie in the Law of God, concer- ning the inner man:

23 But I fe another "law in my membres, rebelling againft the
law of my minde, & leading me captiue vnto the law of finne,
which is in my membres.

24 O wretched ma that I am, who fhall de- liuer me from the s
bodie of this death!

25 I thanke God through Iefus Christ our Lord. Then I my felf
in my minde fer- ue the Law of God, but in my fleft the law of

finne.

CHAP. VIII.

1. The affurance of the faithful and of the frutes of the holie
God in them. 3 The weadness of the Lawe & who
accomplish a dit. 4. And wherefore. 5 Of what force

6 There is no- ship more con- mit to finne the law: if fo be
there- fore that finne rage more by reafion thereof then before,
why fhulde it be imputed to the Lawe & difcloft the fleghtes of
finne her em- me?

Exod. 20. 17. dead. 5. 21.

g Which is an invade vice not openly known.

h He thoght him felf to be alive, when he knewe not the Lawe.

1. Tim. 4. 8.

1 finne being difcloft by the Lawe, is fo nothe more detfable,
be- cause it vur- neth the good nes of § Lawe to our ordi- tion.

k So that it cf rodge the affe- dions of the heart.

l He is not a- ble to do that which he de- fcth to do, &
therefore is farce from the true perfection in his doeth not
excuse hi felf, but thewe eth that he is not able to accomplish §
good deliie & is in him.

Or, in my actu- ne.

n The fleft fayeth men f mothe perfelt to runde for- warde as
the spirit wilheth.

o That is, in my Spirit. Or, commande- ment.

p Sion the cor ropion which is remuneth

q This fethlie lump of finne and death. r In that parte which is
regu- nerate.

f Which is the parte corrup- ted.

The flesh & the Spirit. Chap. VIII. Saued by hope. 73

forte the faithful 'ght to be a The frute of the Spirit in them. 17
Of hope. 18 Of pacem e under the criffe. 19 Of the mortal line
betwixt God and his children. 20 Of on for knowledge.

a Theph Rune he in vs, yet it is not imported veto vs chro- ugh
Christ le- sus.

b He annexeth the condition left we shall abuse & liber- te.

c The power & auscultive of the Spirit; but is, it is grace of
negeneration. d Whose fan- tification is made on v. Or, if so
filigab Or, by fane.

e Christ did take flesh, & of nature was sub- ject to some, & notwithstanding he fanciled even in the ve- rit infant of his conceptio, & to did appro- priate it into him, that he might asthout fane in it, 2. Cor. 5.11.

f That which the Law requi- reth.

g The worde comprehendeth all & which is much excellent in man, as will, vod, standing, rear, & wit, &c. Or, if so be. Or, flesh.

h The Spirit of regeneration & abolisheth fane in our flesh, not all at once, but by de- green; where fo- re we make in & means time call to God through pac- ence.

i But to live af- ter the Spirit, has he nameeth the holy God of the effect, & he caneth in vs, when he propofere vs saluacion by & Law with an impossible ob- diction, who al- so doth leave our saluacion in our hearts by Christ's fre- adoption, that we cofuer not God now as a rigorous Lord, but as a moffe merciled Fa- ther.

Gal. 4.2. I to & we have two witnesses, God's Spirit & ours, who is certified by & Spirit of God; in Feely many pattchers & the Fathers treasures. Or, of life value.

Now then there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.

2 For the Law of the Spirit of life which is in Christ Iesus, hath he freed me from the law of finne and of death.

3 For (that that was impossible to the Law, in as inuche as it was 'weak, because of the flesh.) God sending his owne Sonne, in the & similitude of sinful flesh, and 'for fane, condemned fane in the flesh,

4 That the righteousness of & Law might be fulfilled in vs, which walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, favour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life & peace, 7 Because the wisdom of the flesh is entimite against God: for it is not subject to the Law of God, neither in dede can be.

8 So then they that are in the flesh, can not please God.

9 Now ye are not in the flesh, but in the Spirit, because the Spirit of God dwel- leth in you: but if ante man hath he not the Spirit of Christ, the fame is not his.

10 And if Christ be in you, the 'bodie is dead, because of finne: but the Spirit is li- fe for righteousness sake.

11 But if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also

quit ken your mortal bodies, because that his Spirit dwelleth in you.

12 Therefore brethren, we are deters not to the flesh, to live after the flesh:

13 For if ye live after the flesh, ye shall dye: but if ye mortifie the dedes of the bodie by the Spirit, ye shall live.

14 For as manie as are led by the Spirit of God, they are the sonnes of God.

15 For ye have not received the Spirit of bondage to feare againe: but ye have received the Spirit of adopcion, whereby we teye 'Abba, Father.

16 The fame Spirit be aeth wines with our Spirit, that we are the children of God.

17 If we be children, we are also a heiter, e- uer the heires of God, & heires annexed with Christ, if so be that we suffer with him, that we maye also be glorified with him.

18 For I counte that the afflictions of this present time are not 'worthie of the glo- rie, which shall be shewed vnto vs.

19 For the seruent deure of the creature

waiteth when the sonnes of God shall be reueiled.

20 Because the creature is subject to vanity, not of its own will, but by reason of him, which hath subdued it under hope.

21 Because the creature also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

22 For we know that every creature groaneth with us also, and travaileth in pain together unto this present.

23 And not only the creature, but we also which have the first fruits of the Spirit, even we do sigh in our selves, waiting for the adoption, even the redemption of our bodies.

24 For we are saved by hope: but hope that is false, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit itself maketh request for us with sighs, which can not be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the saints, according to the will of God.

28 Also we knowe that all things worke to- gether for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among manie brethren.

30 Moreouer whome he predestinate, them also he called, and whome he called, them also he justified, and whome he justified, them he also glorified.

31 What shall we then say to these things? If God be on our side, who also be agaist vs?

32 Who spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him gaue vs all things also?

33 Who shall lay ante thing to the charge of Gods chosen in is God that is justifieth,

34 Who shall condemn? is it Christ, which is dead, yea or rather, which is risen agai- ne, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulacion or anguish, or perfection, or famine, or nakedness, or peril, or swords?

36 As it is writte, 'For thy sake are we kill- led all day long: we are counted as shepe for the slaughter.

37 Neuertheles, in all these things we are more then conquer through him that loued vs.

n The cream- res shall not be refused hino- re that Gods children he brought to the perfection in the owne reason they wait.

o That is, to destruction, be- cause of manie fane.

p He meaneth not the Angels nether & ulds not men.

q And yet are farce from the perfection.

Luk. 22.28. Which shall be on the rebut rection when we shall be ma- de deformable to our head Christ.

By hope it mea & thing, which we lo- pe for.

To & he dis- tren their he- ares to pray, &c the with but he whome to af- re, and how.

o He sheweth by the order of our children that afflictions are means to make vs like the Sonne of God.

Isa. 10.2. a Who prono- unteth his lust in his Sonne Christ.

7 Wherewith he loued vs, or God in Christ: & loue is gro- unded vps not decreminis purposes, and Christ is the pledge

thereof Isa. 10.2. a Which is to signifie are ob- dict's of Chri-
ftes Church.

TT.i.

Christ is veric God.

To the Romaines. Predeftinacion.

a Paul foreth forth by the fe wordes tha wonderful nature of the spiritis, afoel the good, Eph 1,11 col.1,2 as the enil fpiritis, Eph.6,11.col. 1,11. b That is, wherewith God louch vs in his fonne Christ Iefus.

a As becometh him thar ren- reneth Christ, or whose tongue Christ re- leth & fo va- huch Christ for his witness.

Aff 9,2. 1.cor.11,8. b He wolle re dame the reire tion of f few es w his owne damnacem, & declareth his teale rowarde Gods glorie, read Eand 12, 12.

Chap.2,17. ephof 2,12. Chap.2,28. c The Arke of the covenant, because it was a figure of Gods preference, was called Gods glorie, 1 Sam. 4:14.pfil.26,8. Gen.21,12.

abr.15,17. d The two ta- bles of the co- ucense, from. 11,9.

e Christ is ve- rie God.

Gal.4,27.

Gen.28,30. Ephof.5,11

f That is, of Iacob whose name was also Israel.

Gen.27,1. g The Israel ies must not be reformed by there kured, but by the fe- cret election of God, which is above the ex- ternal vocacib h As, Israel, Gen.27,13.

Malac.1,2. Eand 33,19. As the onelie wil & purpofe of God is the chief cause of election & re- probacionso his fre metrie in Christ is an inferior cause of debacism, & the hardening of the heart, an inferior cause of damnacem.

19 For I am perfuaded that nether death, nor life, nor Angels, nor a principalities, nor powers, nor things prefent, nor things to come,

19 Nor height, nor depth, nor anie other creature fhalbe able to feparate vs from the loue of God, which is in Christ Ie- fus our Lord.

CHAP. IX.

1 Hauing teftified his great love rewardes his nation, & the fignes thereof. 11 He entreateth of the alelton and reprobacion. 24 Of the vocacion of the Gentiles, 36 And reaelion of the Iewes.

I Say the trueth a in Christ, I lye not, my confcience bearing me witness in the holie Gof,

That I haue great heauines and continu- al forowe in mine heart.

a For I wolde with my self to be b fepa- rate from Christ, for my brethré that are my kinfmen according to the fiefs,

4 Which are the Israelites, to whome per- teineth the adoption, and the glorie, and the d Couenantes, and the gluing of the Law, and the femice of God, and the pro- mises.

5 Of whome are the fathers, and of whome concerning the fiefs, Christ came, who is e God ouer all bleffed for euer, Amen.

6 a Notwithftanding it can not be that the worde of God ffulde take none effect: for all they are not f Israel, which are of Israel:

7 Nether are thei all children, because thei are the fede of Abraham: but, In a Isaac fhal thy fede be called:

8 That is, they which are the children of the h fiefs, are not the children of God: but the children of the promes are coun- ted for the fede.

9 Forthis is aworde of promes, In this fame time wil I come, and Sara fhal haue a fonne.

10 Nether he onelie felt that, but also Re- becca when she had conceiued by one, e- uen by our father Isaac.

11 For yer the children were horne, & when they had nether done good, nor eni (chat the purpofe of God might remaine acyor ding to electio not by works, but by him that calleth)

12 It was faid vnto her, The elder fhall fetue the yonger.

13 As it is written, I haue loued Iacob, & haue hated Efau.

14 What fhall we fay then? Is there vntrigh teoufnes with God? God forbid.

15 For he faith to Mofes, I wil haue mer- cie on him, to whome I wil fhewe mercie: and wil haue compaffion on him, on who- me I wil haue compaffion.

16 So thei ill not in him that willeth, nor in him that runeth, but in God that thew-

eth mercie:

17 For the k Scripture faith vnto Pharao, k That is, God *For this fame purpofe haue I fhirred thee vp, that I might fhewe my power in thee, and that my Name might be declared through out all the earth.

18 Therefore he hathe mercie on whome he wil, & whome he wil, he hardeneth.

19 Thou wilt fay then vnto me, Why do- eth he yet complainer for who hathe rof- fled his wil?

20 But, o man, who are thou which plea- dest againft God fhall
the thing fotmed fay to him that formed it, Why haft thou
made me thus

21 Hathé not the potten power of the claie to make of the fame
lompfe une veffel to honour, and another vnto difhonour?

22 What and if God wolfe, to fhewe his wraith, and to make
his powes knownen, fuf- fre with log pacience the veffels of
wrath, prepared to defraction?

23 And that he might declare the riches of his glorie vpon y
veffels of mercie, which he hathe prepared vnto glorie?

24 Euen vs, whome he hathe called, not of the Iewes onely, but
also of the Gentiles,

25 As he faith also in Ofec, I wil call them, Hofe.2,13. My
people, which were not my people: & 1:pet.2,10. ber, Beloued,
which was not beloued.

26 And it fhallbe in the place where it was faid vnto them, Ye
are not my people, Hofe.1,10. that there they fhallbe called,
The childré of the liuing God.

27 Also Efaias cryeth concerning Israel, * Thogh the number
of the children of Israel were at the fand of the fea, yet fhall but
a remnant be faued.

28 For he wil make his account, & gather it into a short fume with righteousness: for the Lord wil make a short count in the earth.

29 And as Efaias faid before, Except the Lord of hoftes had left vs a fede, we had bene made as a Sodom, and had bene like to Gomorha.

30 What fhall we fay then? That the Gentiles which followed not righteousness, haue amended vnto righteousness, euen the righteoufnes which is of farth.

31 But, Israel which followed the Law of righteoufnes, colde not aseine vnto the Law of righteousness.

32 Wherefore Because they fight it not by faith, but as it were by the works of the Law: for they haue fumbled at the stumbling ftone.

33 As it is written, Bepeled I lay in Sion as a stumbling ftone, and a rocke to make men fall: and euerie one that beloueth in him, fhall not be afhamed.

CHAP. X.

1 After that he had declared his fable rewardes them. 2 He

An ignorant zeale.

Chap. XI. God preferueth his. 74

3 He sheweth the cause of the ruine of the Lewes. 4 The end of the Lawe. 5 The difference between the suffice of the Lawe, and of faith. 17 Whereof faith co- meth, and to whome is beingeth. 19 The resection of the Lewes, and calling of the Gentiles.

2 B Rethre, mine hearts desire & prayer to God for Israel is, that they might be faued.

a. That is a cer 2 feme affection, but not a true knowledge. b The end of the Lawe is to suffice the which oblivne h; therefore Christ having fulfilled it for visit made our lathice, fanatis cation, &c.

Gal. 3, 24. Lau. 18, 1, ex 26, 20, 12.

Gal. 3, 12. Deut. 30, 12.

Deut. 30, 14. c Because we can not perfore me the Law, it maketh vs to does, who shal go coheusen & to say, Who shal go downe to the depe to deliver vs the- ce? but faith trutheth vs y Christ is alcen ded vp to take vs with him & hathe descended into the depth of death to defray de- ath, & deliver vs

Isa. 28, 26. d That is the promet & the Gospel which agreeth with the Lawe.

Iod. 2, 12. all. 2, 21.

e That is, the way to be fa- ned is to bele- ue with heart that we are fa- urd only by Christ, and to confide the fa- me before the worlde.

Isa. 32, 7. Iomum 2, 15.

Or, the consig- f Meaning the Gospel & the good tydings of saluation & that preached. Isa. 23, 8.

John 12, 18. g That is, by God's common deeds, of who be they are feme, that prea-

che the Gof. pel. It may be able taken for the very prea- ching it self.

Psal. 1, 9. h Rethre the Lewes & Gentiles. 1 The Hebrews words signify the line of proportion of the heavens, whose motto exclaims frame, besides the rest of God's ever, are, preacheth unto the whole worlds, and feterth forth the wro- things of the Creator.

For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

For they, being ignorat of the righteousness of God, & goig about to stablish their owne righteousness, haue not submitted them feues to the righteousness of God.

- For Christ is the end of the Law for righteousness vnto euerie one y beleueth.

5 For Moses thus describeth the righteousness which is of the Lawe, That the man which doeth these things, shall liue thereby.

6 But the righteousness which is of faith, speaketh on this wise, say not in thine heart, Who shal ascende into heaue? (that is to bring Christ from abone)

7 Or, Who shal descende into the depe? (y is to bring Christ againe from the dead)

8 But what faith it? The words is nere thee, euen in thy mouth, and in thine heart. This is y words of faith which we preache.

9 For if thou shalt coffeefe with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God raised him vp from the dead, thou shalt be faued.

10 For with the heart man beleueth vnto righteousness, and with the mouth man confeffeth to saluation.

11 For the Scripture faith, Whofoeuer beleueth in him, shal not be ashamed.

12 For there is no difference between the Iewes & the Grecian: for he y is Lord ouer all, is it the vnto all, that call on him.

13 *For whofoeuer shal call vpo the Name of the Lord, shalte faued.

14 But how shal thei call on him, in whome they haue not beleued? and how shal they beleue in him, of whome they haue not heard? and how shal they heare without a preacher?

15 And how shal they preache, except they be seutas it is written, How beautiful are the "fete of them which bring glad ty- dings of peace, and bring glad tydings of good things!

16 But they haue not all obeyed the Gof- pel: for Esaiaes faith, Lord, who hahe be- leued our (reporte)

17 Then faith is by hearing, & hearing thy the words of God.

18 But I demade, Haue thei not heard? No doute their founde went out through all

h Rethre the Lewes & Gentiles. 1 The Hebrews words signify the line of proportion of the heavens, whose motto exclaims frame, besides the rest of God's ever, are, preacheth unto the whole worlds, and feterth forth the wro- things of the Creator.

the earth, & their words into the ends of the worlds.

19 But I demande, Did not Israel knowe God? First Moses faith, I wil prouoke you to enute by a nation that is not my nation, & by a foolish nation I wil anger you.

20 * And Esaiaes is bolder, and faith, I was founde of them that foght me not, and haue bene made manifest to them that as- ked not after me.

21 And vnto Israel he faith, * All the day long haue I stretched
for the mine hand vnto a disobedient, and gaine-faying peo-
ple.

k Then feing all the worl- de knewe God by his cream- ter, the
lewes colde not be a- gourant, and fo- ioned of shall ce.

Deut 32, 21. Isa. 65, 1.

CHAP. XI.

4 God hahe hu Church althight be not fene to man ye. 5 The
grace shewed to the elef. 7 The judgement of the reprobate. 8
God hahe blinded the Lewes for a time, and reneiled him filf
to the Gentiles. 12 Whome he warmth to humble the Israel. 13
The gift of God without repentance. 15 The depth of God's
judgement.

I Demande then, Hahe God cast away his people? God forbid:
for I also am an Israelite, of the fede of Abrah³, of the tribe of
Benjamin.

2 God hahe not cast away his people which he knew before.
Knowe ye not what the Scripture faith of Elias, how he maketh
re- quest vnto God against Israel, faying,

3 Lord, they haue killed thy Prophet, & digged downe thine
altars: and I am left alone, and they foke my life?

4 But what faith y answer of God to him? * I haue referued
vnto my self: feue thou- sand men, which haue not bowed the
knee to Baal.

5 Eué fo then at this present time is there a semnant through
the election of grace.

6 And if it be of grace, it is no more of wor- kes: or els were
grace no more grace: but if it be of workes, it is no more grace:
or els were worke no more worke.

7 What then? Israel hahe not obtained y he foght: but the
election hahe obtained it, and the rest haue bene hardened,

8 According as it is written, God hahe guen the the spirit of
slumber: eyes that they shulde not fe, & eares that they shul-
de not heare vnto this day.

9 And David faith, Let their stable be ma- de a finare, & a net,
& a flombling blocke, euen for a recompense vnto them.

10 Let their eyes be darkened that they fe not, & bowe downe
their barke alwayes.

11 I demande then, Haue they stombled, that they (shulde fall)
God forbid: but through their fall saluation commeth vn- to the
Gentiles, to s prouoke them to fol- low them.

12 Wherefore if the fall of them be the ri- ches of the worlde,
& the diminishing of the the riches of the Gethies, how much

more shal their abundance be?

TT. ii.

Or, voluifed: 2.

a And elected before all be- ginning.

1. K. 2. 19, 20. b 21. asked writ God not that he shulde punish
Israel, but y at lumen told their sal- shuds & fo his words
made against them.

2. K. 2. 19, 18 c at-king an infant number Or, for recl- son

Isa. 6, 29. Cr. 9, 10.

Mat. 15, 16. Iom 12, 40.

Gal. 22, 26. Psal. 6, 9, 22.

a Christ by y mouth to the Prophet

witherth that which came vpon y lewes, that it, that as bodies
are ta- ken where as they shulde to flock fode, fo y Law which
the lewes of a blonde rae- le preferred to the Gospel thinking
to ha ue saluation by it, shulde nume to their disposition. e
Take fish the thy grace and strength.

f Without Ro- pe to be refin- red.

g The Lewes to follow the Gentiles.

h In that the Gentiles haue the man's ledge of the Gof:

*The true & wilde oliue. To the Romaines.
Exhortacions.*

That they might be idiot so ours Christ against the G tales, and so to be more feru to lone toward Christ then Gentiles. The Iewes now recame, as it were, in death for lack of the Gospels but when bo the they & the Gentiles shall forure Christ, & worlde shal be ruffured to a new life. Abraham was not only for fished, but his tide-allo & ne- gleded not the promes. In Meaning A- braham. Or, in them. That is, the Church of the Israelites. Be careful: worstly God, & trust in but promes. He ipodach of the Iewes and Gentiles in general.

13 For in that I speake to you Gentiles, in afmuch as I am the Apostle of the Gen- tiles, I magnifie mine office,

14 To tre if by any meanes I might pro- toke them of my flesh to followe them, & might sue some of them.

15 For if the casting away of them be the recociling of the worlde, what shall the re- ceiuing be, but, life from the dead?

16 For if the first trues be holie, so is the whole lompert and if the * roote be holie, se are the branches.

17 And though some of the braches be bro- ken of, & thou being a wilde oliue tre, waft grafted in * for them, and made partaker of the roote, and fatneffe of the * oliue tre,

18 Boast not thy self against the branches: and if thou boast thy self, thou bearest not the roote, but the roote thee.

19 Thou wilt fay then, The braches are bro- ken of, that I might be grafte in.

20 Wel: through vnbelefe they are broken of, and thou ftandeft by faith: be not his minded, but * feare.

21 For if God spared not the natural bran- ches, take lode, leff he also spare not thee.

22 Beholde therefore the bountifulnes, & feueritie of God: towarde them which ha- ue fallen, feueritie: but towarde thee, boun- tifulnes, if thou continue in his bountiful- nes: or els thou shalt also be cut of.

23 And thei also, if thei abide not ftill in vn- belife, shalbe graffed in: for God is able to graffe them in againe.

24 For if thou waft cut out of the oliue tre, which was wilde by nature, and waft graf- fed contrary to nature in a right oliue tre, how much more shal they that are by na- ture, be graffed in their owne oliue tre?

25 For I woldent, brethré, that ye shulde be ignorant of this secreet (left ye shulde be arrogant in your felues) & partely vob- ftinacie is come to Israel, vntill the fulnes of the Gentiles be come in.

26 And so * all Israel shalbe faued, as it is written, * The deliuerer shal come out of Sion, and shal turne away the

vngodlines from Jacob.

27 And this is my couenat to them, * When I shal take away
their finnes.

28 As cocerning the Gospel, they are enemies for your fakes:
but as touching the clectio, they are beloued for the fathers
fakes.

29 For the * giftes and calling of G O D are without
repentance.

30 For euen as ye in time pafthauene not beleued God, yet
haue now obtained mercie through their vnbelefe,

31 Euen so now haue they not beleued by the mercie *fhrwed*
vnto you, that they also may obtaine mercie.

32 For God hathe fhut vp * all in vnbelefe, that he might haue
mercie on all.

33 O the depnes of the riches, bothe of the wifdome, &
knowledge of God! how vn- fearcheable are his iudgemets, &
his ways: pafth finding out!

34 *For * who hathe knowen the minde of the Lord: or who
was his counsellor?

35 Or who hathe * giuen vnto him firft, and he shalbe
recompensed?

36 For of * him, and through him, and for him are all things:
to him be glorie for euer. Amen.

CHAP. XII.

The conversation, love and works of futhe as beleue in Christ.
19 Not to fike reuengance.

1 Befeeche you theretore, brethré, by the mercies of God, that
ye giue vp your bodies a *liuing facrifice, holie, acceptable
vnto God, which is your * reasonable fer- uing of God.

2 And facion not your felues like vnto this worlde, but be ye
changed by & renuing of your minde, & ye may * proue what
is the good wil of God, & acceptable, & perfite.

3 For I fay through the grace that is giuen vnto me, to euerie
one that is amog you, & no man prefume to vnderftand aboue
that which is mete to vnderftand, but that he vnderftand
according to * fobrietie, as God hathe dealt to euerie man the *
mea fure of faith.

4 For as we haue many mebers in one bo- die, and all
members haue not one office, 5 So we being many are one
bodie in Christ, and euerie one, one anothers members.

6 *Seing then & we haue giftes that are di- ters, according to
& grace that is giue vnto vs, whether we haue * prophecie, let
vs pro- phie according to & proportio of a faith:

7 Or an office, let vs waite on the office: or he that teacheth, on teaching:

8 Or he & exhorteth, on exhortatio: he that h diftributeth, let him do it * with fimplici- tie: he that ruleth, with diligence: he that ifheweth mercie, with *cherefulnes.

9 Let loue be without difsimulation. * Ab- horre that which is euil; and cleaue vnto that which is good.

10 *Be affectioned to loue one another with brotherlie loue. In giuing honor, go one before another.

11 Not if puthful to do feruice: feruet in fpi- rit: feruing the Lord.

12 Reioycing in hope, paciét in tribulatio, *continuing in prayer.

13 *Diftributing vnto the necessities of the Saite:* giuing your felues to hofpitalitie.

14 *Bleffe the which perfecute you: bleffe, I fay, and curfe not.

15 Reioyce with them that reioyce, & wepe with them that wepe.

meanteth preaching and teaching & by office or minifere, all is apperetine to the Church, as Elders, Deacons, &c. By faith

knowledge of God in Christ with the gifts of the holie God.
ficers fume are Deacons, fume Guerriers, fume kepe the poore.
with them which were apposted to leke vnto the poore, as to it
were the widower, Act 6:1. 1. tim 5:9.

1st.40.13.

wilde 9.13.

1.CIV.2.16.

v. the repro-

orth the rafs-

nes of men or

matrimony: if

the iudgemets

of God.

v. That is, prod

noked him by

his good wor-

ket?

v. All things a-

re created and
preferred of
God to fet for
the his glocie.
a to Rede of
dead braht, li-
tulic facrifice:
to Rede of the
blond of bra-
tes which was
but a fhadon o
& pleafed not
God of it self,
the acceptable
faccifice othe
fpiritual man,
firmed by

faith to godli-
nes and char-
tie.

Ephe.3.17.

1.2beff.3.1.

b. That is, once,
lawful & ipiri-
tial, 1 Pet.2.4.

1.CIV.12.11.

ephes.4.7.

c. Whasfouere
is not agreable
to Gods wil, is
evil, displeafte
and vaperfekt.

1.Pet.4.10.

d. Two things

are required,
if we wil nid-
ge soberly of
Gods giftes in
vit the one that
we do not ar-
regate to our
felues that, &
we haue not:
west, that we
boath not of
the giftes, but
remerey vfe
them to God's
honour.

Mat.6.2.

2.CIV.9.7.

Amus.1.1.10.

v. Iiue 1st.10.

Luk.12.1.

1.CIV.16.1.

Eph.13.2

1.Pet.4.13.

Mat.3.44.

c. By prophe-

c. ing here he

is no officers, as

meneeth the

he meafte of

the mea

9 Meaning that herces & ind- terion against Gods worde.

1st.19.20. 2 He theeweth that the time shal come that the whole na- tio of & Iewes though not cue- ry one part- eularly, shalbe joyed to the Church of Christ. 1st.27.9. 1st.22.13.

2th.8.2. 3th.10.16. 4 To whome God gune this Spirit of adop- tion, and who- me he callich effectually, he can not perish: for

Gods eter- naft counfel ne uer changeth. *Gishe by your
mercie. 5 That is, bo- the Iewes and Gentiles.

of magistrates.

Chap.XIII. The weake brethren. 1101/1224 75

Trou. 3,7. ifu. 1,12. k That is, in your owne co- cert.

Trou. 20,12. mat. 1,39. 1. pet. 3,9. 2. cur. 3,11.

I Live so ho- neftly & god- ly that no mi- can finde faute with
you.

Ebr. 12,14. Ecole 23,1. mat. 1,38. Deu. 32,35. abr. 10,12.

Trou. 25,21. m For other thou shalt wi- ne him with thy
benefit, or els his confec- ce shal bears him, warnes & Gods
burning wreth hageck over him.

Wifil. 4,4. fit. 3,1. 1. pet. 2,13.

2 Not only the punishment of the judges, but also the
vengeance of God.

“Orr, a truer get with wrath

b For no pri- uate man can contemne that gouernemne & God
hathe ap- pointed with- out & breache of his ciscen- cer; and
here he speaketh of cu- cil magistrates: so that Anti- christ and

his can not wroth this place to establish their tyramite over the
ciscence.

Mat. 22,15. c This is, to defend & good and to punish the evil.
d He meaneth only the sec- de table.

Exod. 20,14. deut. 1,18. Leust. 19,12. mat. 22,39. gol. 5,14.
tam. 2,8. c Tim. 2,5.

16 Be of like affection one towards another: *be not his
minded: but make your selues equal to them of the lower forte:
be not wise in your selues.

17 *Recopsense to no mi euil for euil: procure things honest in
the sight of all men.

18 *If it be possible, asmuche as in you is, ha- uc peace with
all men.

19 Dearly beloued, *auenge not your selues, but giue place vnto
wrath: for it is written*, Vengeance is mine: I wil repay, faith
the Lord.

20 *Therefore, if thine enemie hunger, se- de him: if he thirst,
giue him drinke: for in so doing, thou shalt heape moles of fy-
re on his head.

21 Be not ouercome of euil, but ouercome euil with goodnes.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they have the swords. 5 Charitate eght to measure all our doings. 6 An exhortation to innocence & puresse of life.

7 Let euerie foule be subiect vnto the higher powers: for there is no power but of God: & the powers that be, are ordeined of God.

8 Whosoeuer therefore resisteth & power, resisteth the ordinance of God: and they that resist, shall receive to themselves iudgement.

9 For princes are not to be feared for good workes, but for euil. Wilt & then be without feare of the power: do well: so shalt thou haue praise of the fame.

10 For he is the minister of God for thy wealth: but if thou do euil, feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth euil.

11 Wherefore ye must be subiect, not because of wrath onely, but also for conscience sake.

12 For, for this cause ye paye also tribute: for they are Gods ministers, applying them selves for the fame: thing.

13 *Giue to all men therefore their due: tribute, to whome ye owe tribute: custom, to whome custom: feare, to whome

feare: honour, to whome ye owe honour.

14 Owe nothing to any man, but to loue o- ne another: for he that loueth another, ha- the fulfilled the Law.

15 For this, Thou shalt not commit adul- terie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witties, Thou shalt not couet: and if there be any other commandement, it is briefly com- prehended in this saying, euf in this, Thou shalt loue thy neighbour as thy self.

16 Loue doeth not euil to his neighbour: therefore is loue & fulfilling of the Law. 17 And that, considering the season, that it is now time that we shulde atise from slepe:

for now is our saluation cnerer, then whe we beleued it.

18 The night is past, & the day is at hand: let vs therefore cast away the workes of darkness, and let vs put on the armour of light,

19 So that we walke honestly, as in the day: not in glotonie, and drunkenness, neither in chambering and wantonness, nor in stri- fe and enuying:

20 *But put ye on the Lord its vs CHRIST, and take no thought for the flesh, to fulfil the lustes of it.

e Before we beloued, it had bene in vaine to sel vs the se objective now being our sal- uation: & sure, let vs take hede

that we neglect not this occasion. Luk. 21,34. f That is, honest meners & godlie. Orriste. Gal. 5,26. 1. pet. 4,11.

CHAP. XIII.

1 The weake ought not to be despised. 10 No man shulde offende anothers conscience. 12 But one to supporte another in charitate and faith.

2 Him that is weake in the faith, receiue vnto you, but not for controuersies of disputations.

3 One beleueth & he may eat of all things: & another, which is weake, eateth herbes.

4 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath received him.

5 Who art thou that condemnest another mans seruant? he standeth or falleth to his owne: master: yea, he shalbe established: for God is able to make him stande.

6 This man esteemeth one day above another day, & another man counteth euerie daye a like: let euerie man be fully persuaded in his minde.

7 He that observeth the day, observeth it to the Lord: and he that observeth not the day, observeth it not to the Lord. He that

eateth, eateth to the Lord: for he giueth God thakes: and he & eateth not, be eateth not to the Lord, and giueth God thanks.

8 For none of vs liueth to him self, neither doeth ante dye to him self.

9 For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord: whether we liue therefore, or dye, we are the Lords.

10 For Christ therefore dyed and rose agai- ne, and reuiued, that he might be Lord bo- the of the dead and the quicke.

11 But why doeth thou iudge thy brother? or why doeth thou despise thy brother? *for we shal all appeare before the iudge- ment seat of Christ.

12 For it is written, I blue, faith the Lord, and euerie knee shal houe to me, and all tongues shal confesse vnto God.

13 So then euerie one of vs shal giue ac- countes of him self to God.

14 Let vs not therefore iudge one another ame more: but vse yone iudgement rather

a That is, the doctrine of & Gospel. b Let he shul to depote o- ther more ig- norant then he came, or els & a greater sera pule of obfci- ce.

Iam. 4,12.

c It is the Lords matter & one thing. d We must be afford in
our consequence by Gods words in all things that we do: & if
we be frug, we may know what is our li- berate and if we be
weake, we may leu- ne to profit sally.

e That coun- teeth one day more holic the another

f Who indig- eth whether he doeth wel or no.

g Because he thinketh the meant reclea ne by & Law. h Here
we must note thro things: deft, & he speaketh of things which
of them selues are indifferent, albeit in the Law they were
notment, that he reproveeth not the condi- ning of the a th but
of the par- sonetically that he mea- neth not the subborne and
malicious, who me he callich dogget & con- ction, but the
weake and me-

[illegible]

1. Borhe

2. 4,10. *ife. 4,12; 1611.

3. 4,10. *ife. 4,12; 1611.

4. This othe particularly apperteneth to God who is th struc
life of him self, & giueth it to all others. 1 And ackion
ledge me for their God.

TT.111.

Christian libertie.

To the Romaines. Brotherlieloué.

m He preuen- terth the obi- ction which the Christians might
vis.

1.Cor.3,15.

n Which is the best fire of Christall liber- ter by abusing
whereof ye causes ye weake ligero blasphe me the Gospel
which might fume to them contrarie to Gods will, and the
doctrine of the Lawe. o God will not reigne ouer his by lische
obser- vations.

Tit.1,15. p In peace & highteousfies. 1.Cor.3,15. q Faith here is
taken for a ful perfusion of the Christian libertie in things
indiffe- rent as the A- polite, merpre- seth in in the 24 verse. r
Which be- the none evil remorse of ob- ference in his doing. f
Meaning, of aright consist of.

Psal.6,9,10. a To critic, fig nith to do all maner due- ters to our neighbour, e- ther to bring him to Christ, or if he be wó m, that he may grow from faith to faith. for y faithful are called the temple of God wherein he is resident by his holic Spirit: & these faith- ful are the sfo nce of y neve terufall: that is, the vanne- ful Church, ner done, figh and not to my

in this, that no man putte an occaſion to fall, or a ſtombling blocke before his bro- ther.

14. "I knowe, & am perſuaded through the Lord Ieſus, that there is nothig vncleane of it ſelf: but vnto him that iudgeth any thing to be vncleane, to hi it is vncleane.

15 But if thy brother be grieved for the meat, now walkſt thou not charitably: "deſtroy not him with thy meat, for who- me Chriſt dyed.

16 Cauſe not your a commoditie to be euil ſpoken of.

17 For the king dome of God is not meat nor drinke, but righteousſies, and peace, & ioye in the holic Goſt.

18 For who ſoeuert in theſe things ſerueth Chriſt, is acceptable vnto God, and is ap- proued of men.

19 Let vs then followe thoſe things which concerne peace, and wherewith one may edifie another.

20 Destroy not y worke of God for meats sake: "all things in dede are pure: but it is euil for the man which eateth with offence.

21 "It is good nether to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Haft thou faith have it with thy self before God: blessed is he y condemneth not him self in y thing which he alloweth.

23 For he that douteth, is condemned if he eat, because he eateth not of faith: & what- soeuer is not of faith, is sinne.

CHAP. XV.

a Paul exhorteth the to suppers & loue one another by the example of Christ, p And by the onelie merces of God which is the cause of soluation bethe of the one & the other. 14 He sheweth his a pale to warde them, &c the Church, 30 And requireth the same of them.

b WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.

2 Therefore let euerie man please his neighbour in that that is good to edification.

3 For Christ also wolde not please him self, but as it is written,
"The rebukes of them which rebuke thee, fell on me.

4 For what foeuert things are written afore time, are written for
our learning, that we through pacience, & coforte of the Scrip-
tures might haue hope.

5 Now the God of pacience and confo- lation giue you that ye
be like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may praise God
euē the Father of

Iſa.54.renel:26.of the which burylding Christ is the chief cor-
130. b I diā ſo beare them, as if they had bene done to me
Father. c Which is y amor of pacifice. 1.Cor.3,10.Philip 1,26.

our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also receued vs
to the glorie of God.

8 Now I ſay, that Iesus Christ was a miniſter of the
circumciſion, for the trueth of God, to cofirme the promiſes
made vnto the fathers.

9 And let the Gentiles praise God for his mercie, as it is writt,
"For this cauſe I wil confeſſe thee amog the Gentiles, and ſing
vnto thy Name.

10 And againe he faith, "Reioyce, ye Gen- tiles with his people.

11 And againe, Praise the Lord, all ye Gé- tiles, & laude ye him, all people together.

12 And againe Efaías faith, "There shalbe a roote of Iesse, and he that shal live to reigne ouer the Gentiles, in him shal the Gentiles trust.

13 Now the God of hope fill you with all ioye, and peace in beleuing, that ye may abunde in hope through the power of the holic Gost.

14 And I my self also am perswaded of you, my brethren, that ye also are full of good- nes, and filled with all knowledge, and are able to admonish one another.

15 Neuertheles brethren, I haue somewhat boldly after a fort writt vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I shulde be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the offering vp of the Gentiles might be acceptable: being sanctified by the holic Gost.

17 I haue therefore whereof I may reioyce in Christ Iesus in those things which per- teine to God.

18 For I dare not speake of anie thing, which Christ hathe not wrought by me, to make the Gentiles obedient in worde and dede.

19 With the power of signes and wonders, by the power of the Spirit of God: fochat from Ierufalem, and rounde about vnto Illyricum, I haue caufed to abunde the Gofpel of Christ.

20 Yea, fo I enforced my felf to preache the Gofpel, not where Christ was named, left I fhulde haue buyft on another mans fun- dation.

21 But as is is written, "To whome he was not fpoken of, they fhall fe him, & they that heard not, fhall vnderftand him.

22 Therefore alfo I haue bene oft let to co me vnto you.

23 But now feing I haue no more place in thefe quarters, and alfo haue bene defi- rous manie yeres agone to come vnto you.

24 When I fhall take my iourney into Spa- ne, I wil come to you: for I truft to fe you in my

d To make vs pertakers of Gods glorie. e First to ge- ther y, Iwves, and then the Gentiles that bothe might be made one fouce. f That God might be known true. Psal.12,20. 1 Sam.22,30. Deu.32,43.

Psal.17,2. Ifa.31,10.

g Which is Christ who did spring as a yong budde out of y diye
and dead rose. h Then feing he take bethe the Iewes and
Gentiles to his Fathers glo- ter, they oght by his, exen- ple to
fhot to- grafes.

i The minister offreth vy the people to God by the Gofpel

k God gone: him fochram- ple occasions to fet forthe his
excellenc workers y he had done by him, that the Apolite uede
not to fihe anie other thing to boalt vgwn.

Chap.1,13 1.thi.2,17.

Chap.1,1.

*He requireth their praiers. Chap.XVI.
Salutations.*

1 Which was to call the almen.

1.Cor.9,11.

my shal faith- fully leave it with them, & as it were fe- aled
made fe- rely

Chap.1,10. a Almen is frute of faith and charities. a His
coming shalhe profi- ble vnto the for God wil give him abun-
dant knowled go of Divine mysteries eno municate vnto them.

2.Cor.1,11. a He feared his fcll-trous tongues wolde have made
his meffage ethre odious, or le- fe acceptable. Isa.9,6.

All.11,3.

a The firth was cisterate to the Lord by embracing the Gospel.
"Or, Asa, b They were grated in Christ by faith afore I was
called, and were wel afemed of the Apostles, and of the Chur-
ches.

in my iorney, & to be broght on my way thitherwarde by you,
after that I haue be- ne fomewhat filled with your companie.

15 But now go I to Ierufalem, to 1 minifter vnto the Saintes.

26 For it hathe pleafed them of Macedonia and Achai, to make
a cettaine diftributio vnto the poore Saintes which are at Ieru-
falem.

27 For it hathe pleafed them, and their det- ters are they: "for if the Gentiles be made partakers of their fpiritual things, their duette is alfo to minifter vnto them in car- nal things.

28 When I haue therefore performed this, and haue "fealed them this" frute, I wil paffe by you into Spaine.

29 "And I knowe when I come, that I shal come to you with "abundance of the blef- fing of the G-fpel of Chrif.

30 Alfo brethre I befeche you for our Lord Iefus Chrif's fake, and for the loue of the Spirit, that ye "wolde friue with me by prayers to God for me.

31 That I may be deliuered fro them which are difobediēt in Judea, & that my feruice which I haue to do at Ierufalem, may be p accepted of the Saintes,

32 That I may come vnto you with ioy by the wil of God, & may w you be refrefhed. 33 Thus the "God of peace be with you all. Amen.

CHAP. XVI.

1 After manie recommendations, 17 He admonifheth them to beware falfe brethren and to be circumfpect. 20 He prayeth for them, and gouth thanks to God.

1 Commende vnto you Phebe our fifter which is a feruant of the Church of Cé- chrea,

2 That ye receiue her in the Lord, as it be- cometh Saintes, and that ye afiift her in whatfoeuer bufines fhe nedeth of your arde; for fhe hathe queen hofpitalitie vnto manie, and to me alfo.

3 Grete "Prifcilla and Aquila my fellow helpers in Chrift Iefus.

4 (Which haue for my life laid downe their owne necke. Vnto whome not I one- ly giue thanks, but alfo all the Churches of the Gentiles)

5 Likewise grete the Church that is in their houfe. Salute my beloued Epenetus, which is the "firth fruces of" Achai, in Chrift.

6 Grete Marie which beftowed muche la- bour on vs.

7 Salute Andronicus and Iunia my coufins and fellow prifoners, which are notable among the Apostles, and "were in Chrift before me.

8 Grete Amplias my beloued in the Lord. 9 Salute Vrbanus our felowe helper in

Chrift, and Stachys my beloued.

10 Salute Apelles approued in Chrift. Sa- lute them which are of Atifobulus friendi.

11 Salute Herodion my kinfman. Grete the which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphofa, which women labour in the Lord. Salute the be- loued Perfis, which woman hathe laboured muche in the Lord.

13 Salute Rufus chosen in the Lord, & his mother and mine.

14 Grete Afyncritus, Phlegon, Hermas, Pa- trobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, & his fifter, and Olympas, & all the Saintes which are with them.

16 Salute one another with an "holie" kiffe. The Churches of Christ salute you.

17 "Now I befeche you brethren, marke them diligently which cause diuision and offences, contrarie to the doctrine which ye haue learned, and "auoide them.

18 For they that are fuche, ferue not the Lord Iesus Christ, but their owne "bel- lies, and with "faire fpeache & flattering deceiue the hearts of the simple.

19 For your obediëce is come abroad among all: I am glad therefore of you; but yet I wolde haue you wife, vnto that which is good, and simple concerning euil.

20 The God of peace shal treade Satan vn- der your fete shortly. The grace of our Lord Iesus Christ be with you.

21 "Timotheus my companion, and Lucius and Iafon, and Sofipater my kinfmen, fa- lute you.

22 I Tertius, which wrote out this epifle, salute you in the Lord.

23 "Gaius mine hofte, & of f whole Church faluteth you. Eraftus the "chamberlaine of the citic faluteth you, and Quartus a brother.

24 The grace of our Lord Iefus Chrif be with you all. Amen.

25 "To him now that is of power to eftabli fhe you according to my Gospel, and prea ching of Iefus Chrif, by the reuelation of the my fterne, which was kept fecer fince the worlde began:

26 (But now is opened, & publifhed amôg all nations by the Scriptures of the Pro- phetes, at the commandement of the euer- lafting God for the obedience of faith)

27 To God, I fay, onely wife, be praife through Iefus Chrif for euer. Amen.

Written to the Romaines from Corinthus and fent by Phebe, feruant of the Church, which is at Cenchrea.

1.Cor.18,20. 2.Cor.13,12.

1. Pet.1,14. a This was a figne of amuie among the lewes, which be willich to beholic, that is, that it come from a

mude ful of godlie charities.

2.Ichn.19. d Thefe be market to kno we the felfe Apostles by. e
The warde fignifeth huns thatyromifeth muche & per- formeth
no- chine, who- meth alfo to fpeche for thy profite, but dorth
nothng leffe.

Aff.16,1 phil.2,19

1.Cor.2,14. "Or, reeeure, f Corinthus.

Eph.3,19.

Eph.3,9. col.1,26. 2.mm.1, 10.

2.pt.1,10 g Borhe as touching the doctrine of f Gospel, and
alfo the cal- ling of the Gentiles.

TT.iiii.

?

THE FIRST EPISTLE

of Paul to the Corinthians.

THE ARGUMENT.

After that S. Paul had preached at Corinthus a yere and an
halfe, he was compelled by the wickedness of the Jewes to

saille into Syria. In whose absence false Apostles entred into the Church, who being puffed vp with vaine glorie, and afflicted al eloquence, sought to bring into contépt the simplicitie which Paul vfed in preaching the Gospel. By whose ambition fache fœtions & schiffmespræg vp in the Church, that frô opinions in pollicies & ceremonies they fel to false doctrine and heretics, calling into doute the resurrection frô the dead, one of the chiefest points of Christian religio. Against these euils the Apostle procedeth, preparing the Corinthians hearts, & eares with genie salutations; but some after he reproveeth their contentions and debates, their arrogance & pride, and exhorteth the to concorde & hamlet tre, setting before their eyes the spiritual vertue, & heauelie wisdom of the Gospel, which cd not be persuaded by worldlie wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this salutation may not be attribute to the ministers, but onely to God, whose servants they are, and have received charge to edifie his Church wherein S. Paul behaued him self skilfully, buylding according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albert he had declared by manifest figures that he never sight his owne glorie, neither yet how he might liue, but onely the glorie of

Christ: which thing as his comming he wode declare more amply, to the shame of those vaine glorious braggers, who sight them selves onely, & therefore saffred most horrible vices unreproved & vnpunished, as incest, contentions, pleadings before infideles, fornication, & fache like, to the great sclander of the Gospel. This done, he answereth to certeme points of the Corinthians letter, as touching single life, duette of mariage, of discorde & dissension among the married, of virginitie, & seconde mariage. And because some thought is nothing to be present at idde service, seeing in their heart they worshiped the true God, he warneth them to haue respect to their weak brethren, whose faith by that dissimbling was hundred, & their consciences wounded, which thing rather thie he wode do, he wode never vfe that libertic which God had given him. But forasmuch as pride, & self wil was the cause of those great euils, he admonisheth them by the example of the Jews not to glorie in those outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ uprightly, without all pollution and offence of others. Then he correcteth divers abuses in their Church, as touching the behaviour of men, and women in the assemblies of the Lords Supper, the abuse of the spiritual giftes, which God hath given to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel ferueth to no vfe. Last of all he exhorteth the Corinthians to

relice the poore brethren at Jerusalem, to perscuere in the loue of Christ, and wel doing, sending his commendations, and wishing them peace.

CHAP. I.

2 He praiseeth the great graces of God shewed to warde them,
10 Exhorting them to concorde and humilitie. 29 He beateth
doume all pride, and wisdom which is not grounded in God,
26 Shewing whom God hath chosen to confounde the wisdom
of the woride.

2 A V L called to be an Apostle of I E S V S CHRIST, through
the wil of God, and our brother Softenes, 1 Vnto y Church of
God which is at Corinthus, to them that are * a sanctified in
Christ Iefus, * b Saintes by calling, * with all that c call on the
Name of our Lord Iefus Christ in euerie place, bothe their
Lord, and ours:

All 25, 9. 2 thf 4, 7. Rem 2, 7. eph. 1, 1. cel. 1, 22. 2 zim. 1, 9.
tit. 2, 1. 2 Tim 2, 23. a Whome God

hath separate from the rest of the woride, purified, and given
to his foone, that he might be in them, and they in him. b Made
holle by the fre merete & calling of God. c Which is to
acknowledge him to be veris God, to worship him, and fehe
vnto him for helge.

3 Grace be with you, and peace from God our Father, & from the Lord Iefus Christ.

4 I thanke my God alwayes on your behalf for the 4 grace of God, which is given you in Iefus Christ,

5 *That in all things ye are made riche * in him, in f all kinde of fpeache, and in all knowledge:

6 As the teftimonie of Iefus Christ hathene bene confirmed in you.

7 So that ye are not deftitute of anie gifti: *wayting for the appearing of our Lord Iefus Christ.

8 Who fhall alfo confirme you vnto y end, that ye may be s blamelefte in the day of our Lord Iefus Christ.

9 *God is fanthful, by whome ye are called vnto y felowfhip of his Sone Iefus Christ our Lord.

and their knowledge of Gods worde. g For there is no them that are grafted in Christ Iefus. *Pf. 1, 18, 8 i thf 5, 24

d For all the benefices & ye haue receiued by the Gospel Celof. 1, 10. & 2, 7. philip. 1, 20. tit. 2, 11. e As mbres of the fame bodie which communicate with their head.

2 Thf. 3, 12. & 2, 13. f He commendeth those giftes in them, whose abuse after he doeth reprove, as eloquence, philosophic.

10 Now

*The worldelie wifdome. Chap.II. The wifdome of God.*⁷⁷

Rom. 11.1. Philip. 3.16. H. Disgracing in words in the fresh diffentio of mind, whereof proceedeth repugnance of indigenie, & it the mother of schifine and herefis. 1 Which was a vicious wo- man & tealous of God's glorie and foght the quinties of the C'ureth. Afl. 12.24. K Read the an- nutacion, Afl. 3.16.

Afl. 18.8. I This Gains was Paul's bo- fe, in whome alfo the C'ureth was at Cornelius, Rom. 16.32; there was yet another fo cal- led, & was of Derbe, & fol- lowed Paul, Afl. 20.4. Chap. 2.19. galat. 5.4. 2. Pet. 1.16. m. That is, chiefly & peon liarly. Rom. 1.16. Ifa. 29.14. n. As theror- ce, or are o- rtorie. o When men fhulde atribba re that vnto e- loquence, & o- nely belonged to the power of God. p. That is, the incerpreter of the Law. Mat. 12.38. q. He that is fo subtil in difcof fing quftionis & herem Pa- ni reprocheth euen the beft learned, as thoft not one of them colde perceine by his owne wif- dome this my- fterie of Chrift reueiled in the Gofpel. r. He fpeaketh in the prefone of the wicked, who conftarie to their obfci- ence rather at- tribute thefe things to God, then acknow- ledge their owne foillie & weakness. According as the worldie are noth wife me,

10 Now I befeche you, brethre, by the Na- me of our Lord Iefus Chrif, that ye all h. fpeake one thing, and that there be no diffentions among you: but be ye knit to- gether in one minde, and in one iudge- ment.

11 For it hathe bene declared vnto me, my brethren, of you by them that are of the houfe of 1 Cloe, that there are cōtentions among you.

12 Now this I fay, that euerie one of you faith, I am Paules, and I am Apollos, and I am Cephas, and I am Chrif.

13 Is Chrif deuided was Paul crucified for you; & ether were ye baptized h. into the name of Paul?

14 I thanke God, that I baptized none of you, but Ciofpus, and Gaius,

15 Left anie fhulde fay, that I had baptized into mine owne name.

16 I baptized alfo the houfholde of Ste- phanai: furthermore knowe I not, whether I baptized anie other.

17 For Chrif fent me not to m. baptize, but to preache the Gofpel, not with n. wilde- me of words, a. left the croffe of Chrif fhulde be made of none effect.

18 For the preaching of the croffe is to the that perish, foollifines: but vnto vs, which are faued, it is the power of

God.

19 For it is written, I wil destroye the wif- dome of the wife,
and wil caſt away the vnderſtanding of the prudent.

20 Where is the wife; where is the Scribe? where is the d.
diſputer of this worlde? ha- the not God made the wiſdome of
this worlde foollifines?

21 For feing the worlde by wiſdome knowe not God in the
wiſdome of God, it plea- fed God by the foollifines of
preaching to ſaue them that beſeeues:

22 Seing alſo that the Iewes require a. fig- ne, and the Grecians
ſeke after wiſdome.

23 But we preache Chriſt crucified: vnto the Iewes, euen a
ſtombling blocke, & vn- to the Grecians, foollifines:

24 But vnto them which are called, bothe of the Iewes &
Greciâs we preache Chriſt, the power of o. o. o., and the
wiſdome of God.

25 For the foollifines of God is wiſer the men, and the
weakenes of God is ſtronger then men.

26 For brethren, you ſe your calling, how that not manie wife
men after the fleſh, not manie mightie, not manie noble are
called.

27 But God hathe chofen the foollifh thigs of the worlde to confounde the wife, and God hathe chofen the weake things of the worlde, to confounde the mightie things.

28 And vile things of the worlde & things which are delpfied, hathe God chofen, &

things t. which are not, to bring to noght things u. that are,

29 That no t. flefh fhulde reioyce in his prefence.

30 But ye are of him in Chrift Iefus, who of God is made vnto vs wifdome and righteoufnes, and fanctificacion, and redemption,

31 That, according as it is written, "He that reioyceth," let him reioyce in the Lord.

CHAP. II.

1 He puteth for example his maner of preaching, which was according to the tenor of the Gofpel. 2 Which Gofpel was contemptible & had to the carnal, so And a game honorable and manift to the fpiritual.

3 And I, brethren, when I came to you, A. came not with excellence of wordes, or of wifdome, fhewing vnto you the testimonie of God.

4 For I eftemed not to "knowe anie thing among you, faue Iefus Chrift, and him crucified.

5 And I was among you in b. weakenes, and in fcare, & in muche trembling.

6 Nether ftode my worde, & my preaching in the c. entifing fpeache of mans wifdo- me, but in plaine euidence of c. the Spirit and of power,

7 That your faith fhulde not be in the wif- dome of men, but in the power of God.

8 And we fpeake wifdome among them that are c. perfite: not the wifdome of this worlde, nether of the d. princes of this worlde, which come to noght.

9 But we fpeake the wifdome of God in a myfterie, euen the hid wifdome, which God had determined before the worlde, vnto our glorie.

10 Which e. none of the princes of this worlde hathe known: for had they knowe is, they wolde not haue crucified & Lord of glorie.

11 But as it is written, "The things which eye hathe not fene, nether care hathe he- ard, nether fcame into mafs heart, are, which God hathe prepared for them that loue him.

12 But God hathe reueiled them vnto vs by his Spirit: for the Spirit b. searcheth all things, yea, the deeper things of God.

13 For what man knoweth the things of a man, saue the spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

14 Now we haue h. receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the things that are giuen to vs of God.

15 Which things also we speake, not in the wordes which mans wifdome teacheth,

1 Which are in mans iudge- ment acfeth nothing, but taken for ab- acts & caba- wales. 2 Restemed & in reputacion. Ierem.

2.5. 3 Thus he cal- leth man in co tempt fto be- ate downe his arrogance. Ierem. 9.14.

2. Pet. 10.17. 4 That in aniel hote all things in God with thank
figning

Chap. 1.17. He, myfterie. a That is, the Gospel, where- by God noeth manifeh him self to worl- de, or whereof God is the au- ter & wittet. Or, I fingle in- thing worlde is be queren.

Afl. 18.3. Chap. 1.17. a Pet. 1.16. b. Herem ap- peræth his greatmodæfite, who was not glorious, but abict & hum- ble,

not self of vanoboarings & arrogance, but I fcare & trembling
fet for the fe sign to power of God.

c. They which vnderstandigs are liftemnate by faith, ac-
knowleuge this wifdome, & the worlde calleth foille. d. The
worlde is here taken for the who- me must for wifdome, re-
ches or power men moſte eſta me.

Iſa. 4.4. e. That is, very fewe. He calleth ſe ſus & mightie God,
hal feſtue glorie & man- he, whome Da udalfo calleth & king
of glo- rie, Piſa. 24.7. and ſemen na- meth him it e God of
glorie, Afl. 7.1.2d hea- rehyappeareeth the ſiemnate of Chrift
& co nudah of two natures in one preſone.

Chap. 1.17. 2. Pet. 1.16. h. But he is which vnderſtandigs are
liftemnate by faith, ac- knowleuge this wifdome, & the worlde
calleth foille. d. The worlde is here taken for the who- me must
for wifdome, re- ches or power men moſte eſta me.

VV.i.

g. Man is not able to chiefe Gods prouidence towards his one
God with the Father and the Some. I Mans minde, which
vnder- ſtandeth and iudgeeth. h. We are one moſced with that
Spirit, which teacheth things wherewith the worlde is deſtired,
and which no vnderſtand by nature. I All the benefices of God
in Ieſus Chrift.

Christ the fundacion.

I. Corinthians.

Gods ministers.

as that we seache is spiritual, so kind of sea- ching must be spiritual, that we wonder may agree with the master. Who is know ledge & indge- ment is not cleared by Gods Spirit. Prov. 27, 19. Iph. 40, 15. Wis. 9, 17. Rom. 11, 34. For the vin- ch of God is not subject to the eudgement of man. That is, Christ's Spirit, John 16, 15. Rom. 8, 9.

a Being ingraf- ted in Christ by faith, we be gin to move by his Spirit, & as we pro- fit in faith, we grown up to a ripe age. And here let him take hede that teacheth, lest for milke be gone poy- son: for milke and strong meat in effect are one, the only dif- fer in maner & forme.

Phil. 21, 13. Galax. 6, 7. He charged them with two furettthe one, & that astri- bed, com- ma to & ministers, & other, that this preferred one minister to another. So made by his grace. He repro- with the ministers of Corinth, as teachers of eu- rious desi- times & questions. Or the time: which is, whi- the light of & truth that ex- pel the dark- ness of agn- oran, then the ca- rous ob- sons of man- whome that be brought to night. By the cryal of God's Spirit.

but which the holie Gofte teacheth, com- paring a spiritual things with spiritual things.

14 But the a natural man perceiueh not the things of the Spirit of God: for they are foolishnes vnto him: nether can he knowe them, becaufe they are spiritually difcerned.

15 But he that is a spiritual, difcerneth all things: yet he him self is a iudged of no man.

16 For who hathe knowen the minde of the Lord, that he might instruct him? But we haue the a minde of Christ.

CHAP. III.

Paul rebuketh the fellies and autours thereof. No man oghe to attribute his faluacem to the ministers, but to God. 16 That they beware erroneous dufferous. 17 Christ is the fundacion of his Church. 18 The dign- tee and office bathe of the ministers and also of all the faithful.

And I colde not speake vnto you, brethre, as vnto spiritual me, but as vnto carnal, euen as vnto a babes in Christ. I gaue you milke to drinke, & not meat: for ye were not yet able to beare it, nether yet now are ye able.

For ye are yet carnal: for where as there is among you enuying, and strife, and diui- fious, are ye not carnal, and walke as men? For when one faith, I am Pauls, and ano- ther, I am Apollos, are ye not carnal?

5 Who is Paul then? and who is Apollos, but the ministers by
whome ye beleued, & as the Lord gaue to euerie man?

6 I haue planted, Apollos watred, but God gaue the encrease.

7 So then, nether is he that planteth, anie thing, nether he that
watreth, but God that giueh the encrease.

8 And he that planteth, & he that watreth, are b one, and euerie
man that receiue his wages, according to his labour.

9 For we together are Gods c laborers: ye are Gods hous
bandrie, and Gods buyl- ding.

10 According to the grace of God giuen to me, as a skilful
master buylder, I haue laid the fundacion, and another
buyldeeth thereon: but let euerie man d take hede how he
buyldeeth vpon it.

11 For other fundacion can no man lay, then that which is laid,
which is Iefus Christ.

12 And if anie man buylde on this fundaci- on, golde, filuer,
precious stones, tymber, haye, or stubble,

13 Euerie mans worke shalbe made mani- feft: for the a daye
shal declare it, becaufe it shalbe receiiled by the f fyre: & the
fy- re shal trye euerie mans worke of what forte it is.

14 If anie mans worke, that he hathe buyit vpon, abide, he shal receiue wages.

15 If anie mans worke burne, he shal a lofe, but he h shalbe: safe him self: neuertheles yet as it were by the fyre.

16 Know ye not that ye are the Temple of God, and that the Spirit of God dwel- leth in you?

17 If anie man deftroy the Teple of God, him shal God deftroy: for the Temple of God is holie, which ye are.

18 Let no man deceiue him self. If anie man among you feme to be wife in this worlde, let him be a foole, that he may be wife.

19 For f wifdome of this worlde is foolish- nes with God: for it is written, He cat- cheth the wife h in their owne craftines.

20 And againe, The Lord knoweth that the thoghts of the wife be vaine.

21 Therefore let no man i reoyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Ce- phas, or the worlde, or life, or death: whether they be things prefent, or things to come, euen all are yours,

23 And ye Christs, and Christ Gods.

CHAP. III.

1 After that he had deftribed the office of a true Apoft- le. 2 Seing they did not acknowledge him foache me, 4 He appealeth to Gods iudgement. 7 Beating dewee their glorie which hindered them to praise that, which they dispraised in him. 16 He fremeth what he requi- reth in their parte. 8 what they oghe to like for of him at his return.

1 Et a man fo thinke of vs, as of the ministers of Christ, and difpofers of the secrets of God.

2 And as for the reft, it is required of the difpofers, f euerie ma be founde faithful.

3 A touching me, I paffe verie litle, to be iudged of you, or of "mans iudgement: no, I iudge not b mine owne self.

4 For I c knowe nothing by d my self, yet am I not thereby iuftified: but he that iud- geth me, is the Lord.

5 Therefore e iudge nothing before the ti- ne, vntil the Lord come, who wil lighten things that are hid in darkenes, and make the counfels of the hearts manifest: and then shal euerie man haue praise of God.

6 Now thefe things, brethren, I haue figu- ratuelly applied vnto mine owne self & Apollos, for your fakes, that ye might le-

arne e by vs, that no man prefume aboue that which is written,
that one fwel not a- gainft another for anie mans caufe.

7 For who f feparateth thee? and what haft thou, that thou haft
not receiued? if thou haft receiued it, why reioyceft thou, as
though thou hadeft not receiued it?

8 Now ye are ful: now ye are made riche: ye reigne as Kings
without v cant wolde to God ye did reigne, that we also mighe
reigne with you.

9 For I thinke that God hathe fer forthe

g Bothe his fa bunt frew ar- de.

Chap. 6, 19.

2 Cor. 6, 16.

h He reproueh

chf not as fal-

fe apoftes, but

as carous: tea-

chers of hu-

mame feifces,

as they which lofting to the

implicate of
Gods worde,
praache philo-
sophical speen lafians.

1 As touching
his life, if he
holife felt the
fundacion.

Iph. 5, 15.

k When they
them feline a-
re emplied in
f fame feures,
then laid for
others.

Phil. 9, 6, 11.

I But in God

who worketh
by his mun-
iters to his
owne glorie &
the colors of his Church.

a At it is a
thing smolle-
rable to comf
ne f true mun-
iters of God,
so it is greatly
reprechoable
to attribute
more you the
then is men.

Mat. 7, 1.

"Gov. 9, 10.

Gen. 7, 1.

Mat. 7, 1.

PEN. 2, 1.

b Whether I

haue great gifts or litle,

few or made.

c For as I do

not knowe,

whereby I shul

de eaks anie ne

callon of glo-

reres I am cer

teine f before

God another

manet of influ-

ce is required.

d Concerning

mine of fies.

e by our exam

ple.

V3

*The kingdom of God. Chap. V. VI. Of
pleading.*

g To diminish the authorities they observed, that he was not made an Apostle by Christ, but afterward. h By this better tanning in abusing him self and exal- ing the Co- ronians, he maketh them ashamed of their vain glory. All. 20, 34. 2. Theff. 2, 9. 2. Theff. 2, 8. Mat. 1, 44. Iuk. 23, 34. all. 7, 60. Or, my gentle wishes.

Or, pedagogical or fact, matters.

I Forasouche as they had to some forgiven.

All. 19, 22. nam. 4, 15.

h That is, whosoever gives we ha- ne excrued of God to this and if he may vague among us. I Of the hulle God.

a Who wolle thinks that you wolle of for that mis- chief vupani- shad, which molle barba- rom nations abhorre to speake of. Lou. 18, 8. Col. 2, 5. b Hating now received the Gospel. e My will and consent. d With innoea tib of God's Ma- me, as beco- men them de- procure the Lords butto a and not their owne. 2. Tim. 2, 10. e Which is to be

vs the lafte Apostles, as men appointed to death: for we are made a gasing flocke vnto the worlde, and to the Angels, and to men.

10 We are b fooles for Christs fake, and ye are wise in Christ: we are weake, and ye strong: ye are honorable, and we are despised.

11 Vnto this houre we bothe hoger, & thirst, and are naked, and are buffeted, and haue no certeine dwelling place,

12 And labour, working w our owne hands: we are reuiled, & ye we bleffe: we are per- secuted, and suffer it.

13 We are euil spoken of, and we pray: we are made as the filthe of the worlde, the offkowing of all things, vnto this time.

14 I write not theffe things to shame you, but asmy beloued childre I admonish you

15 For thogh ye haue ten thoufand instru- ctours in Christ, yet haue ye not manie fa- thers: for in Christ Iefus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this caufe haue I fent vnto you Ti- motheus, which is my beloued fonne, and faithful in the Lord, w fhal put you in re- membrance of my wayes in Christ as I te- ache euerie where in euerie Church.

18 Some are puffed vp as thogh I wolle not come to you.

19 But I wil come to you shortly, if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.

20 For the kingdom of God is not in worde, but in power.

21 What wil ye fhal I come vnto you with a rod, or in loue, and in the spirit of mekenes?

CHAP. V.

1 He reproveeth sharply their negligence in punishing him that had committed incette, 2 Willing them to ancommunicate him, 7 To embrace puritise, 9 And fice wickedness.

1 T is heard certeinly that there is forni- cation amog you, and fiche fornicatió as is not once named among the Gentils, that one fholde haue his fathers wise.

2 And ye are puffed vp & haue not rather forowed, that he which hathe done this de- de, might be put from among you.

3 For I verely as abfent in bodie, but pre- fent in spirit, haue determined already as thogh I were prefent, that he that hathe b thus done this thing,

4 When ye are gathered together, and my c spirit, d in the Name of our Lord Iefus Christ, that fiche one, I say, by the power of our Lord Iefus Christ,

5 Be deliuered vnto Satan, for the be as an heathen man and publicane.

f destructio of the flesh, that the spirit may be faued in the day of the Lord Iefus.

6 Your reuoycing is not a good: know ye not that a little leaué, leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, tha- ye may be a newe lumpe, b as ye are vn- leauened: for Christ our Paffeouer is facrificed for vs.

8 Therefore let vs kepe the feaft, not with olde leaué, nether in the leauen of malici- oufnes and wickednes: but with the vnlea- uened bread of fincerieie and trueh.

9 I wrote vnto you in an epistle, that ye fholde not copanie together w fornicators: 10 And not all together with the fornica- tors of this worlde, or with the couetous, or with extorcioners, or with idolaters: for then ye muste go out of the worlde.

11 But now I haue written vnto you, that ye companie not together: if anie that is cal- led a brother, be a fornicator, or couetous, or b an idolaters, or a railar, or a drunkard, or an extorcioner, with fuche one eat not. 12 For what haue I to do, to iudge them al- so, which are without do ye not iudge the that are m within?

13 But God iudgeth them that are without. Put away therefore
fro among your fel- ues that wicked man.

present at idole furaice, & yet profiffe the Gospel. I vnto
whome the fucle faithful discipline doeth not futech. m Which
are inbrett to God's worde, & to the discipline of the Church.

CHAP. VI.

1 He rebuketh them for giving to law together befo- re the
Heathen 7 Christians eght rather to suffer. 11 He reproveeth
the abusing of Christian liberties. 12 And sheweth that we eght
to ferne God purely bethe in bodie, and in fule.

1 D Are anie of you, hauing bufines aga- inst another, be
iudged vnder the v vnunft, and not vnder the Saintes?

2 Do ye not knowe, that the Saintes fhal iudge the worlde? If
the worlde then fhal- be iudged by you, are ye vnworthie to
iud- ge the fmalle left matters?

3 Knowe ye not y we fhal iudge the b An- gels? how muche
more things that pertee- ne to this life?

4 If then ye haue iudgemets of things per- teining to this life,
fet vp them which are d leaft eftemed in the Church.

5 I speake it to your shame. Is it fo that there is not a wife man
among you? no not one, y can iudge betwene his brethre?

6 But a brother goeth to lawe with a brother, and that vnder the infideles.

7 Now therefore there is vtterly a faute among you, be caufe ye go to law one with another: why rather suffer ye not wrong? why rather fufteine ye not harme?

8 Nay, ye your felues do wrong, and do harme, and that to your brethren.

not reprove y godle, which with a good confidence vfith y funde his right, but condemne the, grudges & deffres of trunzance.

f For being wofied with fume & for- rowe, his flesh or olde man fhall dye: and the spirit of newe man fhall remate alioe & cuntye the vitoru: to y dye when the Lord fhall lo- ge the quiche and deed, 2. Col. 4, 18. 1 pet. 4, 6. Gal. 2, 9. f Being you suffer fiche mbe frous vnen among you. Mat. 19, 17. 2 theff. 3, 34. h As euerie mbe particulet ly is pure, fo y whole Church lo getral may be pure. i But be made of thofe that were counted in the Church, whom they eght by discipline to haue corrected: for as thou ching fufgere they eght by all means: godly towome the to Christ. k Who to pleafe bothe parties wol be

Or, iudge & negiftance which are fuf- deles.

Wif. 2, 2. a Me calleth them vnufe, whufener are not fandified to Christ.

b Who are now apofties & denile, Mat. 25, 49.

c That inme- ke them ind- ges.

d If ye fo bur- ne with deffre to pleade, kepe a court among your felues, and make the lnft eftemed your iudge: for is to mote eai- fe to twge betwene bre- thren.

Or, ruperioie of worde.

Mat. 2, 16. Iuk. 6, 29.

Pum. 19, 25. 2 Theff. 4, 8. e He doeth

VV. ii.

Carnallibertie.

I. Corinthians.

Of mariage.

Eph. 2.3. 1.211-1.9.

Eph 2.22. Int. 3.3. 1. Pet. 4.3. Chap. 10.13. cc. 17.31. Here he speaks with things indifferent of their nature, is first at touch

of carnal liberty. For we are subject to the fe things which we can not want. They ab- sed meats, both in that they offended others there- by, & also pro- posed their owns left to vulcense.

Term. 6.1. God will be Lord both of the soul and bodie.

Whereby he signified, that bottle we shall be the glorie of the re- urrection of the wife, and also that dig- nite, and pri- tilage where by we be ma- de the members of Christ. Gen. 2.24. mat.

19.1. mar. 10.7. eph. 2.31. Chap. 3.17. 2. Cor. 6.16. Chap.

7.29. 1. Pet. 1.10. That is, he more polit- eth his own bodies, then he that commit- eth another fame.

a Or, expedite because maria or, through many corrup- tions, and not by Gods: until return bring- eth cares and troubles. 1. Pet. 3.7. Speaking to all men in ge- neral. Which con- tenteth all due vice remaining to marriage.

9 Knowe ye not that the unrighteous shall not inherit the kingdoms of God? Be not deceived: * nether fornicator, nor idolaters, nor adulterers, nor watchers, nor bouggers,

10 Nor theues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdoms of God.

11 And fuche were * some of you: but ye are washed, but ye are sanctified, but ye are iu- stified in the Name of the Lord Iesus, and by the Spirit of our God.

12 * All things are lawful vnto me: but all things are not profitable. I may do all things, but I will not be brought vnder

the power of anie thing.

13 Meates are ordained for the bellie, and the bellie for ye meates: but God shall destroue bothe it, and them. Now the bodie is not for fornication, but for the Lord, & the Lord for the bodie.

14 And God hath also raised vp y Lord, and * shall raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ: shall I then take the members of Christ, and make them the members of an harlot: God forbid.

16 Do ye not knowe, that he which coupleth him self with an harlot, is one bodie: * for two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord, is one spirit.

18 Flee fornication: euerie finne that a man doeth, is without the bodie: but he y comite teth fornicatio, sinneth against his owne bodie.

19 Know ye not, that your bodie is y teple of the holie God, which in you, whome ye have of God: and ye are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certain questions, which the Corinthians desired to knowe. 2 As of single life, 3 Of the duette of marriage, 4 Of discordes & dissension in marriage, 5 Of marriage between the faithful & vn- fastful. 6 Of vncircumcising the circumcised. 7 Of servitude. 8 Of virginitis, 9 And sicende ma- riage.

1 Now concerning the things whereof ye wrote vnto me, It were good for a man not to touche a woman.

2 Neuertheles, to auide fornication, let euerie man have his wife, and let euerie woman have her owne housband.

3 * Let the housband giue vnto the wife: due beneuolence, and likewise also the wife vn- to the housband.

4 The wife hath not y power of her owne bodie, but the housband: and likewise al- so the housband hath not the power of his owne bodie, but the wife.

5 Defraude not one another, except it be with

consent for a time, that ye may giue your selues to fasting and prayer, & againe co- me together that Satan tempt you not for your incontinence.

6 But I speake this by permission, not by commandement.

7 For I wolde that all men were euen as I my self am: but euen man hath his pro- per gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I do.

9 But if they can not abstine, let the ma- rie: for it is better to marie the to burne.

10 And vnto the married I comande, not I, but the Lord, Let not the wife * departe from her housband.

11 But and if she * departe, let her remaine vnmarried, or be recociled vnto her hous- band, and let not the housband put a a- way his wife.

12 But to the remnant I speake, & not the Lord, If anie brother haue a wife, that be leueh not, if she be content to dwell with him, let him not forsake her.

13 And the woma which hath an housband that beleueh not, if he be content to dwell with her, let her not forsake him.

14 For the vnbeleuing housband is sancti- fied by the wife, & the vnbeleuing wife is sanctified by the housband, els were your child re vncleane: but now are they * holie.

15 But if the vnbeleuing departe, let him departe: a brother or a sister is not in sub- jection in such things: but God hath

called vs in peace.

16 For what knowest thou, o wife, whither thou shalt faue
thine housband? Or what knowest thou, o ma, whither thou
shalt fa- ue thy wife?

17 But as God hath distribute to euerie ma, as the Lord hath
called euerie one, so let him walk: and so ordene I, in all
Churches.

18 Is anie man called being circumcised? let him not gather his
vncircumcision: as anie called vncircumcised? let him not be
cir- cumcised.

19 * Circumcision is nothing, & vncircum- cision is nothing,
but the keping of the co- mandements of God.

20 * Let euerie man abide in the same voca- tion wherein he
was called.

21 * Art thou called being a seruant? care not for it: but if yet
thou maist be fre, vse it rather.

22 For he that is called in the Lord being a seruant, is the
Lord's freman: likewise also

Eph. 16. de ponderis & menses. 1. Macc. 1.16 thou be lewe or
Gentil. * Eph. 4.1. 1.10. 6.1. p Although he rise to scue in this
life, yet thinke not thy condition Christina: her resuyte, that

thou art delivered by Christ from saluarie of fame and death.

q Being seruant by condition is made part of Christ.

4 He sheweth that he com- mandeth not precisely all men to marie, but that God hath granted this remedie vnto them & can not line chute.

5 With the fir- re of corrupt tenus: that is when man will so gneck place to the left that tem- teth, that he can not call vph God with a quiet con- stance.

Mat. 1.32. & 19.9. mar. 10.12. luk. 26.13.

6 For hatred, dissension, an- gre, &c.

7 Same for whomone, as March 6.12.

8 In abouche as there was nothing ex- precisely spoken hereof in the Law, or Pro- priates: or else he spake this moved by the Spirit of God as he testifieth in the 25. ver. Meaning, that the faith of y believe hath more power to sanctifie ma riage than the wickedness of the other to pollute it.

9 They that are borne of either of the parents fath- ful, are also commed mem- bers of Christ Church, be- cause of y pro- mise. All 1.19. 1. When such things come to y, see, that the faithful & vnfactual be married vge- ther, and the one forsake y other with- our cause.

10 The law- ful vocation in outward things must not lightly he neglected. 11 Which is when the for- good by arte draweth out the fume to cover the par- re, Celsus lib. 7. 22. 25. Epi-

all one whither God hath cal- cover the for a miserable made part of the

Of virginitie.

Chap. VIII. Christen libertie . 79/9/1224

Chap. 6, 20.

1 Pet. 1, 20.

Or, dearly

2 Syncretely:

as in the pre-

fence of God.

Or, the fate of

virginia.

f He bindeth

no man in that

if God hath

left free, but
thence what
is made agree-
able to God's
will, according
to the circum-
stance of the
time, place &
persons.

Or, belied.

e To be single.

n In these af-
flictions and
perfections.

2 As would lie
cares of their
children & fa-

mile.

y He doeth

one preferre

singlenes as a

thing more ho-

lie then marie

ge, but by rea-

son of incom-

modities, &

the one hath

more then the

other.

a In wishing

that you col-

de liue with-

out wiues.

30s, it remai-

neth that.

a Which be

In adverfite.

b Which be

as pro'peritie.

c In this worl

de there is no

thing but me-

re vaniae.

d Which one-

ly apperteine

to this prefent

lye.

And he is di-

nided, mea-

ning into di-

nars cares.

e She may ar-
teine vnto it
fones then the
other, becaue
she is without
cares.

f Say: S. Paul
child, bindeth no
nids confide
to fingle life,
what prefemp-
tion is it that
ante other
shalde do it.

g That is, that
the shalde ma-
rie to anode

formation.

h Meaning, he

that is fully

perfunded that

he hath no

nede.

i For the fa-

thers wil de-

pendeth on his

childeth in his

position so ma-

che as he is

bodde to haue

refpect to their

infirmity, ne-

ther can he in-

dly require of

the singlenes,
if they haue
not that gift of
preferring them
from cares.

a And more comodious for his children in
of metrimonie. *Rm. 7, 4.

band be dead, she is at libertie to mary w
whome she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in
my judgement: "and I thinke that I haue
also the Spirit of God.

CHAP. VIII.

He rebuketh the that vss their libertie to the slander
of other, in going to the idolatrous sacrificat, 2 And
theweth how men eght to behave them towards fuche
as he wackg.

And as touching things sacrificed
vnto idoles, we knowe that we all ha-
ue knowledge: knowledge puffeth vp, but
loue edifieth.

Now, if any man thinke that he knoweth
any thing, he knoweth nothing yet as he
ought to knowe.

But if any man loue God, the fame is
knownen of him.

Cose:ning therefore meat sacrificed vn-
to idoles, we knowe that an idol is 'nothing
in the worlde, & that there is none other
God but one.

For thogh there be that are called gods,
whether in heaué, or in earth, (as there be
many gods, and many c lords)

Yet vnto vs there is but one God, which is

the Father, of whome are all things, & we
in him: & 'one Lord Iefus Christ, by who-
me are all things, and we by him.

But euerie man hathe not knowledge: for
some hauing 'coscience of the idole, vn-
til this boure, eat as a thig sacrificed vnto
the idole, and so their conscience being
weake, is defiled.

But meat maketh not vs acceptable to
God: for nether if we eat, haue we y' mo-
re: nether if we eat not, haue we the leffe.

But take hede lest by any meanes this
'power of yours be an occasion of falling
to them that are weake.

For if any man fe thee which haft know-
ledge, fit at table in the idoles temple, fhal
not the cfcience of him which is weake,

be 'fboldened to eat those things which
are facrificed to idoles?

And through thy knowledge fhall the
e weake brother perfh, for whome
Christ dyed.

Now when ye finne fo againft the bre-
thren, and wounde their weake conscien-
ce, ye finne againft Christ.

*Wherefore if meat offend my brother, Rm. 24, 25

I wil eat no flefh while the worlde ftan-
deth, that I may not offend my brother.

CHAP. IX.

He exhorteth them by his example to vss their libertie
to the edification of other. 24 To runne on forthe in
the course that they haue begonne.

A M I not an Apoftle: am I not fre? haue I not fene Iefus Christ
our

Lord: are ye not my worke in the Lord?

If I be not an Apostle vnto other, yet

VV. iii.

CHAP. VIII.

He rebuketh the that vss their libertie to the slander
of other, in going to the idolatrous sacrificat, 2 And
theweth how men eght to behave them towards fuche
as he wackg.

And as touching things sacrificed vnto idoles, we knowe that
we all ha-

ue knowledge: knowledge puffeth vp, but loue edifieth.

Now, if any man thinke that he knoweth any thing, he knoweth
nothing yet as he
ought to knowe.

But if any man loue God, the fame is knownen of him.

Cose:ning therefore meat sacrificed vn to idoles, we knowe
that an idol is 'nothing

in the worlde, & that there is none other God but one.

For thogh there be that are called gods, whether in heaué, or in earth, (as there be

many gods, and many c lords)

Yet vnto vs there is but one God, which is

the Father, of whome are all things, & we in him: & 'one Lord Iefus Christ, by who-

me are all things, and we by him.

But euerie man hathe not knowledge: for

some hauing 'coscience of the idole, vn-

til this boure, eat as a thig sacrificed vnto the idole, and so their conscience being

weake, is defiled.

But meat maketh not vs acceptable to God: for nether if we eat, haue we y' mo-

re:nether if we eat not, haue we the leffe.

But take hede left by any meanes this 'power of yours be an occafion of falling

to them that are weake.

For if any man fe thee which haft know-

ledge, fit at table in the idoles temple, fhall
not the cōscience of him which is weake,
be 'fboldened to eat those things which
are sacrificed to idoles?

And through thy knowledge fhall the
e weake brother perfh, for whome
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And they that is weake, is thof they is the slander, in this

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the re:ne, where is thof they which haue weake, be as thof they

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The true ministers.

I. Corinthians.

Olde examples.

a I rode on for ther declaratio but the wor- kes that I ha- ne wrought a many you. b And call into doute mi ne ofure. c On f Church charges. d The Apo- files led their wines about with them e A farchial & Christil wife. Or, ropel f Whether this might not as lawfully li- ne without la- boring for their living th there owe hide, as other Apofiles. Deu.27,4. 1.2.10.1.18.

douteles I am vnto you: for ye are the sca- le of mine Apoftlcup in the Lord.

My defense to the b y examine me, is this, Haue we not power to eat & to drinke? Or haue we not power to d lead about a wife being a s filter, as wel as the rest of the Apoftles, and as the brethren of the Lord, and Cephas?

Or I onely and Barnabas, haue not we power f not to worke ?

Who goeth a war: fare anie time at his owne coft? who planteth a vineyard, and eateth not of the frute thereof ? or who fe- deth a flocke, and eateth not of the milke of the flocke?

Say I thefe things according to man? faith not the Law the fame alfo?

For it is writte in y Law of Mofes, Thou shalt not muffel the mouth of the oxe that treadeth out the corne: doeth God take a care for oxen?

Ether faith he it not all together for our fakes? For our fakes no doute it is written, that he which eareth, shulde care in hope: and that he that threfheth in hope, shulde be partaker of his hope.

- If we haue fowen vnto you fpiritual things, is it a great thing if we reape your carnal things?

If others with you be partakers of the h power, are not we rather? neuer theles, we haue not vfed this power: but fufte all things, that we shulde not hinder the Gof- pel of Christ.

Do ye not knowe, that they which mini- fter about the tholie things, eat of y things of the Temple: and they which wait at the aitar, are partakers with the altat?

So alfo hathe the Lord ordented, that they which preache the Gofpel, shulde li- ue of the Gofpel.

But I haue vfed none of thefe things: nether wrote I thefe things, that it shulde be fo done vnto me: for it were better for me to dye, then that anie man shulde ma- ke my k reioyeing vaine.

For thogh I preache the Gofpel, I haue nothing to reioye of: for necefite is laid vpen me, and wo is vnto me, if I preache not the Gofpel.

For if I do it willingly, I haue a rewar- de: but if I do it againft my wil, I notwith- standing the difpenfation is committed vn- to me.

What is my rewarde then? verely that whe I preache the Gofpel, I make the Gof- pel of Christ m fre that I abufe not mine autoritie in the Gofpel.

For thogh I be fre frd all men, yet haue I made my felf feruant vnto all men, that I might winne the mo.

- And vnto y Iewes I become as a Iewe, that I may winne the Iewes: to them that

are vnder the Lawe, as thogh I were vnder the Law, that I may winne the that are vnder the Law:

To them that are without lawe, as thogh I were without law (whe Lam not without Law as perteming to God, but am in the Law through Christ) that I may winne them that are without Law.

To the weake I become as weake, that I may winne y weake: I am made all thigs to all men, that I might by all meanes fa- ue fome.

And this I do for the Gofpels fake, that I might be partaker thereof with you.

Knowe ye not, that they which runne in a race, runne all, yet one receueth the pri- cefto runne, that ye may obtaine.

And euerie man that proueth mafteries, abfteineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncorruptible.

I therefore fo runne, not as vncotrein- ly: fo fight I, not as one that beateth the ayre.

But I beat downe my s bodie, & bring it into fubiection, left by any meanes after that I haue preached to other, I my felf shulde be reproued.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their truft carnally in the graces of God, 24 Exhorting them to flee all idolatrie, 25 And of- fence of their neghbour.

M Oreouer, brethre, I wolde not that ye shulde be ignorat, that all our fa- thers were vnder the cloude, and all pal- fed through the fea,

And were all baptized vnto Mofes, in the cloude, and in the fea,

And did all eat y fame fpiritual meat, * And did all drinke the fame fpiritual drinke (for they drinke of the fpiritual Rocke

that followed them: and the Roc- ke was Christ)

But with many of the God was not plea- fed: for they were ouerthrowen in the wildernes.

Now thefe are enfamples to vs, to the in- tent y we shulde not luft after euil things as they alfo lufted.

Nether be ye idolaters as were fome of them, as it is written,
The people fate downe to eae and drinke, and rofe vp to playe.

Nether let vs commit fornication, as fo- me of them committed fornication, and fel in one f daye thre & twetic thoufand.

Nether let vs tempt a Christ, as fome of them alfo cêpted him,
& were deftroyed of ferpents.

Because hereby occafion was taken to forget God, & cimit-
fore thefe nuiferent things are comued idolatrie f Mofes, and
twentee thoufand, which declareth an infinite number, this
ledder and was called the Angel of God.

a As touching y ceremonies.

ofn things in- different, as as ting of meats, obfientation of
feafs & dates and fuchhe hbr, he fortrued him feife to men in
fuchhe forte as he might beft gal ne them to Christ.

That is, he- perth a Brail fyre & refent- neth from fu- che
things as might diffepro his bodie.

Or, olde ma which rebel-lish againft the Spirit. Left he shulde
be reproued of mrawhen they shulde fe him do contrate, or
controne y thing which he might others to do.

Exod.13,22. numb.9,18.

Exod.14,22 Exod.16,17.

a Mofes being their gnece, or muifter, or as fome reef, the
were baptized vnto Mofes Lawe, others, by Mofes.

Exod.27,6. numb.20,20.

b That is, Man ne which was the outwarfe figne or Sacra ment
of y fpi-ritual grace. Num.26,43. Num.27,4. Or 26,6.

Gal.26,24. They are y fameness that we do, because the
fubftance of theirs and our factemdes to all men.

d That in fig-nisfed Christ as all Sacra-ments do.

Exod.33,6. Num.27,9.

Num.28,6. Gal.26,24.

idolatrie, there readeh fome g Who not

10 Nether

One bread, one bodie.

Chap. XI. Giue none offence, 80 1/1224

10 Nether murmure ye, as some of them also murmured, and were destroyed of the b destroyer. 11 Now all these things came vnto them for ensamples, and were written to admonish vs, vpo whome y bends of the worlde are come. 12 Wherefore, let him y thinketh he standeth, take hede lest he fall. 13 There hath no tentation taken you, but suche as appereintech to man: and God is faithful, which will not suffer you to be tempted above that you be able, but I wil euen giue the yssue with the tetraton, that ye may be able to beare it. 14 Wherefore my beloued, flee from idolatrice. 15 I speake as vnto them which haue vnderstanding: iudge ye what I say. 16 The cuppe of blefating which we mblefse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the bodie of 17 For we that are many, are one bread & one bodie, because we all are partakers of one bread. 18 Beholde Israel which is after the r flesh: are not they which eat of the sacrifices, partakers of the altar? 19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing? 20 May, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I wolde not that ye shulde haue s felow shippe with the deuils. 21 Ye can not drink the cup of the Lord, and the cup of the deuils. Ye can not be partakers of the Lords table and of the table of deuils. 22 Do we provoke the Lord to anger? are we stronger then he? 23 All things are lawful for me, but all things are not expedient: all things are

lawful for me, but all things edifie not. 24 Let no man feke his owne, but euerie ma anotners wealth. 25 Whatfocuer is folde in the r shambles, eat ye, & r aske no queftion for conscience fake. 26 *For the earth u the Lords, and all that therein is. 27 If any of them which beleue not, call you to a feaft, and if ye wil go, whatfocuer is fet before you, eat, asking no queftion for conscience fake. 28 But if any man say vnto you, This is sacrificed vnto idoles, eat it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why shulde my hiberite be condoned of another mans conscience? 30 For *if I through Gods benefite be partaker, why am I euil spoken of, for that wherefore I giue thanks?* 31 Whether therefore ye eat or drinke, or whatfocuer ye do, do all to the glorie of God. 32 Giue none offence, nether to the Iewes, nor to the Grecians, nor to the Church of God: 33 Euen as I please all men in all things, not feking mine owne profite, but the profite of many, that they might be faued.

CHAP. XI.

Me rebuketh the abuses which were crept into their Church. 4 As touching prayer, prophecyng. 15 And mumfrying the Lords Supper. 23 Bringing them again to the first institution thereof. [{"box_2d": [512, 347, 886, 944], "label": "list",

"caption": "1 B E ye the followers of me, euen as I am of Christ.\n2 Now, brethren, I commend you, that ye remembre \"all my things, & keepe the ordinances, as I deliuered them to you.\n3 But I wil that ye knowe, that Christ is the head of euery man: & the man is the womans head: and God is Christ's head.\n4 Euery man praying or prophesying haung any thing on his head, dishonoureth his head.\n5 But euery woman that prayeth or prophesieth bareheaded, dishonoureth her head: for it is eue one very thing, as though she were shauen.\n6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be shorne or shauen, let her be couered.\n7 For a man ought not to couer his head: forasmuch as he is the image and glorie of God: but the woman is the glorie of the man.\n8 For the man is not of the woman, but the woman of the man.\n9 For the man was not created for the womans sake: but the woman for the mans sake.\n10 Therefore ought y woman to haue power on her head, because of the Angels.\n11 Neuertheles, nether is the man without the woman, nether the woman without the man in the Lord.\n12 For as the woman is of the man, so is the man also by the woman: but all things are of God.\n13 Iudge in your felues, is it comely that a woman praye vnto God vncovered?\n14 Doeth not nature it self teache you, that if a man haue long heere, it is a shame vnto him?\"
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in all things remember me.\nOr, in all things remember
me.\nOr, in all things remember me.\nOr, in all things
remember me.\nOr, in all things remember me.\nOr, in all
things remember me.\nOr, in all things remember me.\nOr, in
all things remember me.\nOr, in all things remember
me.\nOr, in all things remember me.\nOr, in all things
remember me.\nOr, in all things remember me.\nOr, in all
things remember me.\nOr, in all things remember me.\nOr, in
all things remember me.\nOr, in all

The Lords supper.

I. Corinthians. Of Gods gifts.

1 For God ha- the gueo to woman longer heere the vo- to man,
to the end the fhulde truffe it up a- bear her head, whereby the
declared that the muft cover her head.

in Not that all were fo, but no be parte. to the Church is not only fchied to di- cention as tou- ching ordres and miners, but alfo to he- refies as tou- ching doitrine

Who ofch to nefy to hear autoritæ in Church.

Mar. 26, 26. mar. 24, 25. Jul. 22, 2. Signifying maner of his death whe his bodie fhulde, as it were, be come and bro- ken with moft genuous tor- ments (allent not as ftures of the thieves were) which chug the bea- lig of fbread, as a figure, doeth moſte li nefy reprefine

By penuerfig the true & pu- re vfo of the fame. 24. 26. 13, 2.

But as ftough the fe holic my fefure of the Lords bodieft blooderere co omne meate, fo wilhone reue- rence he com- melh vno the f Or, dye. Let them loke to them felues which other ade or take may fch the Lords imftion- tion.

15 But if a woman haue long heere, it is a praife vnto her: for her heere is igue her for a couering. 16 But if any man lufte to be contentious, we haue no fuche cuſtome, nether f Chur- ches of God. 17 Now in this that I declare, I praife you not, that ye come together, not with profit, but with hurt. 18 For firſt of all, when ye come together in the Church, I heare that there are dif- fenſions among you: and I beleue it to be true in ſome parte. 19 For there muſt be hereſies euen among you, that they which are approued amog you, might be known. 20 When ye come together therefore into one place, this is not to eat the

Lords Sup- per. 21 For euerie man when they shulde eat, raketh his owne supper afore, and one is hungry, and another is drunken. 22 Haue ye not houses to eat & to drinke in? pise ye of the Church of God, and shame them that haue not: what shal I say to you? shal I praise you in this: I praise you not. 23 For I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night that he was betrayed, toke bread. 24 And when he had giuen thanks, he brake it, and said, Take, eat: this is my bodie, which is broken for you: this do ye in remembrance of me. 25 After the same maner also he toke the cup, when he had supped, saying, This cup is the Newe testament in my blood: this do as oft as ye drinke it, in remembrance of me. 26 For as often as ye shal eat this bread, & drinke this cup, ye shewe the Lords death til he come. 27 Wherefore, whosoever shal eat this bread, and drinke the cup of the Lords vnuorthely, shalbe guiltie of the bodie & blood of the Lord. 28 Let a man therefore examine him self, and so let him eat of this bread, & drinke of this cup. 29 For he that eateth and drinketh unworthely, eateth and drinketh his owne damnation, because he discerneth not: The Lords bodie. 30 For this cause many are weake, and sicke among you, and many sleepe. 31 For if we wolde iudge our selues, we shulde not be iudged. 32 But when we are iudged, we are chastened of the Lord, because we shulde not be condemned with the worlde. 33 Wherefore, my brethren, when ye come together to eat,

carry one for another. 34 And if any man be hungrie, let him eat

at home, that ye come not together vnto condemnation. Other things wil I fet in order when I come.

CHAP. XII.

The diuerfitie of the gifts of the holic Gost ofch to be vfed to the offying of Christ Church. 12. As the me- bers of man's bidie ferve to the vfe one of another,

1 Now concerning fpiritual gifts, bre- then, I wolde not haue you ignorant. 2 Ye knowe that ye were Gentiles, and we- re caried away vnto the domme idoles, as ye were led. 3 Wherefore, I declare vnto you, that no man speaking by the Spirit of God, cal- leth Iefus execrable: alfo no man can fay that Iefus is the Lord, but by the ho- lie Gost. 4 Now there are diuerfities of gifts, but the fame Spirit. 5 And there are diuerfities of adminiftra- tions, but the fame Lord. 6 And there are diuerfities of operatifs, but God is the fame, which worketh all in all. 7 But the manifestation of the Spirit is gi- uen to euerie man, to profit withall. 8 For to one is giuen by the Spirit the wor- de of wifdome: and to another the worde of knowledge, by the fame Spirit: 9 And to another is giuen a faith, by the fa- me Spirit: and to another the gifts of hea- ling, by the fame Spirit: 10 And to another f operations of great

workes: and to another, prophecie: and to another, the
 discerning of Spirits: and to another, diuerfities of tongues: &
 to another the interpretation of tongues. 11 And all these
 things worketh euen the felf fame Spirit, diftributing to euerie
 ma feuerally as he wil. 12 For as the bodie is one, and hathe
 many membres, and all the membres of the bo- die, which is
 one, though they be many, yet are but one bodie: euen fo is
 Christ. 13 For by one Spirit are we all baptized in- to one
 bodie, whether we be lewes or Grecians, whether we be bonde,
 or fre, and haue bene all made to drinke into o- ne Spirit. 14
 For the bodie alfo is not one member, but many. 15 If the fote
 wolde fay, Becaufe I am not the hand, I am not of the bodie, is
 it the refore not of the bodie? 16 And if the care wolde fay,
 Becaufe I am not the eye, I am not of the bodie, is it the refore
 not of the bodie? 17 If the whole bodie were an eye, where
 were the hearing: If the whole were hea- ring, where were the
 fmelling? 18 But now hathe God difpofed the mem- bres
 euerie one of them in the bodie at his owne pleafure.

a The Corin- chians having noffible gifts, femed to ha- ue
 forgotten, of whom, & for what end they had received them.

Mar. 9, 29. b Which tol- de not heare your prayers. John 13,
 12. chap. 8, 6.

Phil. 2, 10. c By kefit lag genfion. d As no mi hathe the Spi- rit
 of God, cau blaſphene Christ, and worſhip ido- les, fo none a

acknowledge Christ for Lord and God without the same Spirit.
e To wit, the Church, which is the whole body.

f That is the vnderstanding of the scripture-tes.

g To do only miracles by. h To work by miracles a- guunt karas
& hypocrites, as was done a- guunt Ananias, Sannas, &c.

Rom. 2, 9. eph. 4, 8. i Meaning the declaration of Gods my
Re- rifies.

k To rise bo- the doctrine & persons. l That we might be one
body with Christ, and the whole Church one Christ: of the
which con- sumption Baptism- me, & Lords supper are of- felicitous
super: for by baptism- me we are re- generated into one Spirit, and
by the Lords supper we are incorporat- ed into Christ's bo- dy to
be go- termed by the same Spirit.

19 For

Of the members.

Chap.XIII.XIII. Of gifts.

81 13/1224

And therefore whatsoever the diuerse myre the profit ought
to be commune and ferue to the edification of the Church.
While we vie we must be more vile.

We are more careful to conquer them.

Fuerie one in his office for the prefer- uation of the bodie.

For all Churches dif- perfed thro- oughout; woof de are diners
members of o- ne bodie. *Or, perice not for the parte.

Ephes.4.11. At Diacona. At Elders.

We, do you then define the left gifties.

Chap. XIII. If the Angels had tongues, & I had the vie thereof,
& did not beftowe them top of the my neighbour, it were
nothig but vainc ba- bling.

Mat.17,20. Jud.17,6. which is here taken for the gift of doing
miracles, & the wicked may have, at Mat.7 , & also for that
faith(cal- led hifurcely & helenech the mightup power of
Christ, but can not appre- h'd Gods mer ous through him: &
this de- mile here, Iam. 2,19: & there- fore is fepara- se from
char- ter, but 3 faith that unfitch in effect: cance, as a loba.2,9.

19 For if they were all one member, where were the bodie?

20 But now are there manie membres, yet but m one bodie.

21 And the eye can not fay vnto the hand, I haue no nede of
thee: nor the head a- gaine to the fere, I haue no nede of you.

22 Yea, muchie ra: her thofe membres of the bodie, which
feme to be a more feble, are neceffarie.

23 And vpen thofe membres of the bodie, which we thinke moſte vnhoneft, put we more a honefte on: and our vncomelie parte haue more comelines on.

24 For our comelie partes nede it not: but God hathe tempered the bodie together, and hathe guen the more honour to that parte which lacked,

25 Left there fluide be anie diuision in the bodie: but that the members fluide a ha- ue the fame care one for another.

26 Therefore if one member feffer, all ſuf- fer with it: if one member be had in ho- nour, all the membres reioyce with it.

27 Now ye are the bodie of Chriſt, & mem- bres 9 for your parte.

28 And God hathe ordeined fome in the Church: as firſt, Apoſties, fecondly Pro- phetes, thirdly teachers, then them that do miracles: after that, the giftes of hea- ling, helpers, gouernours, diuerſite of tongues.

29 Are all Apoſties? are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? do all ſpeake with ton- gues? do all interpretes?

31 But "deſire you the beſt gifts, and I wil yet ſhewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church,
be feteth forth the nature, office and praife thereof.

1 Hogh I fpeake with the tongues of men and 2 Angels, and
haue not loue, I am as founding braife, or a tinkling cymbal.

3 And thogh I had the gift of prophecie, and knewe all secretes
and all knowledge, yea, if I had 4 all faith, fo that I colde re-
moue a mountaines and had not loue, I were nothing.

And thogh I fede the poore with all my goods, and thogh I
giue my bodie, that I be burned, and haue not loue, it profiteth
me nothing.

4 Loue fuffreth long: it is bountiful: loue enuieth not: loue
doeth not boast it feff: it is not puffed vp:

5 It diflaineeth not: it fekeeth not her owne things: it is not
prouoked to anger: it thin keth not euil:

6 It reioyceth not in iniquitie, but reioy-
ceth in the trueth:

7 It fuffreth all things: it beleueth all things: it hopeth all
things: it endureth all things.

8 Loue doeth neuer fall away, thogh that prophecyng be
abolifhed, or the rogues ceafe, or knowledge van: sh away.

9 For we knowe in parte, and we prophe- cie in parte.

10 But when that which is perfite, is come, then that which is in parte, fhaibe aboli- fhed.

11 When I was a childe, I fpake as a childe, I vnderftode as a childe, I thoght as a childe: but when I became a man, I put away childish things.

12 For now we fe a through a glaffe darke- ly: but then fhall we fe face to face. Now I knowe in parte: but then fhall I knowe e- uen as I am 'knownen.

13 And now abideth faith, hope & loue, e- uen thefe thre: but the chiefs of thefe u loue.

CHAP. XIII.

1 He exhorteeth to loue, commendeth the gift of tongues, & other spiritual gifts, 2 But chiefly prophecying. 34 He commendeth women to hope silence to the Church. 40 And fhairerth what good ordre ought to be obftrued in the Church.

F Ollowe after loue, and couet spiritu- al gifts, and rather that ye maye prophecie.

2 For he that fpeaketh a strange tongue, fpeaketh not vnto men, but vnto God: for no man he areeth him: howbeit in the fpi- rit he fpeaketh fecret things.

3 But he that prophecieth, fpeaketh vnto men to edifying, and to exhortacion, and to comfort.

4 He that fpeaketh strange language, edifi- eth him felf: but he that prophecieth, e- difieth the Church.

5 I wolde that ye all fpake strange langua- ges, but rather that ye prophecied: for greater is he that prophecieth, the he that fpeaketh diuers tongues, except he expoü- de it, that the Church may receiue edifi- cacion.

6 And now, brethren, if I come vnto you fpeaking diuers tongues, what fhall I pro- fite you, except I fpeake to you, ether by reuelacion, or by knowledge, or by pro- phecying, or by doctrine?

7 Morcouer things without life which gi- ue a founde, whether it be a "pipe or an harpe, except they make a diftinction in the founds, how fhall it be knowen what is piped or harped?

8 And also if the trumpet giue an vneer- teine founde, who fhall prepare him felf to batte?

9 So likewife you, by the tongue, except ye vtter wordes that haue fignification, how

XX.i.

e Not if is fuf freth it felf to be abofed, but mdegeth others by all loue & hominite. d Which may be without of- fence of

Gods words. e Knowledge at felf fhaibe perfied in the w: fide to co- m, & not abo- lifhed: that the manet of know ing & teaching fhall ceife, who we fhaibe be- fore Gues pre- fence, where we fhall nether nede fchofes nor teachers. f That is, im- perfectly. Or, treafe. g The myfteri- es of God. Or, rought of God h Becuefe it fermeth loue hre & in the life to come: but faith and hope apperte- ne only to this life.

a That is, to expounde the w: orde of God to the edifica- cion of the Church.

b Vnderftan. dith him. e By the fpiri- tuigict, which he hathe recti ned.

d For he pro- fireth none faue him felf.

e The prophe- cie expoideth that a God hath reueled: & the andtroo teachers, that which he hath gmen vs to re- derfland. Or, fute.

Interpretacion necessarie. I. Corinthians: Of decent ordre.

I Your wordes Shalbe loiter for ye Shal no- ther glorifie God thereby, not profit ma. Or, or the thing reprov'd. 2 That is, they may be able to be understand. 3 He contem- men the Comm- thism of bar- barbarian to things, whereby that thing in to have attained in the greatest praise of elo- quence.

I And death has praise. 4 Nor in re- spite of him, I praise, but in respect of the Church, which is nothing edi- sed thereby for, give than- kes by singing in Our one y made the prai- ers, & the rest of the people followed in hears his wor- des, & when he had prayed, that all said, Amen, signify- ing that they believed affi- really that God whole grace there requests n That is, mo- de f. we.

Mat. 12.3.

Isa. 21.11. deut 21.49. serum 1.15. ex gl. 1.6. 6 He threat- ment the more thoroughly, that God will pu- nish the con- tongs of his words, & their abstraction: igno- rances, forefun- the as to spea- ke & unknowled tongues is a sign of Gods curse towards the wicked. 7 Of Gods our & when they are not under stand.

8 By hearing her detest fau- res ripe up, & his finors re- prov'd by Gods words, he is compel- fed by his ow- ne confience to praise God. 9 Which expo- dude the wor- de of God.

Shal it be understand what is spoken? for ye Shal speake in the
1 ayre.

10 There are so manie kindes of voyces, (as it cometh to paffe)
in the worlde, and none of them is is domine.

11 Except I knowe then the power of the voyce, I Shalbe vnto
him that speaketh, b barbarian, and he that speaketh, Shalbe a
barbarian vnto me.

12 Euen so, for a fmuche as ye couet spiritu- al gifts, feke that
ye maye excel vnto the edifying of the Church.

13 Wherefore, let him that speaketh a frange tongue, prate, that
he may interpret.

14 For if I pray in a frange tongue, my spirit 1 praieth: but
mine vnderstanding is without k frute.

15 What is it then? I wil praye with the spiri- t, but I wil pray
with the vnderstanding alfo: I wil 2 sing with the spirit, but I
wil sing with the vnderstanding alfo.

16 Els, when thou bleffeth with the spirit, how Shal he that
occupieth the rounge of the vnlearned, say m Amen, at thy
guing of thanks, feing he knoweth not what thou faift?

17 For thou verely giueft thanks wel, but the other is not
edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake 20 fine wordes
with mine vnderstanding that I might also instruct others, then
ten thousand wordes in a frange tongue.

20 Brethren, be not* children in vnderstanding, but as
concerning maliciousnes be children, but in vnderstanding be
of a ripe age.

21 In the Law it is written, 22 By men of other tongues, & by
other languages wil I speake vnto this people: yet so Shal they
not heare me, faith the Lord.

23 Wherefore frange tongues are for a 23 signe, not to them
that beleue, but to the that beleue not: but prophesying fermeth
not for the that beleue not, but for the which beleue.

24 If therefore, when the whole Church is come together in
one, and all speake frange tongues, there come in they that are
vnlearned, or they which beleue not, wil thei not say, that ye
are out of your wittes?

25 But if all prophecie, and there come in one that beleueh not,
or one vnlearned, the is rebuked of all men, and is judged of
all.

26 And so are the secretes of his heart made manifest, & so
he wil fall downe on his face and worship God, and say

plainely that God is in you in dede.

27 What is to be done then, brethren? when ye come together, according as euerie one of you hathe a pfalme, or hathe doctrine,

or hathe a tongue, or hathe reuelacion, or hathe interpretacion, let all things be do- ne vnto edifying.

27 If anie man speake a frange tongue, let it be by two, or at the smolt, by thre, and that by course, and let one interpret.

28 But if there be no interpreter, let him kepe silence in the Church, which speaketh languages, and let him speake to him self, and to God.

29 Let the Prophetes speake two, or thre, and let the other judge.

30 And if anie thig be reueiled to another y fitteth by, let the first holde his peace.

31 For ye may all prophecie one by one, y all may learne, & all may haue comfort.

32 And the 1 spirits of the Prophetes are * fubiect to the Prophetes.

33 For God is not the author of confusion, but of peace, as we se in all the Churches of the Saintes.

34 * Let your women kepe 2 silence in the Churches: for it is not permitted vnto the to speake: but they oght to be fubiect, as also * the Law faith.

35 And if thei wil learne anie thing, let the after their houf bands at home: for it is a shame for women to speake in y Church.

36 1 Came the worde of God out from you? other came it vnto you onely?

37 If anie man thinke him self to be a Pro- pher, or 2 spiritual, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lord.

38 2 And if anie man be ignorant, let him be ignorant.

39 Wherefore, brethre, couet to prophecie, & forbid not to speake languages.

40 Let all things be done honestly and by order.

it he mentioned that abuse afore, yet he referred it to this place to be repro- ved because there be brought in for another purpose. 7 Are ye the first or the last Christians, that ye neither labour your felure to the Churches of whome you have received the Gofpelion have respect to the others to who- me the Gofpelion doeth likewise appertenent? 2 To how vnderstanding of spiri- tual things. 3 If anie man haue

judgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no judgment, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

CHAP. XV.

He preueth the resurrection of the dead, 2 And first that Christ wrifen: as Then that we Shal rise, 23 And the maner how.

1 Moreover, 2 brethren, I declare vnto you the Gofpel, which I preached vnto you, which ye haue also received; and wherein ye continue,

2 And whereby ye are faued, if ye kepe in memorie, after what maner I preached it vnto you, 3 except ye haue beleued in vaine.

4 For first of all, I deliuered vnto you that which I 4 received, how that Christ dyed for our sinnes according to y Scriptures,

4 And that he was buried, & that he arose the third day according to the 5 Scriptures,

6 Paul beareth as yet & their weakness, be- cause also the- se were the gifts of God; but yet he sheweth that that Shald not paffe that man sure that first one, also: and then fear y vement the third Shalde reae in a frange lan- guage, which was to

deli- re God's mira- cle to the gift of elopat: but cheefy he es-
ment: thither nothing be do- ne without in- terpretation.

1 Tim. 2.11. 2 Or learning, 4 Gods Spirit maneth them to viter.

Gen 3.16. 3 To the unct y others maye lodge of him y hathe
spoken, if he haue paff fed the elope of Gods woe- de:
wherefore 5 Iohu cumus dech to try y spirit: whether ther be of
God.

2 Because this deliorate was in the Church, that women v-
forped that w was peculiar to men: the A- pofite here sheweth
what is more to be done, & what is not: & albe-

Gal 1.11. 4 If you bele- ne to be faued by the Gofpel, ye must
beleue alfo the resur- rection of the dead, which is one of the
prin- cipal points thereof, or else your belief is but vaine.

Isa. 21.5. 1 Pet. 2.42. 6 He sheweth that nothing ogre to be ta-
ugle, which we haue was learned by Gods words, Iona 2.2.

5 *And

The resurrection.

Chap.XV. The last Adam. 5/1224

John 20,19. 4 Although I do devastated, yet they were so
called till.

Aft. 5,4. rem. 6,3. aph. 5,8. Eph. 5,7. d For he was but the instru- ment, and with her and giveth the whole glo rse to God. e Christde-ish as not effectual except he rise from death. f For if Christ he swabbed vp of death, the- re remoneth no hope of li- fe any more. g As mortifi- cation, and re- mission of sin- nes depend on Christ's death: so our quicken- ing and re- ferring to life stand in his re- surrection. h You are not forgotten nor fandified. Or, early for this life jive. i As by the of fring of f first frote the who- le from is fas- dified, so by Christ which is the first f is raised, all have assurance of f resurrection. i Who rose first from the dead to take prohibition in our flesh for vs his members. i To wit, the faithful. Col. 1,12. remel. 1,2. 2. The 4,17. in Christ as he is man & head of the Church is said to be subject to God; but in respect of the world, is King of bea- son and earth. This kingdo- ne dundeth in generating the faithful; and u- nerchoning the adulterance, e- ure death the chiefed, which one, Christ being perched with all his members, shall as he is man & head of the Church, with his fellow be- res deliver his kingdoms, and he is equal.

5 *And that he was fene of Cephas, then of the twelve.

6 After that, he was fene of mo then fue hundreth brethren at once: whereof ma- ny remaine vnto this prefent, & fome alfo are a flepe.

7 After that, he was fene of Iames: then of all the Apoftles.

8 *And laft of all he was fene alfo of me as of one, borne out of due time.

9 For I am the leaft of the Apoftles, which am not mete to be called an Apoftle, be- cause I perfecuted the Church of God.

10 *But by the d grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is writ: me.

11 Wherefore whether it were I, or they, fo we preache, and fo haue ye beleued.

12 Now if it be preached, that Christ is rifen from the dead, how fay fome among you, that there is no resurrection of the dead?

13 Por if there be no resurrection of the dead, then is Christ not rifen.

14 And if Christ be not rifen, then is our preaching vaine, and your faith is alfo vaine.

15 And we are founde alfo falfe wimeffes of God: for we haue teftified of God, that he hathe raifed vp Christ: whome he hath not raifed vp, if fo be the dead be not raifed.

16 For if f dead be not raifed, the is Christ not raifed.

17 And if Christ be not raifed, your faith is svaine: ye are yet in your finnes.

18 And fo they which are a flepe in Christ, are perifhed.

19 If in this life "onely we haue hope in Christ, we are of all men the moſte miſfe- rable.

20 But now is Christ rifen from the dead, and was made the "firſt" frutes of them that flept.

21 For ſince by man came death, by man came alſo the reſurrection of the dead.

22 For as in Adam all dye, eue ſo in Christ ſhal all be made aliue,

23 But euerie man in his "owne order: the firſt frutes u Christ, afterwards, they that are of Christ, at his coming ſhal rife againe.

24 Then ſhal the end, whe he hathe delivered vp the king dome to God, eue the Father, when he hathe put downe all rule, and all autoritie and power.

25 For he muſt reigne "til he hathe put all his enemies vnder his fete.

26 The laſt enimie that ſhal be defroyed, be ſubject to God with whome and the holic God in Godhead "Pfa. 110,1. all

2,14. ch. 1,13. ch. 10,11.

u death.

27 *For he hathe put downe all things vn- der his fete. (And when he faith that all things are subdued to him, it is manifest f he is excepted, which did put downe all things vnder him.)

28 And when all things fhalbe subdued vn- to him, then fhal the Sone alfo him feif be subject vnto him, that did subdue allthigs vnder him, that God may be a all in all.

29 Els what fhal they do which are bapti- zed vp for dead: if the dead rife not at all, why are they then baptized for dead?

30 Why are we alfo in ieoperdie euerie houre?

31 *By our reioycig which I haue in Christ Iesus our Lord, I dye daily.

32 If I haue foght with beaftes at Ephefus after the maner of men, what aduatageth it me, if the dead be not raifed vp >* let ve eat & drinke: for to morowe we fhal dye.

33 Be not deceiued: "euil fpeakings corrupt good maners.

34 Awake to line righteously, and fome not: for fome haue not the knowledge of God. I fpeake this to your flame.

35 But fome man wil fay, How are the dead raifed vp? and with what bodie come they forthe?

36 O foole, that which thou foweft, is not quickened, except it dye.

37 And f which thou foweft, thou foweft not that bodie that fhall be, but bare corne, as it falleth, of wheat, or of fome other.

38 But God giueh it a bodie at his pleafu- re, euen to euerie fede his owne bodie.

39 All flesh u not the fame flesh, but the- re is one flesh of men, and another flesh of beaftes, and another of fishes, and ano- ther of birdes.

40 There are alfo heauenlie bodies, and earthlie bodies: but the glorie of the hea- uenlie is one, and the glorie of the earthlie is another.

41 There is another glorie of the funne, and another glorie of the moone, and ano- ther glorie of f flarres: for one flarre differeth from another flarre in glorie.

42 So alfo u the resurrection of the dead. The bodie is fowen in corruption, and is rai- fed in incorruption.

43 It is fowen in "difhonour, and is raifed in glorie: it is fowen in weaknes, & is rai- fed in power.

44 It is fowen a natural bodie, & is raifed a "spiritual bodie: there is a natural bodie, & there is a spiritual bodie.

45 As it is also written, The first man "A- dam was made a
living foule: and the last Adam was made a quickening Spirit.

46 Howbeit that was not first made which is spiritual: but that
which is natural, & after that which is spiritual.

XX. ii.

Pfal. 2,3. chr. 2,8.

o We shall be predestined to fulfill with his glory and felicity.

o That is, as dead, & beheaded they were but newly enlivened to
Christ, would be baptized before they died.

o Except these things be true of Christ's kingdoms and his
fashion, what shall become of them whom the Church daily
baptizes, for to destroy death in the world is the end of baptism,
and for them to live again?

Ifa. 22,23. Wifde. 2,8. "Menander in Thesdi.

q I take to wit not all my power, where in I may mildly
rejoice in the Lord, that I have enlightened them among you

r That is, have regard to this perfect life, & not to God's
glory, & to life everlasting. f There is one substance as
entering the flesh of man and beast, but the difference is
so too thing the quality.

i Eue as the funne and the moone belg of one fubftance diffe
in digni- teefo in me re furrection: our bodies (hal) ha ue m:
"excel- lene qualities then they ha- ue now

ii For what is more wile to loke vnto the the dead car- ket?

Gen. 2,7. a Not changig the fubftance, but more nar- taker of
the di- mine nature. y Christ beig eth vs from heauen the fpi-
rit of life.

Our victorie.

I. Corinthians.

Remaine in faith.

2 This is very base to Christ as concerning his dimanis, we in
respect of his human- tic whose flesh had the this glo ture by
power of God who dwellers in it. a Rothe in his Rice & forms
we are earth- lie.

b This natu- tal bodily as it is now, still it be made new by the
Spirit of Christ.

c When the Lord cometh to indulgence, some of the Saintes
Shalhe alive, whom he will change even as if they were dead,
so that this cham- ge is in shade of death to the Mat. 24, 31.

1. Ibid. 4, 16. Isa. 25, 3.

penal. 7, 17. [O death, wher- ver, chypoclastic] a grave, where
is the flag!

Huse 13, 24. chr. 2, 14.

d Since first brought death and growth is power outcry, and
strength of sinne is the Law, because it doth enten- le &
indignity of God against verse, as the chief cause of our
defendish is in our schuss 1. John. 2, 5.

e The hope of reformative comfort the faithful so for meant all
dif- ficulties.

All. 21, 29. & 12, 25.

Pam 12, 23. a Upon the first day of the weke which & Stripure
cal- leth the Lords day, others 26- day, they accn floated not
one ly in Church but as home al so according to mere cake sea
is, to lay up so one piece of me my towards & relief of the
poore brethof

All. 18, 25.

47 The first ma u of the earth, earthlie: the seconde man u the
Lord s from heauen.

48 As u the earthlie, suche are they that a- re earthlie: & as u
the heauenlie, suche are they also that are heauenlie.

49 And as we haue borne the a image of the earthlie, so shal
we beare the image of the heauenlie.

50 This say I, brethren, & hsefh & blood can not inherit &
kingdoms of God, nether doeth corruption inherit incorruption.

51 Beholde, I fhewe you a fecer thing, We shal not all flepe,
but we shal all be c chan- ged,

52 In a moment, in the twinkling of an eye at the laft a
trumpet: for the trumpet shal blowe, and the dead shal be raifed
vp in- corruptible, and we shalbe changed.

53 For this corruptible muft put on incor- ruption: and this
mortal muft put on im- mortalitie.

54 So when this corruptible hathe put on incorruption, & this
mortal hathe put on immortalitie, then shal be broght to paffe
the faying that is written, ' Death is fwa- lowed vp into
victorie.

55 [O death, where u thy ftig! d graue whe- re u thy victorie!

56 The ftig of death u finne: and the d ftrength of finne u the
Law.

57 But thanks be vnto God which hathe guen vs victorie
through our Lord Iefus Christ.

58 Therefore my beloned brethren, be ye fitedaft, vnmoueable, ablidant alwayes in the worke of the Lord, for afmuch as ye knowe, toat your labour is not in c vaine in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethre at Ierufalem. 13 We muft perfeuere in faith, in the love of Christ & our neighbour. 11 Af- ter his commendations be mifhath to the all prefperitie.

1 C Oncerning the gathering for the Saintes, as I haue ordeined in the Churches of Galacia, so do ye alfo.

2 Euerie first day of the weke, let euerie one of you put abide by him felf, and lave vp as God hathe prospered him, that the the- re be no gatherings when I come.

3 And when I am come, whofoeuer ye fhall allowe by letters, the wil I fend to bring your liberalitie vnto Ierufalem.

4 And if it be mete that I go alfo, they fhall go with me.

5 Now I wil come vnto you, after I haue

6 Which ye fhall fend by them that carry the money.

gone through Macedonia (for I wil paffe through Macedonia)

6 And it may be that I wil abide, yea, or winter with you, that ye may bring me on my way whithesoeuer I go.

7 For I wil not le you now in my paffage: but I trust to abide a while with you, if the Lord permit.

8 And I wil tary at Ephesus vntil Pefecoft.

9 For a great dore and c effectual is opened vnto me: but there are many aduerfaries.

10 Now if Timotheus come, fe that he be d without feare with you: for he worketh the worke of the Lord, euen as I do.

11 Let no man therefore c despise him: but conuaye him for the f in peace, that he may come vnto me: for I loke for him with the brethren.

12 As touchig our brother Apollos, I great- ly defired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbert he wil come when he fhall haue conuenient time.

13 [Watch ye: ftand faft in the faith: quite you like men, &c be ftrong.

14 Let all your things be done in h loue.

15 Now, brethren, I befecche you (ye knowe the houle of Stephanus, that it is the firft frutes of Achaia, & that they haue

guen them felues to minfter vnto the Saintes)

16 That ye be h obedient euen vnto fuch, & to all that helpe
with vs and labour.

17 I am glad of the comming of Stepha- nas, & Fortunatus,
and Achaicus: for they haue I fupplied the want of you.

18 For they haue comiorted my 'fpirit and yours: acknowledge
therefore fuche men.

19 The Churches of Afia falute you: Aquila and Prifcilla with
the Church that is in their houle, falute you greatly in the Lord.

20 All the brethren grete you. Grete ye o- ne another with an h
hoile m kife.

21 The fautation of me Paul with mine owne hand.

22 If any ma loue not & Lord Iefus Christ, let him be had in
execration, 'yea excom- municate to death.

23 The grace of our Lord Iefus Christ be with you.

24 My loue be with you all in Christ Iefus, Amen.

The firft Epifile to the Corinthians, writ- ten frō Philippi, &c
fent by Stephanus, and Fortunatus, and Achaicus, and Ti-
motheus.

c Recende God blafed his la- boue.

d Willing that they shal de fende him a- gainst the ad-
uersaries of Christ becaufe it is & Churchs ductie to no carufal
for the prefinatio of their minsters e As though he were to yig
to be a moniter. f That is, lafe and feunce.

g Left Saten ftale vpl you at vowates. h For they had every
man re- fpoft to hi felf contrary to lo- ue.

i That is, the ftiff which em beared & Gofi- pet. k And rencren
de them.

l The grue & l toke to your abfence, was greatly afwa- ged by
their prefence. Or, mode.

Rom. 28, 26.

2 Kor. 13, 22.

1 Pet. 5, 15.

m In tokes of munial loue, which ming was obrtined in the
prima- tine Church when & Lords Supper was not niffred. Or,
Maraca- the.

THE

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THE SECONDE EPI- 1117/1224

file of Paul to the Corinthians.

THE ARGUMENT.

A S nothing can be written, either so perfectly, or with so great affection and exile, which is not unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a love towards them farce passing all natural affections: which did not only not profit all, but hardened the hearts of many to remain in their stubbornness, and contemne the Apostles autoritie. By reason whereof S. Paul, being let with iustic occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the work which he had begonne among them. First therefore he wifeth them wel in the Lord, declaring that albeit certeine wicked persones abused his afflictions to condemne thereby his autoritie, yet they were necessarie schoolings, and sent to him by God for their bestering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabititie and imperfection, lest contrary to his fatherlie affection, he shulde haue bene compelled to vse rigour and foweritie. And as touching his sharpe writing in the former epistle, it came through their fante, as is now evident bothe in that, that he pardoneth the trespasser, seing he doth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuch as the false Apostles went about to

vndermine his autoritie, he consuteth their arrogant bragges, and commendeth his office, and the diligent executing of the fame: so that Satan must haue greatly blinded their eyes, which se not the brightness of the Gospel in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleaning to God, seeing from idolatie, embracing the true doctrine, and that sorrows which engendreth true repentance: to the which is ioyned mercie and compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sight onely to sil their bellies, where as he contrariwise, sight them, and not their goods, as those ambitious persones sclandered him: wherefore at his comming he menaceth suche as rebell against his autoritie, that he wil declare by liuelie example, that he is the faithful ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great presire that cometh to the faithful by their afflictions. 15.17 And because they shulde not impute to lightness, that he differred his comming contrarie to his prones, he proueh his constancie, bothe by the syncretis of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Gost.

Aul an Apostle of Ies vs CHRIST by the wil of God, & our brother Timotheus, to the Church of God, which is at Corinthus with all the Saines, which are in all

a Meaning & country whereof the降雨 is in the chief citic.
Ephes. 1.3. 1.4. 1.5. Or prairie & glorie begind.

c Which I suf ter for Christ, or & Christ suffereth in me, from 1.7 & 1.8. col 1.14

a Achaia:

a Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

b Blessed be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte,

4 Which comforteth vs in all our tribulation, that we may be able to comforte the which are in anie affliction by the coforte wherewith we our selues are comforted of God.

5 For as the sufferings of Christ abunde in vs, se our consolation abundeth through Christ.

6 And whiether we be afflicted, & in for your

consolation and a saluation, which e is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast cœcerning you, in as much as we knowe that as ye are partakers of the sufferings, so shalye be also of the consolation.

8 For brethre, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we all together doutted, euen of life.

9 Yea, we received the sentence of death in our selues, because we shulde not trust in our selues, but in God, w aifeth the dead.

10 Who deliuered vs from so h great a death, and doeth deliuer vs: in whome we trust, that yet here after he wil deliuer vs,

11 So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for manie, thanks may be giuen by manie per sones for vs.

12 For our teioyeing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, & not in fleshne wisdom, h but by the grace of God we haue had our conuerfation in the worlde, and moste of all to you warues.

XX.iii.

f For feing his indure so much, they had occasion to be confirmed in the Gospel. e As God one-by worheth all things

in vnto doeth he also our saluation by his for mercie, and by
such means as he hath here left in this life for vs to be
exercised in. f Hereby he sheweth his owne infirmite & in
mugh & appeare how wonderfully Gods graces wrought in
him. f I was vnterly resolved in my self to dye h So manie did
gret of death.

Rom 11.20.

i He reodeth a reason why they oghe to grave vnto God for his
reconstrue. ii Vsing that wisdom & God gave me from heaven.

Not Yea, & Nay.

II. Corinthians, Marchands of the worc

1 Ye knowe partely my ch flamee buche by my dwelling with you, and also my writ- ing unto you: and I trust ye shal knowe me to be the time to y very end in ta that we have taught you y Gospel to Cynerey. a Because we have wine you to Christ.

o Which shal awolish all worlds like glo- rie.

p Which is re lively to pro- mes and not re performe. q How to offer me one thing, and then to do by us, which is a figure of incó- flance.

r He taketh God to witness that he prea- cheth I truch He preached nothing even them but one- ly Ieffur Christ who is the mo- fe confame and reffallible truch of the Father.

s They are ma- de, performed & we are par- takers only by him, who is our Amen, in that he ha- the fulfilled them for vi-

Eph. 4.30. n In that I say I came not be- cause I wulde spare you, I miane your closcences: but And faith it not in suburfion to man.

1) For we I write none other things vnto you, then y ye read or els that ye acknow- ledge, & I truft ye fhall acknowledge vn- to the end.

14 Euen as ye haue acknowledged vs parte- ly, that we are your mreioycing, euen as ye are nous, in the sday of our Lord Iefus.

15 And in this confidence was I minded first to come vnto you,
that ye might haue had a double grace,

16 And to passe by you into Macedonia, & to come againe out
of Macedonia vnto you, and to be led for the towarde Iudea of
you.

17 When I therefore was thus minded, did I vse lightnes? or
minde I those things which I minde, raccording to y flesh, that
w me shulde be, a Yea, yea, and Nay, nay?

18 Yea, God is faithful, that our worde towarde you was not
Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached
among you by vs, that u by me, and Siluanus, and Timotheus,
was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him are Yea, and are in him
Amen, vnto the glo- rie of God through vs.

21 And it is God which stablisheth vs with you in Christ, and
harhe anointed vs.

22 Who harhe also sealed vs, & harhe giue the earnest of the
Spirit in our hearts.

23 Now, I call God for a recorde vnto my foule, that to spare
you, I came not as yet vnto Corinthus.

24 Not that we have dominion ouer your faith, but we are
helpers of your ioye: for by a faith ye stande.

25 Not that I have anointed to alter true religio, or to binde
your clescences: but that I am Gods minifer to confirm and
comfort you. 26 And faith it not in suburfition to man.

CHAP. II.

He shuwath his loue towarde them. 7 Requiring like wife that
this wulde be fauwable to the menstume adulterer feing he did
repent. 14 He also re-eparth in God for the effuacie of his
deftrine. 17 Confusing thereby fuche quarespikers, as under
pretence of spea- king againft his perfone, fight nothing, but
the euer- throwe of his deftrine.

2 B Vt I determined thus in my self, that I wulde not come
againne to you in heauines.

3 For if I make you forie, who is he then that shulde make me
glad, but the fame which is made a forie by me?

4 And I wrote this fame thing vnto you, left when I came, I
shulde take heauines of them, of whome I ought to reioyce: this
confidence haue I in you all, that my ioye is the ieye of you
all.

5 For in great affliction, and anguifft of heart I wrote vnto you
with many teares: not that ye shulde be made forie, but that ye

might perceive the loue which I haue, specially vnto you.

6 And if any harhe caufed forow, the fame

harhe nor made me forie, but parrely (left I fhulde d more charge him) you all.

6 It is fufficient vnto the fame man, that he was rebuked of manie.

7 So that now contrarie wife ye oght rather to forgiue him, and comforte him ielt the fame a fhulde be fwallowed vp with ouer muche heauines.

8 Wherefore, I praye you, that you wulde f confirm your loue towards him.

9 For this caufe alfo did I write, y I might knowe the profe of you, whether ye wulde be obedient in all things.

10 To whome ye forgiue anie thing, I forgiue alfo: for verely if I forgaue anie thig, to whome I forgaue it, for your fakes forgaue I it in thee fight of Christ,

11 Left Satan fhulde h circumuent vs: for we are not ignorant of his enterprifes.

12 Furthermore, when I came to Troas to preache Christ: Gfpel, & a dore was ope ned vnto me of the Lord,

13 I had no reft in my fpirit, because I fou- de not Titus my brother, but toke my lea- ue of the, and went away into Macedonia.

14 Now thanks be vnto God which al- wayes maketh vs a triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euerie place.

15 For we are vnto God the fwete fauour of Christ, in them that are faued, and in them which periffh.

16 To the one we are the I fauour of death, vnto death, and to the other the fauour of life, vnto life, and who is fufficient for thefe things?

17 For we are not as manie, which make marchandife of the worde of God: but as of fynceritie, but as of God in the fight of God fpeake we in Christ.

e After his adulterer did repeft & sude, Paul did fo viferly call of all forowe, y he deutech that in maner he was anie whifonie.

d And fo fhul de meresfe his forowe which I wulde, dimu- niffh.

e The adulter- er, which in- tercines his mother in Law

f That at my intereffition you wulde de- clare by the public confort of the Church that you embrace him again: as a

brother fe- ing he was re- communicate by the commu- ne
confem:

g That is, trou- ly, and from mine heart, o- nes as in the
pretence of Christ.

h By our ego rous parsilhig. He, I my ma- de.

i Frif this pla- ce vnto the d. chap. 11. he en- treatech noely of
y munifers, faue he some time mermo deiefch that w appere:
ineth to the whale Church, as Chap. 3.17, and 18 verite, and
not noely to y munifers.

Rom. 11.16. Chap. 4.2.

b In working mighty by vs he maketh vs partakers of his
viduerle and triumph. I The preaching of the croft brings
death to them which onely confeder Christ death as a comne
death, & he therest offffest, or els thanks it fufeeth brigech
again life to the who in his death beholde their life. m That is,
& preache for game, & corrupt it to some mens afflictions. Or,
through Christ, or of Christ

CHAP. III.

He taketh for example the faith of the Corinthians for a
probation of the truth which he preached. 6 And to exalte his
Apollifhop againft the bragges of the falfe apoffies. 7. 13 He
maketh compaffion betwixt the Law and the Gofpel.

1 Do we begin to prife our felues a gaine: or nede we as fome other, epi- ftles of recommendation vnto you, or let- ters of recommendation from you?

2 Ye are our epiftle, written in our hearts, which is vnderftand and red of all men,

3 In that ye are manifefte, to be the epiftle of Christ, b miniffred by vs, and written, not with yncke, but with the Spirit of the living God, not in tables of ftone, but in flefhly tables of the heart.

4 And fuche trueth haue we through Christ to God:

a Meaning hi felf, Timotheus and Siluanus. b Who were Gods penn. c The hard- nefe of union heart befteth he be regena- rat, in as a fto- nie tabl. 1.12, 1.19, & 1.20, 1.21 but bring to ge- nerat by the Spirit of God, it is to fofre as fieth, y the grace of the Gofpel may be written in it, at to new ta- bles, let 2.24.

5 Not

a Which was game to Satan but now don't repent. b Which ma- de you & him fory in my fur thee epiftle.

What libertie is.

Chap. III. The image of God, 8/1224

5 Not that we are sufficient of our selues, to think anie thing,
as of our selues: but our sufficiencie n of God.

6 Who also hathe made vs able ministers of the New
testament, not of the letter but of the Spirit: for the letter
killeth, but the Spirit giueh life.

If then the miniftration of death written w letters & ingraue in
stones, was glorious fo y the chifore of Israel colde not
beholde the face of Moes for the glorie of his countenance
(which glorie is done away)

How that not the miniftration of the Spi rit be more glorious?

9 For if the minifterie of 1 co dénation was glorious, much
more doeth the miniftration of a righteousnes excede in glorie.

10 For euen that which was glorified, was not glorified in this
point, that n, as touching the exceeding glorie.

11 For if that which shulde be abolished, was glorious, much
more shal that which remaineth, be glorious.

12 Seing then that we haue fuche truft, we vfe great boldenes
of speache.

13 *And we are not as Mofet, which put a vaile vpon his face,
that the children of Israel shulde not looke vnto the end of that
which shulde be abolished.

14 Therefore their minies are hardened: for vntel this day remaineth the fame couering vntaken away in the reading of the Olde testament, which vaile in Christ is put away.

15 But on vnto this day, when Moes is to, the vaile is laved ouer their hearts.

16 Neuertheles when their heart shalbe turned to the Lord, the vaile shalbe raken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is libertie.

18 But we all beholde as in a * mirrout the glorie of the Lord with open face, and are changed into the fame image, from glorie to glorie, as by the Spirit of the Lord.

CHAP. III.

He declareth his diligence, and roundener in his office. And that which his enemies try for his dislocuance, to wit, the cross and afflictions which he endured, he turned it to his great advantage, 11.27 Shwung what profit cometh thereby.

Therefore, seeing that we have this miniterie, as we have received mercie, we fainte not:

2 But haue cast from vs the *clokes of shame* & walke not in craftines, nether handle we the worde of God disceitfully: but

in declaration of the trueth we approue our selues to euerie mans confcience in the fight of God.

3 If our Gospel be then hid, it is hid to the, that are loft.

4 In whome the god of this worlde hathe blinded the mmdes, that n, of the insidees, that the light of the glorious Gospel of Christ, which is the image of God, shulde not shine vnto them.

5 For we preache not our selues, but Christ Iefus the Lord, and our selues your feruate for Iefus fake.

6 For God that *commanded the light to shine out of darkenes, who which hathe shined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Iefus Christ.

7 But we haue this treasure in earthve vefels, the excellence of that power might be of God and not of vs.

8 We are afflicted on euerie fide, yet are we not in diftreffe: in pouertie, but not ouer-come of pouertie.

9 We are persecuted, but not forsaken: cast down, but we perish not.

10 Euerie where we beare about in our bodie the dying of the Lord Iefus, that the life of Iefus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliue-red vnto death for Iefus fake, that the life also of Iefus might be made manifest in our mortal flesh.

12 So then *death worketh in vs, and life in you.

13 And because we haue the fame Spirit of faith, according as it is written, I bele-ued, & therefore haue I spoken, we also beleue, and therefore speake,

14 Knowing that he which hathe raised vp the Lord Iefus, shal = raise vs vp also by Iefus, and shal set vs with you.

15 For all things are for your fakes that mofte plenteous grace by the thanksfgi-uing of manie may redoide to the prai-se of God.

16 Therefore we faint not, but thogh our outwarde man perish, yet the inwarde man is renewed daily.

17 For our *light afflictio w is but for a mo ment, causeh vnto vs a farre mofte excel-lent or an eternal waight of glorie:

18 While we loke not on the things which are fene, but on the things, which are not fene: for the things which are fene, are tem poral: but the things which are not fene, are eternal.

for this infinite benefice of deliberance, but also you all, which are both panaker of mine affliction and comfort, may

abundantly for forth the glo-ze. O. de terqued. o Growth
stronger. p Which is so called in re-spot of the outlaining life.

CHAP. V.

1 Paul precedeth to declare the unilitie that cometh by the
cross. 4 How we eght to prepare our selues un-zeit. 5 By
whome, 9 And for what end. 14.19 He seteth for the the grace
of Christ, 20 And the office of ministers, and all the faithful.

XX.iiii.

c To wit 2a-2, 10b 23.3.8t 14.20.6pb.6.12 d In whome God
doeth shewe him self to be fenn; and here Christ is called fo an
respect of his office.

Gene.1.3. e As they, & preache for gaunt, or the re-ralter foke
to befene and known, then to adife.

f Which are your feruates. g That we ha-ning received light,
shuld ch enmireate the fame w others and therefore Christ
calieth the light of the world, Mat 6.14.

h Athett the ministers of 9 Gospel be co-temphible as touching
their perfume, yet 9 treafere which they care, in nothing worth
or inferior. i All 9 faithful, & chiefly the ministers must drink
of this cap, because 9 work de haeith Christ: & also that the
members shulde be conformable to Christ their head, ye by 9

mightse power of Christ, who outframe do-eth, they are made conquerors.

Pfad.116.10. My our death you have life: so that the frue of our afflictions co-meth to you. 1 The time faith by 9 in spitation of 9 holie God. m In deliue ring vs from their dangers, which is as it were a refo-zing fob death to life. n That I beg delivered and restored to you agnate, may not only my self give God thanks

The earnest of the Spirit. II. Corinthians. Of trouble & joy, 1120/1224

a After this bodie shall be disfused, it shall be made uncorruptible and immortal.

Or, if so be we shall be found clothed, or not waved. Reus. 18, 19. Or, whistled.

b Not only quiet or mild, but also ready to fall into all dangerous things affirmed of the good faecest thereof. Or, strangers in the bodies. c For here a- nely we bele- me in God, & se him not. d In this bo- die.

Rom. 14, 10. e Out of this bodie, to be a- men.

f That is, either gloria, or sha- me.

g His fea- reful judgement. h He preach the dignitie of his minis- tie by a frute and effect the- rest, which is to bring men to Christ.

h By imbra- cing the feme faith which we preache to others.

i As they, & more effirmed the outwarde shew of wife dome and clo- quence, then true godlines. j As the adver- teres said, & colde not sh- de to heave them praised in Our faith through to God's glorie. m Therefore whosoever gl- ucts place to ambition or value glorie, is yet dead, and flueth not in Christ.

Isa. 43, 15. Paul 21, 10.

n As the only faithful do in Christ. p According to the estimation of the world, but as he is guided by the Spirit of God. q We do not esteime, nor commende Christ, him self now, as he was an excellent man; but as he was the founne of God, partake of his glorie, and in whom God develled despotally, and do you think, that I will fasten my self or unto man in fer- ing forth his glories. Yes, when I praise my ministers, I commende the power of God, when I commende our worth his follies, I praise the mightie power of God, set forth by vs women and wretches. r Let him be regret, and renounce him self, as all the rest is nothing.

For we knowe that if a our earthlie houfe of this tabernacle be deftroed, we haue a buylding ginen of God, that u, an houfe not made with hands, but eternal in the heauens.

2 For therefore we sigh, defiring to be clo- thed with our
houfe, which is fro heauen. 3 "Because that if we be clothed,
we shal not be founde naked.

4 For in dede we that are in this taberna- cle, sigh and are
burdened, "because we wolde not be vnclothed, but wolde be
clo- thed vpon, that mortalitie might be fwa- lowed vp of life.

5 And he that hathe created vs for this thing, u God, who alfo
hathe ginen vnto vs the earnest of the Spirit.

6 Therefore we are alwayebolde, thogh we knowe that whiles
we are "at home in the bodie, we are abfent from the Lord.

7 (For we e walke by faith, & not by fight) 8 Neuertheles, we
are bolde, & loue rather to remoue out of the bodie, and to
dwell with the Lord.

9 Wherefore alfo we couet, that bothe dwelling d at home, and
remouing e from home, we may be acceptable to him.

10 "For we muft all appeare before the iud- gemet feat of
Christ, that euerie man may recetue the things which are done
in his bo die, according to that he hathe done, whe- ther it be f
good or euil.

11 Knowing therefore the z terror of the Lord, we h perfuade
men, & we are made manifest vnto God, & I truft alfo that we
are made manifest in your consciences.

12 For we praife not our felues againe vnto you, but giue you an occaſion to reioyce of vs, that ye may haue to anſwere againſt them, which reioyce in the a face, and not in the heart.

13 For whether we be l out of our wit, we are it m to God: or whether we be in our right minde, we are it vnto you.

14 For the loue of Chriſt confraineth vs: becauſe we thus iudge, that if one be dead for all, then were a all dead,

15 And he dyed for all, that they a which liue, ſhulde not hence forth the liue vnto the felues, but vnto him which dyed for the, and to fe againe.

16 Wherefore, hece forth know we no ma rafter the fiefi, yea though we had knowen Chriſt after the fiefh, yet now hece forth n know we him no more.

17 Therefore if anie man be in Chriſt, he him be a new creature. "Olde things are

a As the only faithful do in Chriſt. p According to the eſtimation of the world, but as he is guided by the Spirit of God. q We do not eftme, nor commende Chriſt, him ſelf now, as he was an excellene man; but as he was the founne of God, partake of his glorie, and in whom God deuelled deſpotally, and do you think, that I will faſten my ſelf or unto man in fer- ing forth his glories. Yes, when I praife my miniſters, I commende the power of God, when I commende our worth his

follies, I praise the mightie power of God, set forth by vs women and wretches. r Let him be regret, and renounce him self, as all the rest is nothing.

paffed away: beholde, all things are beco- me new.

18 And all things are of God, which hathe recociled vs vnto him self by Iefus Christ, and hathe ginen vnto vs the minifterie of reconciliation.

19 For God was in Christ, and reconciled the worlde to him self, not imputing their finnes vnto them, and hathe committed to vs the worde of reconciliation.

20 Now then are we ambissadours for Christ: as thogh God did befeche you through vs, we praye you in Christs ftede, that ye be reconciled to God.

21 For he hathe made him to be f finne for vs, which knew no finne, that we shulde be "made the righteouses of God in him.

CHAP. VI.

2 An exhortation to Christian life. 11 And to heare him like affliction, as he deeth them. 14 Alfo to kepe them felues from all pollution of addictive bothe in bodie, and foule, and to haue none acquaintance with adolators.

3 So we therefore as workers together be ffeche you, that ye recetue not the grace of God in vaine.

4 For he faith, "I haue heard thee in a time accepted, and in the day of faluation haue I fuckereo thee: beholde now the a accepted time, beholde now the day of fal- uation.

5 We giue no occafion of offence in anie thing, that our minifterse shulde not be h reprehended.

6 But in all things we approue our felues as "the minifters of God, in muche pa- tience, in afflictions, in neceffities, in diftreffes,

7 In stripes, in prifones, in tumultes, in la- bours,

8 By e watchings, by faftings, by puri- tie, by knowledge, by long fuffering, by kindnes, by the eholic God, by e loue vn- fained,

9 By the worde of trueth, by the power of God, by the armour of righteousnes on the right hand and on the lefte,

10 By honour, and difhonour, by euil reporte & good reporte, as deceiuers, and yet true:

11 As vnknownen, and yet knownen: as dying, and beholde, we liue: as chaftened, and yet not killed:

12 As forowing, & yet alway reioycing: as poore, and yet make manie riche: as hauing nothing, and yet poffefing all things.

13 O Corinthians, our s mouth is open vn- to you; our heart is made large.

14 Ye are not kept ftraite in vs, but ye are kept ftraite in your owne b bowelies.

15 Now for the fame recompense, I fpea- ke as to my children, "Be you alfo en- larged.

he was towardee them. 1 Shewe like affection towardee me.

c Therefore witheuc Christ we can not en- joye the life enriching not come to God.

7 That is, a fa- crifice for fin- ne. a By immu- tion, when we shalde clad wnto Christs

17a. 43, 8. 2 To wit, Gods fro mercis, wheren he hathe powred forth, his in- finitione.

b By the infi- deles, if they fawne no fruit come thereof. 1 Cor. 4, 11.

c He declaresh what wea- punt he refi- fied his affli- dions. d Who is the efficient con- se.

e Which is, the foul conf- f by the Gof pel, and the power of God and his owne integrate, he overthrew he- can, and the worlde, as w weapons on euerie fide most ready.

g Fignifying his muft vo- hement affe- ction.

h Thrit ind- gement was fo corrupted, f they were not likewise
affe- ctioned towa- der him, as.

14 b Be

Godlie forowe.

Chap. VIII. VII. Christs pouertie. 82/1/1224

Ecd. 13.21. He femeth to allude to is written, Deut. 12.10.
where Lord commandeth that an oac & an affe be not yoked
toge- ther, hee. ufe march is vne- quall, fo if the faithful marie
with the infi- deles, orely have to do & chem in ante thig
valawful, it is here rep. o unt. 1. Cor. 3.13. © 6.19. Lous.
26.11. Iph. 11.11. Ierem. 31.1. "W. the devil. I be called be-
cause he hahe not onely life in him fell, but grueth it alto to all
living excursors.

a Confide this well, ye is forue idoles w your bodies, & yet
think your ch foroves pure towarde God: God wil one der
imite you for your nal- ting b Of bodie & foile c That we may
reache you. d By griedie co unfoutues.

e He had ne- ther reft in bo- die, our spirit, & it femeth he
allude to that which is written, Deut. 12.14 for the crofe to
man eye is commu- ne bothe to godlie & to the wirked, al-
though to con- trarie cods f This ioye o- urecame all my
forowes.

1. Pet. 2.19.

14 Be not vnequally yoked with the infi- deles: for what felowthip hathe righteouf nes with vntighteoufnes? and what com- munton hathe light with darkenes?

15 And what concorde hathe Christ with Belial? or what parte hathe the beleuer with the infidel?

16 And what agrement hathe the Tem- ple of God with idoles?
* for ye are the Temple of the 1 living God: at God ha- the said, * I wil dwell among them, and walke there: and I wil be their God, and they thalbe my people.

17 *Wherefore come out from among the, and separate your felues, faith the Lord: and touche none vncleane thing, & I wil receiue you.

18 * And I wil be a Father vnto you, and ye thalbe my fones and daughters, faith the Lord almightie.

CHAP. VII.

1 He exhortheth them by the promifes of God to keep them felues pure. 3. 7 Affuring them of his love. 8. 13 And doeth not exwife his feueritie towarde them, but reioy- ceth thereat, confidering what profite came thereby. 10 Of two fortes of forow.

1 S Eing then we haue thefe promifes, dearely beloued, let vs a
clense our fel- ues from all filthines of the b flesh & spi- rit,
and growe vp vnto ful holines in the feare of God.

2 c Receiue vs: we haue done wrong to no man: we haue
confumed no man: we haue d defrauded no man.

3 I fpeake it not to your condemnacion: for I haue faid before,
that ye are in our he- arts, to dye and liue together.

4 I vfe great holdenes of fpeache towarde you: I reioyce
greatly in you: I am filled with comfort, and am exceeding
joyous in all our tribulacion.

5 For whe we were come into Macedonia, our flesh had no
refte, but we were trou- bled on euerie fide, fifthings c
without, & terrours withm.

6 But God, that comforteth the abiect, comforted vs at the
comming of Titus:

7 And not by his comming onely, but alfo by the confolacion
wherewith he was co- forced of you, whe he tolde vs your
great defire, your mourning, your feruent min- de to mewarde,
fo that I reioyced muche more.

8 For thogh I made you forie with a let- ter, I repent not, thogh
I did repent: for I perceiue that the fame epiftle made you
forie, thogh it were but for a feafon.

9 I now reioyce, not that ye were forie, but that ye forowed to repentance: for ye fo- rowed godly, fo that in nothing ye were hurt by vs.

10 *For godlie forowe causeth repentance vnto faluacion, not to be repented of: but

the worldlie forowe causeth death.

11 For beholde, this thing that ye haue be- ne e godly forie, what great care it hathe wroght in you: yea, what b clearig of your felues: yea what indignacion: yea, what fea- re: yea, how great defire: yea, what a zeale: yea, what punifmēt: in all things ye haue fucwed your felues, that ye are pure in this matter.

12 Wherefore, thogh I wrote vnto you, I did not it for his caufe that had done the wróg, nether for his caufe that had the in- iurie, but that our care towarde you in the fight of God might appeare vnto you.

13 Therefore we were comforted, becaufe ye were comforted: but rather we reioy- ced muche more for the joy of Titus, be- caufe his spirit was refreshed by you all.

14 For if y I haue boasted anie thig to him of you, I haue not bene afhamed: but as I haue fpoken vnto you all things in trueth, euen fo our bcaftig vnto Titus was true.

15 And h his inwarde affection is more a- bundant towarde you, when he remem- breth the obedience of you all, and how with feare & trembling ye receiued him.

16 I reioyce therefore that I may 1 put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ he exhorteth them to continue in relieving the poor Saintes, commending their good beginning. 23 After he commendeth Titus and his ficowes vnto them.

1 WE do you alfo to wit, brethren, of the a grace of God beftowed vp- on the Churches of Macedonia,

2 Becaufe in great tryal of affliction their ioye abunded, and their moſte extreme pouertie b abunded vnto their riche libe- ralitie.

3 For to their power (I beare recorde) yea, & beyonde their power, they were willing,

4 And praied vs with great inflance that we wolde receiue the c grace, & felowthip * of the munitring which is towarde the Saintes.

5 And this they did, not as we loked for: but gave their owne felues, firft to the Lord, and after vnto vs by the wil of God,

6 That we fhoulde exhorte Titus, that as he had begonne, fo he wolde alfo accom- plifh the fame grace among you alfo.

7 Therefore, as ye abunde in euerie thing, in faith and worde, and knowledge, and in all diligence, and in your loue towards vs, euen fo fe that ye abide in this grace alfo.

8 This fay Inot by commandement, but becaufe of the diligence of others: there- fore proue I the natualnes of your loue.

9 For ye knowe the grace of our Lord Ie- fuis Christ, that he being riche, for your fa- kes became poore, that ye through his po- uertie might be made riche.

g Whofe heart Gods Spirit doeth touche, he is forie for his fones cor- mitted agnith fo merciful a Father & the- fe are the fro- tes of his repd tance, as wun- nes Dauds & Priest teatent others which are forie for their fones o- only for feare of punifmēt & Gods ven- geance, fall in- to delperacin, as Caus, Saul, Achirophil & Iudas.

h In affing God forgine- nes.

1 For in indig- ing & chaft- ting your fel- ues, you preue- ced Gods an- gre.

1. Pet. 2.19. k The Grafe worde figui- eth, his bowel- let,
whereby in ment mofte great loue and render affehi- out.

I bathe in chin king & repu- ting wil of you.

a This bencife of God appea- ren in two things: firft, f the
Macedoni- ant being in to great affliction were to prop to nelp
o- ther: & next f being in great pouertie, were verie liberal
towards o- tners.

b To that a mofte abundi- tion of riches flowed out of their
pouertie. c fo he calfeth their lonerali- tie, ether be- ceue the
we- re the beftow- er to Gods gra- ces or becaufe they receiued
them of God frely, and fo they defired Paul to fe to g
diftribution thereof.

YY.i.

Gathering for the Churches, II. Corinthians.

Liberal fowing 122/1224

6 Euerie man may do good that hethe a- bilitate there- w-a, but
to wil, and haue a mande to do good, cometh of perite cha-
tain.

7 That as you helpe others in their note, fo others that reloue
your wane. Exod 16.18, 8 that beche you & others, as occaib

that ferne, may re- lieue y godie according to their necesi- ties.
g And willing- ly offred him self to gather your almes.

h In preaching the Gofpel. to- me vndert and Luke, others
Barnabas.

Rum.12.17. 1 this weldo- ing is appro- ned before God & man.

k That is, by whome Christ's glorie is gre- nely advanced.

10 And I fhewe my minde herein: for this is expedient for you,
w haue begonne not to do onely, but alfo to wil, a yere a go.

11 Now therefore performe to do it alfo, that as there was a
readines to wil, eue fo ye maye performe it of that which ye
haue.

12 For if there be first a willing minde, it is accepted according
to that a ma hathe, & not according to that he hathe not.

13 Nether u is that other men fshulde be ea- fed and you
griued.

14 But vpon like condicion, at this time your abundance
fuppleth their lacke, that alfo their abundance may be for your
lac- ke, that there may be equalitie:

15 As it is written, He that gathered muche, had nothing ouer,
and he that gathered li- tle, had not the leffe.

16 And thanks be vnto God, which hathe put in the heart of Titus the fame care for you.

17 Beraufe he accepted the exhortacion, yea, he was fo careful that of his owne ac- corde he went vnto you.

18 And we haue fent alfo with him the bro- ther, whofe praife a h in y Gofpel through- out all the Churches,

19 (And not fo onely, but is alfo chofen of the Churches to be a felowe in our tour- ney concerning this grace that is miniftred by vs vnto the glorie of the fame Lord, and declaracion of your propt minde)

20 Auoy ding this, that no man fshulde bla- me vs in this abundance that is miniftred by vs,

21 Prouiding for honest things, not onely before the Lord, but alfo before men.

22 And we haue fent with the our brother, whome we haue oft times proued to be diligent in manie things, but now muche more diligent, for the great confidence, which I haue in you.

23 Whether anue do enquire of Titus, he is my felowe and helper to you warde: or of our brethren, they are meffengers of the Churches, & the glorie of Christ.

24 Wherefore fhewe towarde them, & be- fore the Churches the profe of your loue, and of the reioycing that we haue of

you.

CHAP. IX.

1 The cause of Titus and his companions cmming to the. 6 He exhorteth to gue almes cheresfully, 7 Shewing what frute wil come thereof.

8 For as touching the minifiting to the Saintes, it is superfluous for me to write vnto you.

9 For I knowe your readines of mide, whe- reof I boaft my self of you vnto them of Macedonia, & fay, that Achata was prepared a yere a go, and your zeale hathe prouoked manie.

10 Now haue I fent the brethren, left our re- ioycing ouer. you fshulde be in vaine. in

this behalfe, that ye (as I haue faid) be readie:

4 Left if thei of Macedonia come with me, and finde you vnprepared, we (I nede not to fay, you) fshulde be aftamed in this my conftant boafting.

5 Wherefore, I thoght it neceffarie to ex- horte the brethren to come before vnto you, and to finifh your benevolence appointed afore, that it might be readie, and come as of benevolence, and not as of fpa- ring.

6 This yet reinember, that he which fow- eth fparingly, fshal reape alfo fparingly, and he that foweth liberally, fshal reape al- fo liberally.

7 As euerie man wifheth in his heart, fo let him gue not grudgingly, or of neceffi- tie: for God loueth a chereful giuer.

8 And God is able to make all grace to a- bounde towarde you, that ye alwates ha- uing all fufficiencie in all things, may a- bounde in euerie good worke,

9 As it is written, He hathe fparfed a- broad and hathe giuen to the poore: his benevolence remaineth for euer.

10 Alfo he that findeth feede to the fower, wil minifter likewife bread for foode, and multiplie your fede, and increafe the fru- tes of your benevolence,

11 That on all partes ye may be made ri- chevnto all liberalitie, w caufeth through vs thanksfguing vnto God.

12 For the miniftacion of this feruice not onely fupplieth the neceffities of y Sain- tes, but alfo is abundant by the thanksfgu- uing of manie vnto God,

13 (Which by the experimete of this mi- niftacion praife God for your voluntarie fubmission to the Gofpel of Christ, and for your liberal diftribution to them, and to all men)

14 And by their praier for you, defiring after you greatly, for the abundant grace of God in you.

15 Thankes therefore be vnto God for his vnpeakable gift.

CHAP. X.

He toucheth the fulfe apoffies and defendeth his autoritie, exhorting them to obedience, 11 And fheweth what he power u, 13 And how he vifeth it.

1 Now I Paul my self befeche you by the mekenes, & gentlenes of Christ, which when I am prefent among you, am a bafe, but am bolde towarde you being abfent:

2 And the I require you, that I nede not to be bolde when I am prefent, with that fa- me confidence, wherewith I thinke to be bolde aga-nft fome, w efteme vs as thogh we walked according to the flefh.

3 Neuertheles, thogh we walke in the flefh, yet we do not warre after the flefh,

Prov.11.25. rom.11.2. Ecele.25.11.

a Left thei fshul de gua, but li- cle, difirming to imponerith the felues the- reby, he fhew- eth y fshal wil fo bleffe their liberal hearts, y beche they fshal haue y. oough for the felues & alio to helpe others w. to all.

Pfd.122.9. b That ye may do good fchel- pe others at all times.

c David fpen- keth of that man w feuerth God & loerth his neighbour.

d Beffdes that by their libera licie God fshal beprai-fid, this alio fshulbe eb mided to God by their pray- ers whom thei haue holpen. yea, & all men fshal reorence them, as being extinct with an excellent gift of God. Or greatly affi- tioned towarde you.

e Thefe wor- des his barbi- ters vifed him- king thereby to diminish his autoritie, as verfe.10.

b As thogh we boasted of our felues by a car nal affection.

4 (For

The ministers weapons.

Chap.XI. Angel of light

e Meaning, a currence men among the, & thus spake of Paul.

d He's measu reth once this, most have to me line or mea sure to me by, and not to measure a thing by it left in these boaters must measure them selues by their worths; after, & if they will compare with others, let the shew whac cothrets, what crises, & pro- ple they have to come to the Lord: for who will praise & foulders, & o- nely at the ta- ble can finely talks of the

warren, & whi he cometh, to the brunt, is neither valiant nor expert? Eph. 4.8. e That is, the gifties & voca- tion, & God had given him to whom o- thers by. f God gave & whale moride to & Apostles to preache in, so that Paul here meaneth by & line his portion of the cothreat whe- re he preached. Jer. 9.24. 2.Cor. 1.31.

4 (For the weapons of our warrefare are not carnal, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captioitie euerie thocht to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Loke ye on things after the appearance? If anie man trust in him self that he is Christ, let him consider this aga ne of him self, that as he u Christ, eue so are we Christ.

8 For thogh I shulde boast somewhat mo- re of our autoritie, which the Lord hathe guen vs for edificaton, and not for your destruction, I shulde haue no shame.

9 Thu I say that I may not se me as it were to feare you with letters.

10 For the letters, * faith he, are sore and strong, but his bodelie pretence is weake, and his speache is of no value.

11 Let suche one thinke this, that suche as we are in worde by letters when we are ab- sent, suche wil we be also in dede, when we are present.

12 For we dare not make our selues of the number, or to compare our selues to the, which praise them selues: but they under- stand not that they measure them selues with them selues, & compare them selues with them selues.

13 But we wil not reioyce of things, which are not within our measure, * but accor- ding to the measure of the line, whereof God hath disibuted vnto vs a measure to attrine euen vnto you.

14 For we stretch not our selues beyonde our measure, as thogh we had not attrined vnto you: for euen to you also haue we co- me in preaching the Gospel of Christ,

15 Not boasting of thigs which are without our measure: that is, of other mens labours: and we hope, when your faith shal increa- se, to be magnified by you according to our line abundantly,

16 And to preache the Gospel in those re- gions which are beyode you: not to reioyce in another mans line, that is in the things that are prepared already.

17 * But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth him self, is not allowed, but he whome the Lord praiseth.

CHAP. XI.

He declareth his affliction towards them. 5 The excellence of his ministers, 9 And his diligence in the same. 12 The fetches of the false apostles. 16 The perverse judgement of the Corinthians, 20 And his ovne praises.

1 W Olde to God, ye colde suffer a litle my foolishnes, and in deed, 3 bye suffer me.

2 For I am ielous ouer you, with godlie ielouise: for I haue prepared you for one houf band, to present you as a pure virgine to Christ:

3 But I feare lest as the serpent beguiled Eue through his subtiltie, so your mindes shulde be corrupte from the simplicitie that is in Christ.

4 For if he that cometh, preacheth another 4 Iesus then him whome we haue preached: or if ye receiue another spirit then that which ye haue receiued: ether another Gospel, then that ye haue receiued, ye might wel haue suffered him.

5 Vereiy I suppose that I was not inferior to the verie chief
Apostles.

6 And thogh I be crude in speaking, yet I am not so in
knowledge, but amog you we haue bene made maniseste to the
vimoist, in all things.

7 Haue I committed an offence, because I abased my self, that
ye might be exalted, & because I preached to you the Gospel
of God frely?

8 I robbed other Churches, and toke wa- ges of them to do you
seruice.

9 And when I was present with you, and had nede, I was not
stotifull to the hindrance of anie man: for that which was lac-
king vnto me, the brethren which came sto Macedonia,
supplied, and in all things I kept and wil kept my self that I
shulde not be grievous to you.

10 The truelth of Christ is in me, that this reioycing shal not be
shut vp against me in the regions of Aclara.

11 Wherefore: because I loue you not? God knoweth.

12 But what I do, that wil I do: that I may cut away occasion
from them which desire occasion, that they might be sounde
like vnto vs in that wherein they reioyce.

13 For suche false apostles are deceitful workers, and
transforme them selues into the Apostles of Christ.

14 And no marucitie: for Satan him self is transformed into an
Angel of light.

15 Therefore it is no great thing, thogh his ministers
transforme them selues, as thogh they were the ministers of
righteousness, whose end shalbe according to their workes.

16 I say againe, let no ma thinke, that I am foolish: or els take
me eue as a foole, that I also may boast my self a litle.

17 That I speake, I speake it not after the Lord: but as it were
foolishly, in this my great boasting.

to the Lord: but the faction of boasting seemed according to
they compelled him.

a He called the praising of his self damage to the & thig the
arrogance of the false apostles copel led him, who foght
nothing elt, but to oust throw the Church by dis- munishing the
autoritie of his ministers.

Gene. 3.4. 5 To speake to mine owne comendation. c The
ministers manish Christ & his Church as humf band and wife
by & preaching of the Gospel. d That is, mo- re perisse de-
strine concei- ving Christ Iesus.

e More excel- lent gifts of the spirit by other mens preaching. f
They did not yet echo Christ more purely then I did: for in this
behalf I was nothing infe- rior to the christ's Apo- sles.

g That is, we no worldelie eloquence. h Other Chur- ches
released me.

i He did not only labour with his haes for his haung, but in his
ex- reme pour- tie preached diligently, without but- dening
anie ma, or els was ing stotful to do his don- tie to euerie man.

Chap. 12.13. act. 20.34. 6 Let out the truelth of Christ be
thoght to be in me, if I suffer my inget to be shut vp, & I haue
concei- ved of G. occa- l. To slander my ministers, if I shulde
re- ceiue wages. m By false a- postles here is not mens suche
as ceache false doctrine (w- doubles, they wolde haue growen
vne) but suche as were smoglo rious, and did not they due- me
sincerely. n In his heart he had refoe

YY.ii.

Pauls afflictions.

II. Corinthians.

Pauls ioye.

e to outwarde things.

18 Seing that maniereioyce after the flesh, I wil reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For ye suffer euen if a man bring you in- to bondage, if a man deuoure you, if a man take your goods, if a man exalte him self, if a man smite you on the face.

p I note this althoneur, & they do vnto you.

Philip 3.5. q That is, oh- self, vile, wise rabia, a crafts men, an idiot, & subject to a thousand cala mutes, which things the false apostles ob- sealed against him as more certaine self-monies of his voworthines. r Put case re- terme it so, yet is it true. Deu. 25.3.

All. 16.25. All. 14.13. All. 27.16. f In the pre- sent danger of death. g At fine fue- ral times eue- re time chis- tie, and none. n Of the Ro- mame magi- strates.

7 As impelfo- nements, bea- ting, hongre, therm, colde, nakednes and furche like which things the adourfe- rence condem- ne as infirme in me. All. 3.14.

All. 3.3 a That is, a Christian or a Epiche is in Christ.

b That is to feel were the highest beast.

11 I speak as concerning the reproche: as though that we had bene & weake: but wherein anie man is bolde (I speak foolishly) I am bolde also.

12 They are Ebrewes, so am I: they are Is- raelites, so am I: they are the fede of Abra- ham, so am I:

13 They are the ministers of Christ (I speak as a foole) I am more: in labours more abundance in stripes about meafure: in prison more plentifully: in death of.

14 Of the Lewes five times receiued I forty stripes & faue one.

15 "I was thrice beaten with rods: I was *once stoned*: I *suffered thrice* shipwrecke: night & day have I bene in y depe sea.

16 In iornaying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesses, in perils in y sea, in perils amongs false brethren,

17 In wearines & painefulnes, in watching often, in hunger & thirst, in fastings oft, in colde and in nakednes.

18 Beside the things which are outward, I am combed daily, and have the care of all the Churches.

19 Who is weake, and I am not weake: who is offended, and I burne not?

20 If I must nedes reioyce, I wil reioyce of mine infirmities.

21 The God, euen the Father of our Lord I esus Christ, which is blessed for euermo- re, knoweth that I lye not.

22 In Damaficus the gouerner of the peo- ple vnder King Arctas, laide watche in the citie of the Damafices, and wolde haue caught me.

23 But at a windowe was I let downe in a ba- sket through the wall, & escaped his hads.

CHAP. XII.

1 He reioyceeth in his preferment, 2. 7 But chiefly in his humbleness, 11 And layeth the cause of his beafting upon the Corinthian. 12 He faweth what good will he beareth them, 20 And propheseth to come vnto them.

1 I is not expedient for me no dout to reioyce: for I wil come to vstions and seuelations of the Lord.

2 "I knowe a man in Christ abone fourte- ne yeres agone, (whether he weke in the bo- die, I can not tel, or out of the bodie, I can not tel: God knoweth) which was taken vp into the thirde heauen.

And I knowe fuche a man (whether in the
bodie, or out of y bodie, I can not tel: God knoweth.)

4 How that he was take vp into Paradise, & heard wordes
which can not be spoken, which are not "possible for man to
vter.

5 Of fuche a man wil I reioyce: of my self wil I not reioyce,
except it be of mine in- firmities.

6 For thogh I wolde reioyce, I shulde not be a foole: for I wil
fay the tructh, but I refrai ne, lest anie ma shulde thinke of me
abouz that he seeth in me, or y he heareth of me.

7 And lest I shulde be exalted out of mea- sure through the
abundance of reuelatios; there was giuen vnto me a pruke in
the flesh, y messenger of Sata to buffet me, be- cause I shulde
not be exalted out of mea- sure.

8 For this thing I besoght the Lord thrife, that it might departe
from me.

9 And he said vnto me, My grace is sufficient for thee: for my
power is made perftie through weakenes. Verie gladly
therefore wil I reioyce rather in mine infirmities, that the
power of Christ may dwell in me.

10 Therefore I take pleasure in infirmi- ties, in reproches, in
necesfities, in perfecti- tions, in anguish for Christs fake: for

who I am weake, then am I strong.

11 I was a foole to boaft my self: ye haue co pelled me: for I ought to haue bene comen- ded of you: for in nothing was I inferior vnto the verie chief Apostles, thogh I be nothing.

12 The signes of an Apostle were wrought among you with all pacience, with signes, and wonders, and great workes.

13 For what is it, wherein ye were inferiors vnto other Churches, *except that I haue not bene 'llothful to your hinderace' for- glue me this wrong.

14 Beholde, the thirde time I am readie to come vnto you, and yet wil I not be loth- ful to your hinderace: for I foke not yours, but you: for the children ought not to laye vp for the fathers, but the fathers for the children.

15 And I wil moste gladly bestowe, and wil be bestowed for your rules: thogh the more I loue you, the lese I am loued.

16 But be it that I charged you not: yet forasmuche as I was craftie, I toke you with guile.

17 Did I pilly ou by anie of them whome sent vnto you?

18 I haue desired Titus, & with him I ha- ue sent a brother: did Titus pil you of anie thing? walked we not in the self same spirit? walked we not in the same steppes?

19 Again, thunke ye that we excuse our sel- ues vnto you? we speak before God in Christ. But we do all things, dearly beloved, for your edifying.

c Manu infirmite was not able to declare the, rather were they she wed vnto him for that cod. Or, lawful.

d The grebe worde signifieth a maipe picce of wood as a pale, or flake, and also a little spilde or sharps thig w pricheth one as he goeth through bushes in thrice places, and entering into the flesh, can not be taken out without entering of the flesh: and this was the rebaliling of y flesh against the spirits, & warned him that Sata was a hand. e That is to say, often times.

f Is known, & easelessly fene: g He doeth not onely patiently beare his afflictions, but also myfully, and as one that rekeh pleasure therein for Christ's sake.

Chap. 11.9. Or, chargeable, h For first, he was minded to departe from Ephesus into Macedonia, & fo to Corinthus.

Cor. 16. g Then when the Lord letted this purposes, he appointed to go thought from Ephesus to Corinthus.

Chap. 1. 15. & iment bring chaged, how de to Macedonia, from whence now he appointed the third time to come vnto them. i Which declareth his fatherlie affifh Or, your cause to perfore.

k Thus said his adourferies that thogh he take it out by him
self, yet he did it by y means of o- there.

l To go to you.

20 For

Paulthreatneth.

Chap.XIII. Christ is in you. 8725/1224

m Meaning, sharp & scur- re. n There was nothing where at he
so much recovered, as when his prea- chig proited: Beth
before he called. The falonate his gloria & over: as also onthig
did more call down his he- art as whd his labour did no good.

a His first ch- ming was his de cllingamig thm his lec- de was
his first epistle, & now he is rea- dy to come & third time: &
the cthings he called his the wincels Deu.19.15. mat.18.16.
John 8.17. abr.10.25. b In my first epistle, Chap. 4.20. c In that
he hombled him self and tobe upon him the forme of a ser-
unt. d Christ as touching the flesh in moos indgemo was vile &
abuch: therefore we that are his members, can not be other-
wise esteemed: hut being cru- cified, he the- wed him self
verse God: so thinks, that we whome ye ch- temme as dead
men & casta- wages, have through God fuehe power to
execute a gainst you, & ye may fele fostibly that we live in
Christ.

20 For I feare lest when I come, I fhall not finde you fuche as I wolde: and that I fhall be founde vnto you w fuche as ye wol- denot, and lest there be ftrife, enuying, wrath, contentions, backebittings, whispe- rings, swellings & difcorde. 21 I feare lest when I come againe, my God nabale me among you, and I fhall bewaile manie of them which haue finned already, and haue not repented of the v vncennes, and fornication, and wantonnes, which they haue committed.

CHAP. XIII.

He threateneth the obstinate, 1 And declareth what his power is by their owne teftimome. 10 Also he sheweth what is the effect of this epistle. 11 After having exhorted them to their duette, he wisheth them all prosperities.

This is the a thirde time & I come vn- to you. In the mouth of two or thre wincels fhall euerie worde ftand. I tolde you before, and tel you before: as thogh I had bene prefent the feconde time, fo write I now being abfent to them which heretofore haue finned, and to all others, that if I come againe, I wil not fpate, Scing that ye feke experience of Christ, that fppeaketh in me, which towarde you is not weake, but is mightie in you. For thogh he was crucified concerning hu c infirmitie, yet liueeth he through the power of God. And we no dout are weake in him: but we fhall liue whim, through

the power of God towarde you. 5 vProue your felues whether ye are in the faith: examine your felues: knowe ye not your owne felues, how that Iefus Christ is in you, except ye be reprobates?

6 But I truft that ye fhall knowe that we are not reprobates.

7 Now I pray vnto God y ye do none euil, not that we fhulde feme approued, but y ye fhulde do that which is honeft: thogh we be as reprobates.

8 For we can not do anie thing againft the trueth, but for the trueth.

9 For we are glad when we are weake, and that ye are fstrong: this also we with for euen your perfection.

10 Therefore write I thefe things being ab- fent, lest when I am prefent, I fhulde vfe fharpnes, according to the power which the Lord hathe giuen me, to s edification, and not to deftruction.

11 Finally brethren, fare ye wel: be pe: fite: be of good comfort: be of one minde: liue in peace, and the God of loue and peace fhall be with you.

12 Grete one another with an vholie kiffe. All the Saintes falute you.

13 The grace of our Lord Iefus Christ, and the loue of God,
and the cthmunion of the holie Goft be with you all, Amen.

The feconde epistle to the Corinthians, written fro Philippi, a
cite in Macedo- nia, & sent by Titus and Lucas.

a In mans iud gement nho for the moft parre reesefeth the hift,
and approueth the worbe. f Hsuing abu- dance of the grace of
God.

g Commit not by your neg- lignace that, that which is ordained
to faluation, tu- re to your de- ftruction. Rom.16.16. Lor.16.20.
1 Pet 5.14. h Which was according to thole coitrent in thofe
dayes bothe of the Iewes and of other nations.

THE EPISTLE OF

the Apostle Paul to the Galatians.

THE ARGUMENT.

The Galatias after they had bene instructed by S. Paul in the
trueth of the Gospel, gaue place to faife Apostles, who entring
in, in his abfence corrupted the pure doctrine of Christ, &
taught that the ceremonies of the Law must be necessarily
obferned, which thing the Apostle so earnestly reasoneth
against, that he proueth that the granting thereof is the
ouerthrowe of mans faluacion purchaffid by Christ: for thereby
the light of the Gospel is obscured: the conscience burdened:

the te- ftaments confounded: mans justice established. And
betaufe the faife teachers did pretend, as thogh they had bene
fent of the chief Apostles, and that Paul had no autortis, but
fpake of him self, he proueth bothe that he is an Apostle
ordained by God, and also that he is not inferior to the rest of
the Apostles: which thing established, he procedeth to his
purpose, prouing that we are freely justified before God
without any works or ceremonies: which notwithstanding in
their time had their use and commoditie: but now they are not
onely unprofitable figures, but also pernicious, becaufe Christ
the trueth and the end thereof is come: wherefore men eght
now to embrace that libertie, which Christ hathe purchaffid by
his blood, & not to haue their consciences foared in the
grennes of mans traditions: finally he sheweth wherein the
libertie ftandeth, and what exercises appertaine there- unto.

YY.iii.

An Angel from heaven, To the Galatians.
Paules constanciæ 126/1224

CHAP. I.

Paul rebuketh their inconstantia which suffered them selues to
be seduced by the false apostles who preached that the
observation of the ceremonies of the Law were necessitate to

saluation. 2 And detesteth them that preache anæ otherwise than Christ purely. 3 He sheweth his ownæ conversation, magnisseth his office & Apostleship, and declareth him self to be equal with the chief Apostles.

Tit. 1. 3. a For God is the union of all monstros. b That persuasion was peculiar to the Apostles.

Luk. 1. 7. 4. a Which is, & corrupt life of man without Christ.

Or, detester. d That is, to be partakers of the Salvationified for- ly by Christ.

e For what is more contrary to our reformation be fast, then the institution by & Law, or our workwithers. Sire to tryne these two so- gather, in to soyne light & darkness, death with life, & death viser ly outershow the Gospel.

f If it were possible, that an Angel shul defo decher- by Paul declareth the cerret natie of his preaching.

2. Cor. 25. 1. Or, abominable g liure that of a Pharise I was made an Apostle.

h That is, do- drone invited by me, neither by me's antors etc do I preu- che it

Add. p. 1. i By an extra- ordinate reuelation. Or, age.

h That is, of & Law of God & was guion to the ancient fathers.

i He maketh this degree. in Gods eter- nil predestina tion firth his eternal confiel, then his appol ting from the mothers wh- be, & chiefly his calling.

6 phs 3. 2. Or, ye me. m That is, & anæ men, as though I had nede of his confiel to ap- prone my do- drone.

Aul^a an Apostle (not of men, nether by ^b ma, but by IES VS CHRIST, and God the Father w hathe raised him from the dead)

And all the brethren w are with me, vnto & Churches of Galatia: Grace be with you and peace from God the Father, & from our Lord Iesus Christ, Which gaue him self for our sinnes, that he might deliuer vs^e from this ^e present euil worlde according to the wil of God euen our Father,

To whome be glorie for euer and euer, Amen.

I marueile that ye are so some remoued a- way vnto another 'Gospel, from him that had called you in the ^d grace of Christ,

Which is not another Gospel, saue & there be some which trouble you, and intende to ^e peruert the Gospel of Christ.

But thogh that we, or an ^e Angel from heauen preache vnto you other wise, the that which we haue preached vnto you, let him

be accursed.

As we said before, so say I now againe, If anæ man preache vnto you otherwise, the & ye haue receiued, let him be accursed.

For s now preache I mans doctrine, or Gods or go I about to pleasement for if I shulde yet please men, I were not the seruant of Christ.

Now I certifie you, brethren, that the Gospel which was preached of me, was not after^b man.

For nether receiued I it of man, nether was I taught it, but by the ^e reuelation of Iesus Christ.

For ye haue heard of my conversation in time paste, in the Iewish religio, how that ^e I persecuted the Church of God extre- mely, and wasted it,

And profited in the Iewish religio abou- manie of my ^e companions of mine owne nacion, and was muche more zealous of & traditions of my fathers.

But when it ^e pleased God (which had se- parated me from my mothers wombe, and called me by his grace)

To reueile his Sonne in me, that I shul- de preache him ^e among the Gentiles, im- mediatly I communicated not with ^e flesh and blood:

Nether came I againe to Ierusalem to

them which were Apostles before me, but I went into Arabia,
& turned againe vn- to Damascus.

18 Then after the yeres I came againe to Ierusalem to visite
Peter, and abode with him fifteen dayes.

19 And none other of the Apostles saue I, saue Iames the Lords
brother.

20 Now the things which I write vnto you, beholde, I witness
before God, that I lie not.

21 After that, I went into the coastes of Sy- ria & Cilicia: for I
was vnknown by face vnto the Churches of Iudea, which were
in Christ.

22 But they had heard onely some say, He w persecuted vs in
time past, now preacheth the death, which before he destroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, & He shew- eth why
Titus was not circumcised, 6 And that he is nothing inferior to
other Apostles: 11 Yes, and that he hath re- reproved Peter the
Apostle of the Lewes. 12 After he cometh to the principal

scope, which is to prove that justification only commeth of the grace of God by faith in Iesus Christ, and not by the works of the Laws.

1 Then fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.

2 And I went vp by reuelation, and communicated with the of the Gospel which I preache among the Gentiles, but particularly with them that were the chief, lest by any meanes I shulde runne, or had run ne in vainc:

3 But nether yet Titus which was with me, thogh he were a Grecian, was ^b compelled to be circumcised

4 Forall the false brethren that crept in: who came in priuely to spie out our liber tie, which we haue in Christ Iesus, & they might bring vs into bondage.

5 To whome we c gaue not place by subie- ction for an houre, that the trueth of the Gospel might continue with you.

6 And of them which semed to be great, I was not taught (what they were in time pas- sed, it maketh no matter to me: God accep teth no mans persone) neuertheles, they & are the chief, c did communicate nothing with me.

7 But contrariwise, when they saue that the Gospel ouer the vncircumcision was com- mitted vnto me, as the Gospel ouer

the Cir- cumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcisio, was al- so mightie by me towarde the Gentiles)

9 And when Iames, and Cephas, and Iohn knewe of the grace that was guen vnto me, w are couned to be pillers, thei gaue

n That is, the Gospel which is the doctrine of faith.

e Paul nothing doured of his doctrine - but bre- uce many reported that he taught con- ren y doctrine to & other Aposties, which re- ments hindered the course of the Gospel, he endeued to remadle it, and to prove that they confessed with him.

Add. 25. 2. Or, & without profs.

h Which decla reth that the other Apostles agreed with him.

c Left we shul de haue be- traued & Chra- tion liberate. d Albest they had bene con- uesate with Christ afore ti me

Deut. 10. 17. 2. chre. 23. 7. sub. 24. 19. whsle. 6. 8. accl. 5. 27. 26.

alt. 10. 24. prm. 3. 11. abbr. 6. 9. col. 5. 3. 26.

2. pet. 3. 17. e But appro- ued my doctrine perfect in all points.

Peter reproved.

Chap.III. Who are iustified. 88 127/1224

I a told that I all agreed in doctrine.

Aff.17.30. 2.Civ.3.3.

g Meaning, be- fore all men.

Were, with a right for. In bringing their confen- ces into don-
 to by those ex- plistations and here the Apollo com- mit to his
 chief point. I Put so I le- was called the Gentiles in re- proche.
 Wit, was. k Except our frues be agree ble to S faith, we declare
 I we have not Christ.

Rom.3.19. Phil.3.9. I For he can- sed the not to fines, but dif-
 cluded it, ne- ther take he away I right- reousness of the Law,
 but the- med their hy- poetise which were not able to perform I
 whereof they borred. m For my do- crime is to de- trey since
 by faith in Christ and not to oth blish since. n And tale his
 strength in me which killeth since. o Not as I was once, but
 regu- ner, and than god into a new creature, in qualitie, & not
 in substance. p In this mor- tal bodie. q As did the false
 Apolles which prea- ched not the faith in Christ Wit, for
 nothing.

a To whome Christ was so liarely prea- ched, as if his liuile
image were far befo- re your eyes,

to me and to Barnabas the right hands of fellowship, that we
fudde preache vnto the Gentiles, and thei vnto the
Circumcision,

10 "Warning" onely that we fudde remem- ber the poore:
which thing alfo I was di- ligent to do.

11 And whe Peter was come to Antiochia, I withstode him to
his face: for he was to be blamed.

12 For before that certeine came from Ia- mes, he ate with the
Gentiles: but when they were come, he withdrew & fepara- ted
him self, fearing them which were of the Circumcision.

13 And the other Iewes diffembled likewi- fe with him, in
fomuche that Barnabas was broght into their difsimulation
alfo.

14 But when I fawe, that they went not the "right way to the
trueth of the Gospel, I faid vnto Peter before all men, If I being
a Jew, liueft as the Gétiles, & not like the Iewes, why be eft:
aineft thou the Gentiles to do like the Iewes?

15 We which are Iewes by nature, and not finners of the
Gentiles,

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Ie- fus Christ: euen we, I fcy, haue befeued in Iefus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, becaufe that by the workes of the Law no fleft fhall be iustified.

17 "If then while we feke to be made righ- teous by Christ, we our felues are founde finners, is Christ therefore the minifter of finne! God! forbid.

18 For if I buylde againe the things that I haue deftroyed, m I make my self a ref- pafer.

19 For I through the Law am dead to the Law, & that I might liue vnto God, I am acrucified with Christ.

20 Thus I liue yet, not I now, but Christ liueth in me: & in that that I now liue in the rfleft, I liue by the faith in the Sonne of God, who hathe loued me, & giuen him self for me.

21 I do not abrogate the vgrace of God: for if righteousnes be by I Law, then Christ dyed without a caufe.

CHAP. III.

He rebuketh them fearepely. 2 And preueth by di- vers reasone that iustification is by faith. 6 As ap- peareth by the example of Abraham, 10.19.24. And by the office, & the end, both of the Law, 11.25. And of faith.

O Foolish Galatias, who hathe bewitched you that ye fudde not obey the trueth, to whome Iesus Christ before was defcribed in your fight, & among you crucified?

2 This onely wolde I learne of you, Receive-

ued ye the Spirit by the workes of I Law, or by the hearing of faith preached?

3 Are ye so foolish, that after ye haue begonne in the Spirit, ye wolde now be made perfect by the flesh?

4 Haue ye suffred so many things in vaine if so be it be euen in vaine.

5 He therefore I minifreth to you the Spirit, & worketh miracles among you, doth be it through the workes of the Law, or by the hearing of faith preached?

6 Tea vather as Abraham befeued God, & it was imputed to him for righteousness.

7 Knowe ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture forefeing, I God wolde iustifie I Gentiles through faith, preached before I Gospel vnto Abrahá, faying: "In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blef- fed with faithful Abraham.

10 For as many as are of the f works of the Law, are vnder the curfe: for it is written, "Cursed is euerie man that continueth not in all things, which are writte in the boke of the Law, to do them.

11 And that no man is iustified by the Law in the fight of God, it is euident: for the iust fhall liue by faith.

12 And the s Law is not of faith: but the man that fhall do thofe things, fhall liue in them.

13 Christ hathe redemed vs from the cur- fe of the Law, when he was made a curfe for vs (for it is written, "Cursed is euerie one that hangeth on tre)

14 That the blefing of Abrahá might co- me on the Gentiles through Christ Iefus, that we might receiue the hpromes of the Spirit through faith.

15 Brethren, I fpeake as men do, "Thogh it be but a mans couenant when it is con- firmed, yet no man doeth abrogate it, or haddeh any thing thereto.

16 Now to Abraham and his fede were the promifes made. He faith not, And to the fedes, as fpeaking of many: but, And to thy fede, as of one, which is Christ.

17 And this I fay, that the Law which was foure hundreth and thirtie yeres after, can not difanul the couenant that was confirmed afore of God in refpect of Christ, I it fudde make the promes of none effect.

18 For if the inheritance be of the Law, it is no more by the promes, but God gaue it vnto Abraham by promes.

19 Wherefore then foureth the Law? It was added becaufe of the m träfgresions, til I fede came vnto I which the promes was

b Meaning the giftes of the Spirit.

c That is, the doctrine of faf natih through faith in Iefus Christ, as cha- ness.

d The false ap- polles might I Christ pro- fited nothing, except they wa re circufited, and that the Lawe was the perfusion, &c Christ doffre ne onely the rodindits the- reunio.

e And cere- ments of the Law?

Gen.15.6. rom.4.3. iam.2.23. Gen.22.13. eede.4.20. all.5.25.

f Which elia- ke to be iusti- fied by them. Deu.27.26.

Habak.2.4. rom.2.17. chr.21.26. Leu.15.2.

g The Laws proceedeth not the iust, which believe, but I works, and fo confefheth all them which in all points do not fufill it. Deut.21.25.

h Which is I Gofpel.

Ebr.9.17. I will vfe a clomine exam- ple I you may be affirmed to attribute hfe vnto God, the to fuchu com- nents, which not man ma- keh to another k No more is the promes or covenant of God abrogate by I Law, nor yet in the Law added to the genes to take any thig away that was faper fionus, or to fupplie any thig that wan- red.

l Which de- clared that I Iewes and Gé tiles are buthe partakers of I fede in That to be fine vp

promes, becaufe he are loyed in Christ which is that blefled fione might appeare and be made more abundant, and fo all vnder fione.

YY. iii.

*Testimonie of the spirit. To the Galatians.
Fre & bonde.*

a Who as mi- niters gave it to Moses by the anorities of Christ.
a But serouth to the for the 'ences & Gen- iles to come then to God. p Confiant & clavages like him self. Rom. 1, 2. q Bothe men and all their workers.

7 The full true lation of things which were had under the shadows of Law. Rom. 10, 4. f Not that the obfture of the Law

is aboli- fied, but the condemnation thereof is ta- ken away by faith. Rom. 6, 9. 1 To that hap- riome facen- deth Circum- cians, and to through Christ boche Jews and Gentiles is fame. u As all one man.

a The Church of Israel was under 3 Law as the pupil shard to his rutor, even vo- to the time of Christ, when she were strong, and the her unselfish ended. b That is, the Law, which before he cal- led a schole- master, chap. 1, 2. c That is, vo- der the Law, which was but an, a b.c. in re- spect of 3 Gof- pel. d That is, who was fathish va to the Law. Rom. 6, 13. e For our ad opinion, two christ is sen- led by him. f He shouteth both Jewes, & Gentiles to call God their Father in earth. I feage, so that none are ex- cepted. g Which might not of the the Church, ye were indicate; therefore it is shame for you to refuse liberate and become feruants, yea, and feing the Jewes defice to be out of their unselfish.

made: & it was ordained by Angels in the hand of a Mediator.

10 Now a Mediator is not a Mediator of one: but God is one.

11 Is the Law then against the promes of God? God forbid: for if there had be- ne a Law giue which colde haue giuen li- fe, surely righteousness shulde haue bene by the Law.

12 But the Scripture hathe "concluded" all vnder sinne, that the promes by the faith of Iesus Christ shulde be giuen to them that beleue.

13 But before faith came, we were kept vnder the Law, and shut vp vnto the faith, which shulde afterwards be reueiled.

14 Wherefore the Law was our scholmaster to bring vn to Christ, that we might be made righteous by faith.

15 But after that: faith is come, we are no longer vnder a scholmaster.

16 For ye are all 3 sonnes of God by faith, in Christ Iesus.

17 * For all ye are baptized into Christ, haue put on Christ.

18 There is nether lewe nor Grecian: there is nether bonde nor fre: there is neither male nor female: for ye are all one in Christ Iesus.

19 And if ye be Christs, then are ye Abrahames feedes, and heites by promes.

CHAP. III.

2 He sheweth wherefore the ceremonies were ordained. 3 Which being, hadvnes must and when Christ the truth commute. 4 He inouch them by certain exhortations. 5 And confirmeth huaregument with a strong example or allegere.

I Hen I say, that the heire as long as he is a childe, disfereth nothing from a seruant, thogh he be Lord of all,

But is vnder tuters and gouerners, vntil the time appointed of the father.

Euen so, we when we were children, were in bondage vnder the rudiments of the worlde.

But when the fishes of time was come, God sent forthe his Sonne made of a wo- man, & made vnder the Law,

That he might redeem them which we- re vnder the Law, that we might recei- ue the adoption of the sonnes.

And because ye are sonnes, God hathe sent forthe the Spirit of his Sonne into your hearts, which cryeth, Abba, Father.

Wherefore, thou art no more a seruant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

But euen then, when ye knewe not God, ye did seruice vnto them, which by nature are not gods.

so that none are excepted. g Which might not of the thy liberate. h When ye received the Gospel, ye were indolent: therefore it is shame for you to refuse liberate and become seruants, yea, and feing the Jewes defice to be out of their unselfish. i Not in dede, but in opinion.

9 But now feing ye knowe God, yea, rather are knowen of God, how turne ye againe vnto impotent and beggerlie

rudiments, whereunto as from the beginning ye wil be in bondage againe?

10 Ye obserue dayes, and moneths, and ti- mes, and yeres.

11 I am in feare of you, lest I haue bestow- ed on you labour in vaine.

12 Be ye as = 1: for I am euen as you: bre- theren, I beseche you: ye haue not hurt me at all.

13 And ye knowe, how through infirmitie of the flesh I preached the Gospel vnto you at the first.

14 And the tryal of me which was in my flesh, ye despised not, nether abhorred: but ye received me as an 1 Angel of God, yea, as Christ Iesus.

15 What was then your felicitie for I bea- re you recorde, that if it had bene posi- ble, ye wolde haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the truth?

17 They are ielous ouer you amisse: yea, they wolde exclude you, that ye shulde altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, & not onely whe I am present with you,

19 My licle children, of whome I trauaile in birth againe, vntil Christ be s formed in you.

20 And I wolde I were with you now, that I might change my voyce: for I am in doute of you.

21 Tell me, ye that wil be vnder the Law, do ye not heare the Law?

22 For it is written, that Abraham had two sonnes, one by a seruant, & one by a fre woman.

23 But he which was of the seruat, was bor- ne after the flesh: and he which was of the fre woman, was borne by promes.

24 By the which things another thing is ment: for these mothers are the two Testa- ments, the one which is 1 Agar of mounte Sina, which gendreth vnto bondage,

25 (For Agar or Sina is a mountaine in 1 A- rabia, & it answereth to Ierufalem which now is) and she is in bondage with her children.

26 But Ierufalem, which is 1 aboue, is fre: which is the mother of vs all.

27 For it is written, 1 Reioyce thou barren that bearest no children: breake forthe, & eryl, thou that trauailest not: for the defo- late hathe many mo children, then she which hathe an housband.

28 * Therefore, brethre, we are after the ma-

Orch. 6: be a se. 1 Meaning Sero.

8 The Gal- atians, of Pai- nims began to be Christians, but by false a- podles were turned backe- wards to begin to a new the I wish ceremonies, and to in fede of going forwards to war de Christ, they ran backe war- de from him. 1 Ye obserue dayes, as Sab- haths, new moonts, & ye obserue mo- notes as the first and fa- ulch moneth: ye obserue ti- mes, as Raffer, wit: omide, the faith of Taber naclet: ye ob- serue yeres, as the lobule, or, yers of forgi- urnes, which beggerlie cere montes are moth perus- cians to them which haue re cruted 3 foe- re liberate of the Gof- pel, and chruft the backe vnto superstitious felourite. In so friendful to me, as I am affirmed towarde you. No 1 parcen you, if you re- pose. 2 Being in gro at dangers and afflictions, or without pope & obseruation. 3 That is, the troubles and veracrons 4 God sent to trite me while I was among you. 4 For my mi- nisteries fake. 5 For they are but ambitious 6 They wolde turne you fro me that you might follow them. 7 And imprin- ted so in your hearts 3 you lo ue none ocher. Gen. 10, 15. Gen. 11, 2. 8 That is, figul fie. 9 Agar, and fi na repreciens the Law: Sa- ra and Ierufa- lem 1 Gospeli tinsel 3 lew- sh treagege, and Ifeas the Church of Christ. Ife. 1, 2. 9 That is, one of the land of promen. Rom. 9, 1.

The libertie in Christ.

Chap. V. VI. Workes of the flesh. 89/1224

Gen. 21, 10.

By the liber sue where-

with Christ hathe made vs free.

a For we are in § Church of Christ, which is our mother, & not of the byagogue & is a seruant to her the Law.

All. 15, 2

a If you joyne circumcision to the Gospel, as a thing necessary to salvation.

2 Cor. 1, 17.

b We liue in hope through that Spirit & causeth faith, & it is given to the faithful we should by faith & not by the Law observe the creature of glorie; & Christ giveth truly.

1 Cor. 5, 6. c Then what souer is not § words of God, & here he calleth truth, is verse lies. d Which is God.

e A little corrupting doeth destroy § whole doctrine. f That ye wil embrace the words of God purely

g That is the abstinence of § Gospel, which the world abhorred, as a scandalous thing, & therefore were of-fundred.

h Meaning the seconds table. Levi. 19, 18. Mar. 22, 19. Mar. 12, 31. Sam. 2, 8.

Rom. 13, 14. 2 Pet. 2, 10. Ain the man re- grouse. h That is, the natural and fir- neeth against § Spirit of rege- ntracion.

ner of Isaac, children of the promes.

29 But as then he that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now.

30 But what faith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shal not be heire with the son- ne of the free woman.

31 Then brethren, we are not children of the seruant, but of the * free woman].

CHAP. V.

2 He laboureth to drawe them away from Circumcision, 17 And sheweth them the battel hermes the Spirit & the flesh, and the frites of them bothe.

3 Stand fast therefore in the libertie wherewith Christ hathe made vs free, and be not intangible: againe with the yo- ke of bondage.

4 * Beholde, I Paul say vnto you, that if ye be circumcised, Christ shal profite you nothing.

5 For I testifie againe to euerie man, which is circumcised, that he is bounde to kepe the whole Law.

6 Ye are * abolished from Christ: wi. ofoe- uer are justified by the Law, ye are fallen from grace.

7 For we through the Spirit b waite for the hope of righteousness through faith.

8 For in Iesus Christ neither Circumcision auaieth anie thing, neither vncircucision, but faith which worketh by loue.

9 Ye did runne wel: who did let you, that ye did not obese the * trueth?

10 It is not the persuasion of him that d cal- leth you.

11 * A little * leauen doeth leauen the whole lompe.

12 I haue trust in you through the Lord, that ye wil be none otherwise c minded: but he that troubleth you, shal beare bu condemnation, whosoeuer he be.

13 And brethren, if I yet preache circum- cision, why do I yet suffer persecution? Then is the s slander of the crostle abolished.

14 Wolde to God they were euen cut of, which do disquiet you.

15 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an oc casion vnto the flesh, but by loue serue one another.

16 For h all the Law is fulfilled in one wor- de, which is this, * Thou shalt loue thy neighbour as thy self.

17 If ye byte & deuoure one another, take hede lest ye be consumed one of another.

18 Then I say, * walke in the Spirit, and ye shal not fulfil the lustes of the flesh.

19 For the b flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to the other, so that ye can not do the same things that ye wolde.

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 Moreover the works of the flesh are manifest, which are adulterie, fornicacio, vnclennes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emu- lation, wrath, contentions, sedicions, be- resies,

21 Enuic, murthers, drunkennes, glotonie, and siche like, whereof I tell you before, as I also haue tolde you before, that

they which do sicke things, shal not inherite the kingdome of God.

22 But the frute of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, faith,

23 Mekenes, temperancie: against sicke there is * no Law.

24 For they that are Christs, * haue cruci- fied the flesh with the affections and the lustes.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one ano- ther. CHAP. VI.

1 He exhorteth them to vse gentlenes to warde the weake, 2 And to shewe these bretherlie loue and modestie, 6 Also to preude for their munifiers, 9 To perseuer, 24 To reoyce in the crostle of Christ, 15 To newnes of life, 16 And last of all wolheth to them with the rest of the faithful all proliferate.

1 B Rethren, if a man be a fallen by oc- casion vnto anie faute, ye which are spiritual, restore sicke one with the spirit of mekenes, considering thy self, lest thou also be tempted.

2 Beare ye one anothers burden, and so b fulfil the Law of Christ.

3 For if anie man come to him self, that he is some what, when he is * nothing, he deceueth him self in his imagination.

4 But let euerie man proue his owne wor- ke, and then shal he haue d reioycing in him self onely and not in another.

5 * For euerie man shal beare his owne bur- den.

6 Let him that is taught in the worde, make him that hathe taught him, partaker of all his * goods.

7 Be not deceiued: God is not mocked: for wharsoeuer a man soweth, that shal he al- so reape.

8 For he that soweth to his flesh, shal of the flesh reape corruptio: but he that sow- eth to the spirit, shal of the spirit reape life euerlasting.

9 * Let vs not therefore be wearie of wel doing: for in due season we shal s reape, if we faint not.

10 While we haue therefore time, let vs do good vnto all men, but specially vnto the, which are of the housholde of faith.

11 Ye see how large a lettre I haue written

ZZ.i.

If you be gui- ded by § Spi- rit of adoptio, that which ye do, is agrable to God although it be not possi- te.

12 For they are vnder the Spi- rit, we grace. 13 Christ hathe not onely re- mitred their sonne, but fan- ified the vnto newnes of life. 14 That being dead to some blindg to God, we may de- cte the same in holmes & in- nocence of life.

Chap. VI. a letter by rea- son of his flesh or Satan. b Christ exhor- ceh to finders places to mu- trial loue, and therefore bro- therlie loue is here called § Law of Christ, & his commi- cement, John 15, 16 & 15, 22. c He sheweth that of hathe nothing of his self with rea- lie should re- sorce.

d For his reioy- cing is a susti- neous of a go- od conference,

2. Cor. 1, 12. wherein he may reoyce before me, but not before God.

e For it were a shewe one to preude for their corporal necessities & fe de our sonnes & the heamen- lie de mises.

1. Cor. 3, 8.

2. Cor. 9, 7 f He preueeth the munifiers most be now- nished for if men onely pro- mide for worl- delie things without re- spite of § life euerlasting, the they procure to them when death, & moc- ke God, who hathe gown them his scul- bers to tenche them heamelie things.

3. The 5, 13. g The fruit & God hath pro- mised.

Eternal predestinacion. To the Ephesians. Redemption in Christ. 1224

b By the out-wards cere-monies. 1 That is, for preaching ...it crucifi-

b That, the haue make you leaves.

1 By 5 world homeaneth all outwards pom perceremonies in this, which please mean imitation.

vnto you with mine owne hand.

12 As manie as desire to make a faire shewe in the flesh, they constraine you to be cir-cumcised, onely because they wode not suffer persecucio for the croffe of Christ. For they them selues which are circum-cised, kepe not the Law, but desire to ha-ue you circumcised, that they might resoy-ce in your flesh.

14 But God forbid that I shulde reioyce, but in y croffe of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the worlde.

15 For in Christ Iesus nether circumcision auaileth anne thing, nor vncircumcision, but a newe creature.

16 And as manie as walke according to this rule, peace shul be vpon them, & mercie, and vpon the Israel of God.

17 From hence for the let no man put me to busines: for I beare in my bodie the markes of the Lord Iesus.

18 Brethrin, the grace of our Lord Iesus Christ be with your spirit, Amen.

Vnto the Galatians written from Rome.

m Which is regenerate by faith.

n That is, vpo the Senevas Rom 3,19. n Let no man trouble my preaching fro hence for the for my markes are witnesses how valiantly I haue sign. p Which are odious to the world, but glorious befo- re God.

THE EPISTLE OF

Paul to the Ephesians.

THE ARGUMENT.

While Paul was prisoner at Rome, there entered in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epi- ste to confirme them in that thing, which they had learned of him. And first after his salutation, he as- sureth them of saluacion, because they were thereunto predestinate by the free election of God, before they were borne, and sealed up to this

eternal life by the holic God, given vnto them by the Gospel, the knowledge of the which mysterie he prayeth God to confirme towards them. And to the intent they shulde not glorie in them selues, he sheweth them their extreme misery, wherein they were plon- ged before they know Christ, as people without God, Gentiles to whome the promises were not made, and yet by the free mercie of God in Christ Iesus, they were sau- ed, and he appointed to be their A- postle, as of all other Gentiles: therefore he de- teth God to lighten the Ephesians hearts with the per- fite understanding of his Sonne, ex exhorteth them likewise to be minded of so great benesses, ne- ther to be moved with the false apostles, which seke to overthrow their faith, and treade under fate the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal coun- sel of God: who by this means prescueth onely his Church. Therefore the Apostle commendeth his ministeries, forasmuch as God thereby vngreath among men, and causeth it to bring forth the most plentiful fruces, as innocencie, holines, with all soche of fies appertaining to godlines. Last of all, he de- clared not onely in general what oghe to be the life of the Christians, but also sheweth particularly, what things concerne euerie mans vocation.

a As with the knowledge of God in Christ, y faith, hope, charities and o- ther gifts. Or, please.

b This electi- to life extra- ting can never be chaged: but in
temporal of fires, & God has the appoin- ted for a cer- reine
space, when the ser- me is expired, he changeth his election, as
we fe in soul and India.

c Cor. 1,2. c What Christs justice is impo- ted ours.

a Cor. 1,3. c pet. 1,4. d Thm. 1,5. d Where as we were not y
naturalchildren he received vs by grace, and made vs his
children.

Colof. 1,22. e The princi- pal end of our elegium is to praise &
glori- be the grace of God.

CHAP. I.

After his salutation, a He sheweth that the chief cause of their
saluacion standeth in the free election of God through Christ.
10 He declareth his good wil to warde them, giving thanks and
praying God for their faith. 21 The manestle of Christ.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24
25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44
45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64
65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84
85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

1 *Blessed be God euen the Father of our Lord Iesus Christ,
which hathe blessed vs with all spiritual blessing in heauenlie

things in Christ,

4 *As he hathe chosen vs in him, before y fundacion of the worlde, y we shulde be cholie, & without blame before hi in loue:

5 Who hathe predestinate vs, to be adopted through Iesus Christ vnto him scif, according to the good pleasure of his wil,

6 To the praise of the glorie of his gra-

ce, wherewith he hathe made vs accepted in his beloued,

7 By whome we haue redemption through his blood, euen the forgiveness of sinnes, according to his riche grace:

8 Whereby he hathe bene abundant toward vs in all wisdom & understanding,

9 And hathe opened vnto vs the myserie of his wil according to his good pleasure, which he had purposed in him,

10 That in the dispensacion of the sulnes of the times he might gather together in one sall things, bothe which are in heau- de and which are in earth, euen in Christ:

11 In whome also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsel of his owne wil,

12 That we, which first trusted in Christ, shulde be vnto the praise of his glorie:

13 In whome also ye haue trusted after that ye heard the worlde of trueth, euen y Gos- pel of your saluacion, wherein also after that ye beleued, ye were scaled with the

f That is, in Christ.

g By that he meaneth the whole bodie of the Church, y he disodeth vnto them, & are in heaven, & them which are in earth: also y faithful which remane in earth, and of the few rest the Gentiles. h To wit, the lewes.

holic

The head of the Church. Chap. II. III. Christ our peace.

90/1/1224

holic Spirit of promes, 14 Which is the earnest of our inheritance, 15 until the redemption of the possession purchased vnto the praise of his glorie. 16 Therefore also after that I heard of the faith, which ye haue in the Lord Iesus, & loue towards all the Saintes, 17 I cease not to give thanks for you, making mention of you in my prayers, 18 That the God of our Lord Iesus Christ the Father of glorie, might give vnto you the Spirit of wisdom, and reuelation through the knowledge of him, 19 That y eyes of your understanding may be lightened that ye may know what the hope is of his calling,

and what the riches of his glorious inheritance is in the
Saintes, 20 And what is y exceeding greatnes of his power
toward vs, which beleue, * accor- dig to the working of his
mightie power, 21 Which he wrogn in Christ, whe he rai- sed
him from the dead, and let him at his right hand in the
heauenlie places, 22 Farre aboue all principalitie, and power,
& might, & domination, & euerie Name, that is named, not in
this worlde onely, but also in that that is to come, 23 * And
hathe made all things subiect vn- der his fete, & hathe
appointed him ouer all things to be the head to the Church, 24
Which is his bodie, euen the m f. lines of him that filleth all in
all things. CHAP. II. To magnifie the grace of Christ, which is
the omile cause of saluation, 15 He sheweth them what maner
of people they were before their conuersion, 16 And what they
are now in Christ. 1 A Nu you hathe be quickened, that were
dead in trespasses and finnes, 2 Wherein, in time past ye
walked, accor- ding to the course of this worlde, or after the *
a prince that ruleth in the aire, euen the Spirit, that now
worketh in the childre of disobedience, 3 Among whome we
also had our couersa- tion in time past, in the lustes of our
flesh, in fulfilling the wil of the flesh, & of the minde, and
were by nature the children of wrath, as wel as others. 4 But
God which is riche i mercie, through his great loue wherewith
he loued vs, 5 Euen when we were dead by finnes, hathe
quickened vs together in Christ, by who- se grace ye are faued,
6 And hathe a raised vs vp together, and made vs sie together

in the heauenlie pla- ces in Christ Iesus, 7 That he might shew
in the ages to come the exceeding riches of his grace, through
his kindness towards vs in Christ Iesus. 8 For by grace are ye
faued through faith, and that not of your selues: it is the gifte
of God, 9 Not of workes, lest any man shulde boa- sie him
self. 10 For we are his workemanship created in Christ Iesus
vnto good workes, which God hathe ordained, that we shulde
wal- ke in them. 11 Wherefore remember that ye being in time
past Gentiles in the flesh, or called * vncircumcision of them,
which are cal- led circumcision in the flesh, made with hands,
12 That ye were, I say, at y time without Christ, & were
aliantes from the comune width of Israel, & were strangers fro
the scouenants of promes, & had no hope, & were without
God in the worlde. 13 But now in Christ Iesus, ye which once
were farre of, are made nere by the blood of Christ. 14 For he
is our peace, which hathe made of bothe one, & hathe broken
the stoppc of the particion wali, 15 In abrogating through his
flesh the ha- tred, that is, the Law of commandements which
Handeth in ordinances, for to make of twaine one newe man in
him self, so ma- king peace, 16 And that he might reconcile
bothe vn- to God in one bodie by his cross, & shaye hatred
thereby, 17 And came, and preached peace to you w were a
farre of, & to them that were nere. 18 For through him we
bothe haue an en- trance vnto the Father by one Spirit. 19 Now
therefore ye are no more strangers & foreners: but citizens
with the Saintes, and of the housholde of God, 20 And are

buylt vp o the fundation of the Apostles and Prophetes, Iesus
 Christ him self being the chief corner stine, 21 In whome all
 the building coupled to- gether, groweth vnto an holic Temple
 in the Lord, 22 In whome ye also are buylt together to be the
 habitation of God by the Spirit. CHAP. III. He sheweth the
 cause of his imprisonment: 13 Desireth them not to fams
 because of his trouble, 14 And prayeth God to make them
 fedsafs in his Spirit. 1 For this cause, I haulam the * priso- ner
 of Iesus Christ for you Gentiles, 2 If ye haue heard of the
 dispensation of the grace of God, which is given me to you
 warde, 3 That is, that God by reuelatio hath shewed this my
 sterie vnto me (as I wrote a aboue in sewe wordes, 4 Whereby
 whe ye read, ye may know mine vnderstanding in the my
 sterie of Christ) 5 Which in other ages was not opened was not
 in coparison of that abidance which was shewed were called
 inther yet was she time, nor the maner known. 6 Here he mea
 nathat concer ning grace, and not by nature. 7 He sheweth here
 that the further y Gen- tiles were of from the grace of God, the
 greater deters they are now to the same. 8 6am. 17. 26. 6x. 7-
 44. 7. Rum. 9. 4. 9 It was but o- ncircumcision, ben because it
 was deters times confirmed de- shabillhed, the relate here he
 calleth them Covenants. 10. A. 1. 1. Where no promes is, the
 re is no hope. 11 That is, the cause of the di- nsion that was
 between the lewes and the Gentiles. 12 For in Christ all things
 we re accompli- shed, which were prefigu- ate in the Law. 13
 For of the lewes and the Gentils he ma- de one Rocke. 14. 1. 2.

Rum. 1. 2. 1 He sheweth the cause of his imprisonment: 13 Desireth them not to fams because of his trouble, 14 And prayeth God to make them fedsafs in his Spirit. 2 For this cause, I haulam the * priso- ner of Iesus Christ for you Gentiles, 3 If ye haue heard of the dispensation of the grace of God, which is given me to you warde, 4 That is, that God by reuelatio hathe shewed this my sterie vnto me (as I wrote a aboue in sewe wordes, 5 Whereby whe ye read, ye may know mine vnderstanding in the my sterie of Christ) 6 Which in other ages was not opened was not in coparison of that abidance which was shewed were called inther yet was she time, nor the maner known. 7 He sheweth here that the further y Gen- tiles were of from the grace of God, the greater deters they are now to the same. 8 Gam. 17. 26. 6x. 7-44. 7. Rum. 9. 4. 9 It was but o- ncircumcision, ben because it was deters times confirmed de- shabilhed, the relate here he calleth them Covenants. 10. A. 1. 1. Where no promes is, the re is no hope. 11 That is, the cause of the di- sion that was between the lewes and the Gentiles. 12 For in Christ all things we re accompli- shed, which were prefigu- ate in the Law. 13 For of the lewes and the Gentils he ma- de one Rocke. 14. 1. 2. Rum. 1. 2.

ZZ. II.

*The Gentiles inheritors. To the Ephesians.
One bodie, one spirit. 32/1224*

vnto the sonnes of men, as it is now re-ueiled vnto his holie
Apostles and Pro- phetes by the Spirit,

6 That the Gentiles thulde be inheritors also, and of the same
bodie, and partakers of his promes in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of
God giuen vnto me *through the working of his power.

8 *Euen vnto me the least of all Saintes is this grace giuen,
that I thulde preache a-mong the Gentiles the vnsearcheable ri-
ches of Christ,

9 And to make cleare vnto all men what the selowship of the
mysterie is, which from the beginning of the worlde hathe
bene hid in God, who hathe created all things by Iesus Christ,

10 To the intent, that now vnto principal- lities and powers in
heauelie places might be known by the Church the manitol-de
wisdom of God,

11 According to the eternal purpose, which he wrought in
Christ Iesus our Lord.

12 By whome we haue boldnes & entrance with confidence,
by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for
your sakes, which is your glorie.

14 For this cause I bowe my knees vnto the Father of our Lord
Iesus Christ,

15 (Of whome is named the whole a sami-lie in heauen and in
earth)

16 That he might grant you according to the riches of his
glorie, ye may be streg- thened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that ye, being
rooted and groun-ded in loue,

18 May be able to coprehend with all Sain-tes, what is the
breadth, and length, and depth, and height:

19 And to knowe the loue of Christ, which passeth knowledge,
that ye may be filled with all fulnes of God.

20 *Vnto him therefore that is able to do exceeding
abundantly aboue all that we aske or thinke, according to the
power y worketh in mys,

21 Be praise in the Church by Christ Iesus, throughout all
generatios for euer, Amen.

CHAP. III.

He exhortheth them vnto mekenes long suffering, vnto loue and
peace. 1 Euerne one to serve and elshe ano-ther with the gift
that God hathe giuen him. 2 To beware of strange doctrine. 3

To lay aside the old conversation of griedie in het, and to walke in a new life.

Phil 1,27. 1 Therefore, beg prisoner in y Lord, praye you that ye walke worthie of the vocation whereunto ye are called,

2 With all humblenes of minde, and me-kenes, with long suffering, supporting one

another through loue,

3 Endeuoring to kepe the vnitie of the Spi-rit in the bonde of peace.

4 There is one bodie, and one Spirit, e-uenas ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptif-me,

6 *One God & Father of all, which is abo-ue all, and through all, & in you all.

7 *But vnto euerie one of vs is giuen gra-ce, according to the measure of the gift of Christ.

8 Wherefore he saith, *When he ascended vp on hie, he sled captuutte captiue, and gaue giftes vnto men.

9 (Now, in that he ascended, what is it but that he had also descended first into the lo west partes of the earth?

10 He that descended, is euen the same that ascended, same
aboue all heauens, that he might fill all things)

11 *He therefore gaue some to be Apostles, and some
Prophetes, & some Euagelistes, and some Pastours, and
Teachers,

12 For the gathering together of the Sain-tes, for the worke of
the ministerie, and for the edificatio of the bodie of Christ,

13 Til we all meet together (in the vnitie of faith & knowledge
of the Sonne of God) vnto a pestie man, vnto the measure of
the age of the fulnes of Christ,

14 That we hence for the be no more chil-dren, wauering &
carved about with eue-rie winde of doctrine, by the deceit of
me, and with craftines, whereby they laye in watte to deceue.

15 But let vs followe the trueth in loue, and in all things growe
vp into him, which is the whead, that is Christ,

16 By whome all the bodie being coupled and knit together by
euerie ioynt, for the furniture thereof (according to the effe-
ctual power, which is in the measure of e-uerie parte) receiue
increase of y bodie, vnto the edifying of it self in loue.

17 This I say therefore and testifie in the Lord, that ye
henceforthe walke not at *other Gentiles walke, in vanitie of
their minde,*

18 Having their cogitation darkened, and being strangers from the life of a God through the ignorance that is in them, because of the hardenes of their heart:

19 Which being past seling, haue giuen them selues vnto wantonnes, to worke all vnclennes, euen with grie dines.

20 But ye haue not so learned Christ.

21 If so be ye haue heard him, and haue be netaught by him, as the trueth is in Iesus,

22 That is, that ye cast of, concerning the q As they are taught which truly knowe Christ.

b Which by dissentist you separate aton-der.

c So that ye can not dissect one from ano-ther, sing the Spirit, which soyneth you in one bodie, can not dissect two him self.

Mal. 1,10. d In power. e By his proul-dence.

Rom. 12,3. 1 Cor. 12,11. f Which he gi-ueeth vs.

2 Cor. 10,13. psal. 69,19.

g The Miflies came downe from heauen into the earth, to triumph o-uer Sara, death and some, and led the as pri-soners & Iela-ues, & before were conque-ters, and kept all unshuteth; which viscerate he gave and al so gave it as a most precious gift to his Church.

1 Cor. 22,27. h Which his gifts & benefi-ces.

i To restore y which was out of order. k That the bo-die of Christ might be per-fid.

l That we may be of a ripe Christil age & come to y ful measure of y knowledge of we thal haue of Christ.

m Christ being head of his Church, non-ritheth his ind-bres & soyneth them suge-ther by min-tee, so that the rea parte ha-the his suhu proportion of lode, that at length the bo-die may grow vp to peristio n Man not re-generat hath he his mode, vn-derstanding & heart corrupt. o By y which God sineth in his.

p The harde-nes of heart is the somrei-ne of ignorance.

2 Tim. 4,2. 1 O, which is a mode of con-fience.

Col. 3,12.

con-

Put on the new man.

Chap. V. Awake from flepe! 138/1224

That is, all is natural cor- . option that is an vs.

R·m.4.4. col.3.8. abr.12.2. 1.pet.2.1. & 4.2. Zacha.3.16. I

Which is created accor- ding to y ma- ge of God. Pfal.4.5.

Iam.4.7. I If fo be that ye be angry, o modern your aff.ition,

that it burst not one into an y euill' works, but be sone ap
peafed. Chap.5.6. col.4.6. u And caufe them in pro- fit in
godlines. x So behant your filues y the holic God may
willingly deuel in you, & give him no occasion to de parce for
for- row by your- bofing of Gods graces. Col.3.19.

John 13.24. & 15.12. 1.10bn 3.23. a Alluding to the perfumes
and meffing in the Law. Mar.7.21. chap 4.19. col.3.5. 2.theff
2.17. h Which is e- ther waive, or ell-by exiple and euill fpea-
king may hurt your neigh- bourfiv other wife there be diners
exiples in the ferpen- res of pleafent talks, which is alfo godlie,
as t King.18.27. c Recaufe he thinketh that his life ftan- derh in
his ri- ches. Mar.14.4. mar.15.5. luk.21.5. 2.th.ff 2.3.
judgements of

conuerfation in time paf, the olde man, which is corrupt
through the deceiueable luftes,

23 And be renewed in the fpirit of your minde,

24 *And put on the new man, which after God is created in
righteousnes, and true holines.

25 *Wherefore caft of lying, & fpeake eue- rie man trueth vnto
his neighbour: for we are members one of another.

26 *Be angry, but finne not: let not the fun- ne go downe vpon
your wrath,

27 *Nether giue place to the deuil.

28 Let him that stole, steale no more: but let him rather labour and worke with his hāds the thing which is good, that he may hau to giue vnto him that nedeth.

29 *Let no corrupt communication proce- de out of your mouths: but that which is good, to the vse of edifying, that it may minifter grace vnto the hearers.

30 And grieve not the holic Spirit of God by whome ye are scaled vnto the day of redemption.

31 Let all bitternes, and angre, and wrath, crying, and euill speaking be put away frō you, with all maliciousnes.

32 *Be ye courteous one to another, & ten- der hearted, forgiuing one another, euen as God for Chrifts sake forgauē you.

CHAP. V.

2 He exhorteth them vnto leue, 3 Warneth them to be- ware of vncleanes, couetousnes, foolish talking, and fal- se diftrine, 17 To be circumspele. 18 To anunfe dronkennes, 19 To reuoye and to be thankful vnu- arde God, 21 To submet them seluet me to anisher. 22 He entreateth of corporal mariage and of the spurs sual betwixt Chrift and his Church.

1 B E ye therefore followers of God, as dere children,

2 *And walke in loue, euen as Chrif hathe loued vs, and hathe
giuen him felf for vs, to be an offring and a facrifice of a fwete
fmelling fauour to God.

3 *But fornication, & all vncleennes, or co- ueoufnes, let it not
be once named amfg you, as it becommeth Sainces,

4 Nether filthines, nether foolifh talking, nether iefting, which
are things not co- melie, but rather giuing of thanks.

5 For this ye knowe, that no whoremfoger, nether vncleane
perfone, nor couetous perfone, which is an idolater, hathe any
inheritance in the kingdome of Chrif, & of God.

6 *Let no man deceiue you with vaine wordes: for for fuche
things commeth the wrath of God vpon the children of difo-
bedience.

7 Be not therefore companions with them. 8 For ye were once
darkenes, but are now

d Ether in excufing finne, or in mocking at the menaces, and
God.

light in the Lord: walke as children of light,

9 (For the frute of the Spirit in all good- nes, and righteousnes,
and trueth)

10 Approuing that which is pleasing to the Lord.

11 And haue no fellowship with y vnfrute- ful workes of darkenes, but euen reprove them rather.

12 For it is shame eue to speake of y things, which are done of them in secret.

13 But all things when they are reprobued of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore he faith, h Awake thou that slepest, & stand vp from the dead, & Chrif shall giue thee light.

15 Take hede therefore that ye walke circumspectly, not as fooles, but as wise,

16 *Redeming the time: for the dayes are euil.

17 *Wherefore, be ye not vnwise, but vnderstand what the wil of the Lord is.

18 And be not drunke with wine, wherein is exceffe: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spiritual songs, singing, and making melodie to the Lord in your hearts,

20 Giuing thanks alwaie for all things vnto God euen the Father, in the Name of our Lord Iesus Chrif,

21 Submitting your felues one to another in the feare of God.

22 ¶ Wiues, submit your felues vnto your houfbands, as vnto the Lord.

23 *For the houfband is the wiues head, eue as Chrif is the head of the Church, & the fame is the fauour of hu bodie.

24 Therefore as the Church is in fubiectio to Chrif, euen fo it the wiues be to their houfbands in euerne thing.

25 ¶ Houfbands, loue your wiues, euen as Chrif loued the Church, & gaue him felf for it,

26 That he might fanctife it, & clefe it by the walhing of water through y worde,

27 That he might make it vnto him felf a glorious Church, not hauig r ſpot or wrin cle, or anie fuche thing: but that it ſhulde be holic and without blame.

28 So oght men to loue their wiues, as their owne bodies: he that loueth his wife, lo- ueth him felf.

29 For no ma euer yet hated his owne flefh, but nourifteth & cherifteth it, eue as the Lord deith the Church.

30 For we are mebers of his bodie, of his flefh, and of his bones.

e Seing God hathe adopted you for his, y ye ſhulde be holic.

f And make them knowen by your honft and godlie li- fe.

g The worke of God defco- uerth the vi- ces which we re hid before. h God that fpeaketh by has fomants to draw the ift defes ife their blindness.

Colft 4.7. i Seiling all worldite plea- fures to bye time.

Rom 12.2. 1.tnef 4.8. k In their po- rifous dayes & create of the admiffaries, as he hede how to bye again the occafions of godlines, y the worlde hathe taken from you.

Or, fings of prafe and the felpence. f And not one- ly with tou- gue.

Col.3.12. III.2.5. 1.pet.3.5. 2.Cat.11.3.

m Except our ftrendfhip be uyneed, & knit in God, it is not to be efte- med

n The Church: fo the houf- band oght to nourifh, go- ueine and de- fend his wife from perfia.

Col.3.19. o Rapiftine is to when that God hathe ob feerated the Church to him felf, and made it holic by his worlde that it, his pro- mes of fet in- dification, and fanctification in Chrift.

p Recaufe it is covered and tlefele with Chrifts infl- ce and holi- nes

q This our houfband, and alfo by the ele- feale and tefli-

cornuſtion with Chrift muſt be conſidered as Chrift is the houſband, and we the wife, which are not only toyneed to him by nature, but alſo by the ele- ſeale and telli- mous thereof is the ſupper of the Lord.

ZZ.iii.

Christian armour. To the Ephesians. Prayer for ministers
134/1224

Gen. 2, 24. mat. 1, 9, 1. mar. 10, 7. 1. cer. 4, 16.

31 *For this cauſe ſhal a man leave father & mother, & ſhal cleave to his wife, & they twame ſhal he one fleſh.

32 This is a great ſecret, but I ſpeake concerning Chriſt, & cœcerning the Church.

33 Therefore euerie one of you, do ye ſclet euerie one loue his wife, eue as him ſelf, & let the wife ſe that ſhe feare her houſband.

CHAP. VI.

1 How children ſhould be be a man ſelous towards their fathers and mothers. 4 Liky wiſe parents towards their children. 5 Seruants towards their maſters. 6 Maſters towards their ſeruants. 13 An enhoration to the ſpiritual hand and what weapons the Chriſtians ſhould fight with all.

Col. 3, 20.

1 Children, * obey your parents in the Lord: for this is right.

Ex. 20, 12. dent. 1, 16. cele. 3, 10. mat. 15, 4. mar. 7, 16.

*2 Honour thy father and mother (which is the first
commandement with promes)*

Ex. 20, 12. dent. 1, 16. cele. 3, 10. mat. 15, 4. mar. 7, 16.

3 That it may be wel with thee, and that thou maist liue long
on earth.

4 And ye, fathers, prouoke not your children to * wrath: but
bring them vp in * instruction and information of the Lord.

5 *Seruants, be obedient vnto them that are your masters, *
according to the flesh, with feare and trembling in singlenes of
your hearts as vnto Christ,

6 Not with service to the eye, as men pleasers, but as the
seruants of Christ, doing the wil of God from the heart,

7 With good wil seruing the Lord, and not men.

8 And knowe ye that wharfeuer good thing any man doeth, that
same fhall he seceue of the Lord, whether he be bonde or fre.

9 And ye masters, do the fame things vnto them, putting away
threatning: & knowe that euen your master alfo is in heaué,

nether is there * * respect of perfone whim.

10 *Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the * whole armour of God, that ye may be able to stand againft the affants of the deuil.

12 For we wiefte not againft * flesh and

blood, but againft * principalities, againft Chaps. 2, 3. powers, and againft the worldlie generours, the princes of the darkenes of this worlde, againft fpiritual wickedneffes, which are in the hie places.

1. Pet. 2, 17. *Or, comper his nefft.

2 *The faithful heue not only to ferine againft men and them felves, but a- gainft fecta the fpiritual cnemie, who is moſte dange ſon: for he is our our hea- defe to that we can not reache him, but he muſt be refi God by God grace.

3 *And ye maſters, do the ſame things vnto them, putting away threatning: & knowe that euen your maſter alſo is in heaué, nether is there * * respect of perfone whim.

4 *Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

5 Put on the * whole armour of God, that ye may be able to stand against the assaults of the devil.

6 For we wrestle not against * flesh and blood, but against * principalities, against Chaps. 2, 3. powers, and against the worldly generations, the princes of the darkness of this world, against spiritual wickednesses, which are in the high places.

7 For this cause take unto you the whole armour of God, that ye may be able to resist in the evil day, & having finished all things, stand fast.

8 Stand therefore, and your loins gird about with verity, & having on the breast plate of righteousness,

9 And your feet shod with the * preparation of the Gospel of peace.

10 Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked,

11 *And take the helmet of * salvation, and the sword of * Spirit, which is the word of God.

12 And pray always with all manner prayer and supplication in the Spirit: and * watch thereunto with all perseverance and supplication for all Saints,

13 *And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the

Gofpel,

14 Whereof I am the ambaffadour in bon- des, that therein I may fpeake boldely, as I ofht to fpeake.

15 *But that ye may alfo knowe mine affai- res, & what I do, Tychicus my deare bro- ther and faithful minifter in the Lord, fhall fhewe you of all things,

16 Whome I haue fent vnto you for * fame purpofe, that ye might knowe mine affai- res, & that he might comfort your hearts.

17 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iefus Christ.

18 Grace be with all them which loue our Lord Iefus Christ, to their * immortalitie, Amen.

Written from Rome vnto the Ephesians, & fent by Tychicus.

g Innocente & godlie life. h That ye may be ready to fuffer all things for the Gofpel

1. Pet. 1, 9, 17.

2. thef. 5, 8.

3. The fiderifh punfhated by Iefus Christ. Col. 4, 3.

4. Thef. 3, 1.

k Or to be with our corruptio, that man ha- ne life euerie- ftion,
which is the end of the grace.

THE EPISTLE OF

Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holie Gost to go to Macedonia,
planted firft a Church at Philippi a critic of the fame country:
but because his charge was to preache the Gofpel vnuerfally to
all the Gentiles, he tranailed from place to place, til at the
length he was taken prifoner at Rome, whereof the Philippians,
being aduerted, fent their minifter Epaphroditus with relief
vnto him: who declaring him the ftate of the Church, caufed
him to write this Epistle, whereon he commen- deth them that
they ftode manfully againft the felfe apoffes, putting them in
mande of his good wil towards them, and exhorteth them that
his imprisonment make them not to ftrinke: for the Gofpel
thereby was confirmed and not dimmifhed: efpecially he
defireth them to fite ambition, and to

embrace

Pauls great loue.

Chap. I. Christ our gaine. 9785/1224

embrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply yea, and that he him self wode also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the cross than the false apostles, he costeth their false doctrine, by proving only Christ to be the end of all true religion, with whom we have all thing, and without whom we have nothing, so that his death is our life, and his resurrection our suffocation. After this fall we cettine admonitions both particular and general, with testification of his affliction towards them, and thankful accepting of their benevolence.

CHAP. I.

1 S. Paul disouareth his heart towards them. 2 By his the key young, 4 Prayers, 5 And wishes for their faith and salvation. 7. 12. 20. He sheweth the fruits of his cross, 11. 27 And exhorteth them to untie, 28 And patience.

Aul & Timotheus the servants of I E S V S C H R I S T, to all the Saintes in Christ Iesus which are at Philippi, with the 2 Bishops, and Deacons:

3 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ. 4 I thanke my God having you in perfect memorie,

4 (Alwase in all my prayers for all you, praying with gladnes)

5 Because of the 6 fellowship which ye have in the Gospel,
from the 7 first day vnto now.

6 And I am persuaded of this same thing that he that hath be-
begone this good worke in you, wil performe it vntil the 4 day
of Iesus Christ,

7 As it becometh me so to iudge of you all because I have you
in remembrance 8 that both in my bides, and in my defense,
and confirmation of the Gospel you all were partakers of my 9
grace.

8 For God is my recorde, how I long after you all from the
verie heart rote in Iesus Christ.

9 And this I pray, that your loue may abude, yet more and
more in knowledge, and in all judgement,

10 That ye may discern things that differ one from another,
that ye may be pure, and without offence, vntil the day of
Christ,

11 Filled with the frutes of 2 righteousness, which are by Iesus
Christ vnto the glorie and praise of God.

12 ¶ I wode ye vnderstode, brethren, that the things which
have come vnto me, are turned rather to the furthering of the
Gospel,

13 So that my bides in 1 Christ are famous throughout all the 2
judgement hall, and in all other places,

14 In so much that manie of the brethren in the Lord are
boldned through my bandes, and dare more frankly speake the
1 worde.

15 Some preache Christ eue through enuie and strife, and
some also of good wil.

16 The one parte preacheth Christ of contention & not 17
purely, supposing to ad- de more affliction to my bandes.

17 But the others of loue, knowing that I 18 am set for the
defense of the Gospel.

19 What then yet Christ is preached all maner wayes, whether
it be vnder a pre- tence, or syncerely: and I therein ioye: yea,
and wil ioye.

19 For I knowe that this shal turne to my saluation, through
your prayer, & by the helpe of the Spirit of Iesus Christ,

20 As I hartely loke for, and hope, that in nothing I shalbe
ashamed, but that with all confidence, as all wayes, so now
Christ shal be magnified in my bodie, whether it be by life or
by death.

21 For Christ is to me both in life, and in death advantage.

22 And whether to 23 liue in the flesh we 24 profitable for me,
and what to chose I know not.

23 For I am greatly in doute on both fi- des, desiring to be
lofed and to be with Christ, which is best of all.

24 Neuertheles, to abide in the flesh is mo- re nedeful for you.

25 And this am I sure of, that I shal abide, and with you all
continue, for your surthe- rance and ioye of your faith,

26 That ye may more abundantly reioyce in Iesus Christ for
me, by my comming to you againe.

27 28 Only let your cowerfation be, as it be- cometh 29 Gospel
of Christ, that whether I come and se you, or els be absent, I
may heare of your matters that ye continue in one Spirit, & in
one minde fighting toge- ther through the faith of the Gospel.

28 And in nothing feare your aduersaries, which is to them a
30 token of perdition, & to you of saluation, and 31 that of
God.

29 For vnto you it is giuen 30 for Christ, that not onely ye
shulde beleue in him, but al- so suffer for his sake,

30 Hauing the same sight, which ye sawe in me, and now
heare to be in me.

CHAP. II.

3 He exhortheth them above all things to humilitie, whereby
pure doctrine is chiefly maintained, 19 Tra- mising that he and
Timotheus will speedy come vn- to them, 27 And excuseth the
long varying of Epa- phreditus.

ZZ.iii.

Or, lis is bides

a Their presi- ce was to prea the Christ, & therefrom their doctrine was true: but they wereful of am- bition & monshinting: to deface Paul & preforce them selues.

o To line in the flesh is to line in the Christ tel bodie, til we be called to live exterla- singly: but to line according to the flesh or to be in the flesh, signile, to be definite of the Spirit and to be plunged in the bishoe concuplicen- ces of the flesh. Or, idic.

Ephes.4.2. col.1.10. 1.1065.2.12. Or, 8.1.1.

p The more 9 tyrants rig against the Gospel, the more minifly they de- clare that thei runne to their none desin- ction: and agat ne confite per severance for Christ sake is an evident sign of salua- tion. q God shre- eth by this means of be- ring the cross who are his, and who are not. Or, Cl.

[illegible]

a By bishops here he meane them that had charge of the worde & governing, as pastors do, elders: by deacons, in the as had charge of the distribution, & of the poore and sick. 1. Thess. 1.2. b With other Churches. c That ye received the Gospel. d When you shall receive the crowne of glorie. e It was a foretoken of their love, that they did helpe him by all means: possible, when he was absent, & in prison, once as if they had true prisoners with him. f Of this persecutor. g That you to increase in godlines that not onely ye can put difference between good & evil: but also that ye profit more and more without slipping has he, or standing in a flye. h Righteousness is the tree, good worker the cause. i Which I suffer for Christs cause. k That is, to the court or Palms of the Emperor Nero. f Or, prof. of the Gospel, ch Suffering my chance.

*Christ humbleth him self. To the
Philippians. All feele there owne.*

a If you so love me that you desire my comforter.

o From the consent of will & mindes be proportioned to the agreement in doctrine, that there might be full and perfect comede. Rom. 12, 10.

Mat. 20. 28. c If Christ being verse God equal with Father, laid aside his glory, and being Lord, became a servant,

and willingly sub- mitted him self to move shameful de- ath,
shall we which are no- thing but vile felines, through arro-
gence treude down our bre- ther, & pre- ferre our fel- ines?

Ebr. 2, 9. d For he that was God, shul- de haue done none
insure to the Godhead.

Rom. 14, 11. Isd. 45, 23. Islm 13, 15. Lew. 2, 6.

Or 12, 3. e The poore and weake na- ture of man. f He was
fine and heard of men, so that his behaviour and perfume
declared that he was as a mi- ferable man. 2. Pet. 4, 9. g
Worship, & be fathered to him.

Mat. 5, 19. h Russe for- wards in that race of righteous, whom
God ha- the freely pla- ced you through Iesus Christ and ob-
dukteth you his children by his Spirit to walk in good workers,
and so to ma- be your owe- tion fore.

1 Which may make you careful & diligent. 2 Which is his fee
grace. 1 As they which in the night set forth a candle to give
light to others. 2 The Gospel. 3 The words signified as power
out as the drinke offering was poured on the sacrifice. 4 To
continue you in your faith.

If there be therefore anie a consolation in Christ, if anie cofort
of loue, if anie fellowship of the Spirit, if anie compafsion and
mercie,

2 Fulfil my soye, that ye be like minded, ha- uing the fame
loue, being of one accorde, and of one iudgement,

3 That nothing be done through contentio or vaine glorie, but
that in mekenes of min de euerie man esteeme other better then
him self.

4 Loke not euerie ma on his owne things, but euerie man also
on the things of o- ther men.

5 Let the fame minde be in you that was euen in Christ Iesus,

6 Who being in the forme of God, thought it no robbery to be
equal with God:

7 But he made him self of no reputation, and toke on him the
forme of a feruant, and was made like vnto men, and was fou-
de in fhape as a man.

8 He humbled him self, and became obe- dient vnto the death,
euen the death of the croffe.

9 Wherefore God bathe also highly exal- ted him, and giuen
him a Name aboue euerie name,

10 That at the Name of Iesus fhulde eue- rie s knee bove, bathe
of things in heauen, and things in earth, and things vnder the
earth,

11 And that euerie tongue shulde confesse that Iesus Christ a the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue al- waie obeyed, not as in my prefence onely, but now muche more in mine absence, fo make an end of your owne saluatio with feare and trembling.

13 For it is God which worketh in you, bo- the the wil and the dede, euen of his good pleafure.

14 Do all things without murmuring and reasonings,

15 That ye may be blameles, and pure, o the sonnes of God without rebuke in the middles of a naughtie and croked nation, among whome ye shune as lighes in the worlde,

16 Holding for the the worde of life, that I may reioyce in the day of Christ, that I hauenot runne in vaine, nether haue, labored in vaine.

17 Yea, and thogh I be offered vp vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the fame cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus, to send A. Which may make you careful & diligent. 2 Which is his free grace. 1 As they which in the night set forth a candle to give light to others. 2 The Gospel. 3 The words signified as power out as the drinke

offering was poured on the sacrifice. 4 To continue you in your faith.

*Timotheus shortly vnto you, that I also may be of good comforter, when I knowe your state.

20 For I haue no man like minded, who wil faithfully care for your matters.

21 *For all feke their owne, or not y which is Iesus Christs.

22 But ye knowe the profe of him, that as a sonne with y father, he hathe serued with me in the Gospel.

23 Him therefore I hope to send affone as I knowe how it wil go with me,

24 And trust in the Lord, that I also my self shal come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe souldier, cue your messenger, and he that ministered vnto me suche things as I wanted.

26 For he longed after all you, and was full of heaviness, because ye had heard, that he had bene sicke.

27 And no doute he was sicke, verie nere vnto death: but God had mercie on him, & not on him onely, but on me also, left I shulde haue sorowe vpon sorowe.

28 I fent him therefore the more diligently, that when ye fhulde fe him againe, ye might reioyce, and I might be the leffe forowful.

29 Receue him therefore in the Lord with all gladnes, and make much of fuche:

30 Becaufe that for the worke of Christ he was nere vnto death, & regarded not his life, to fuffil that feruice which was lacking on your parte towarde me.

CHAP. III.

2 He warneth them to beware of folfe teachers. 3 A- gainft whome he fetteth Christ. 4 Likemfe him felf. 9 And his doctrine. 12 And repreueth man owne righteoufnes.

1 Moreouer, my brethren, reioyce in the Lord. It grieueth me not to wri- re the fame things to you, and for you it is a fure thing.

2 Beware of dogges: beware of euil wor- kers: beware of the confion.

3 For we are the circumcifion, which wor- fhup God in the fpirit, & reioyce in Christ Iesus, & haue no confidence in the flefh:

4 Thogh I might alfo haue confidence in the flefh. If anie other man thinketh that he hathe whereof he might truft in y flefh,

much more I:

5 Circumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin, an Hebrew of the Hebrewes, by the law a Pharise.

6 Concerning zeal, I persecuted the Church: touching the righteous lines which is in the Law, I was unrebukeable.

7 But y^e things that were vantage vnto me, the fame I counted losse for Christs sake.

8 Yea, doubtles I thinke all things but losse for the

1. Cor. 10, 24. 2 They rather profire by their preaching then God's glorie.

9 He calleth it here y^e worke of Christ to vifit Christ who was bade in the perfume of Paul, & was in neede of necessities. 10 He appro- neth them & hazard their life to relieve the prisoners of Christ.

a Which ye have often heard of me. b Which barke against the true doctrine to fill their bellies. c The folke opposites gloried in their circumcision, whereunto 5 Paul here alludeth, calling them concision, & recutting of and tearing alonge of the Church. d In outward things.

1. Cor. 11, 22. Alt. 23, 6. Or. profition.

Of bellie gods.

e As one graf- ted in him by faith.

for the excellēt knowledge fake of Christ Iesus my Lord, for
whome I haue coüred all things loffe, and do iudge them to be
dongue, that I might winne Christ,

And might be e founde in him, that is, not hauing mine owne
righteousness, which is of the Law, but that which is through
the faith of Christ, euen y righteousness which is of God
through faith,

10 That I may knowe him, and the vertue of his resurrection,
and the fellowship of his afflictions, and be made conformable
vnto his death,

11 If by anie meanes I might attaine vnto the resurrection of
the dead:

12 e Not as thogh I had alreadye attained to it, ether were
alreadye perfect; but I fol- lowe, if that I may comprehend
that for whome fake alfo I am h comprehended of Christ Iesus.

13 Brethren, I counte not my self, that I ha- ue attained to it,
but one thing I do: I forget that which is behinde, and
endeuoure my self vnto that which is before,

14 And followe hard toward the i marke, for the prife of the
hie calling of God in Christ Iesus.

15 Let vs therefore as manie as k be l per- fect, be thus minded: and if ye be other- wife minded, God shal reueile eue the n sa- me vnto you.

16 Neuertheles, in that whereunto we are come, let vs procede by one rule, * that we may minde one thing.

17 Brethren, be folowers of me, and loke on them, which walke fo, as ye haue vs for an enfample.

18 *For manie walke, of whome I haue tol- de you often, & now tell you weping, that they are the enemies of the a Croffe of Christ,

19 Whofe "end is damnacion, whofe God is their belie, and whoft a glorie is to their shame, which minde earthlie things.

20 But our e conuerfacion is in heauen, fro whence alfo we loke for the *Sauiour, euen the Lord Iesus Christ,

21 Who shal change our vile bodie, that it may be facioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto him self.

CHAP. III.

1 He exhorteth them to be of benefit conuerfacion, 11. And thanketh them, because of the provision that they ma- de for him being in prison, 21. And fo concludeth with salutacions.

2 Therefore, my brethren, beloued and longed for, my joy and my crowne, fo continue in the Lord, ye beloued.

3 I pray Euodias, & befeche Syntyche, that they be of one accorde in the Lord,

4 Yea, and I befeche thee, faithful yokefe-

lowe, helpe thofe women, which laboured with me in the Gofpel, with Clemente al- fo, and with other my felowe laborers, whofe names are in the * a boke of life.

4 Reioyce in the Lord alway, againe I fay, reioyce.

5 Let your patient minde be knowen vnto all men. The Lord is b at hand.

6 * Be nothing careful, but in all things let your requettes be shewed vnto God in praier, and supplicacion with giuing of thanks.

7 And the peace of God which passeth all vnderstanding, shal preferue your hearts and mindes in Christ Iesus.

8 Furthermore, brethré, whatfoeuer things are true, whatfoeuer things are honest, whatfoeuer things are iust, whatfoeuer things are pure, whatfoeuer things percie- ne to loue, whatfoeuer things are of good reporte, if there be anie vertue, or if there be anie praife, thinke on thefe things,

9 Which ye haue bothe learned and recei- ued, and heard, and fene in me: thofe thigs do, and the God of peace shalbe with you.

10 Now I reioyce alfo in the Lord greatly, that now at the last ye are d reuiued agai- ne to care for me, wherein notwithstanding ye were careful, but ye lacked opportu- nitie.

11 I fpeake not because of e want: for I ha- ue learned in whatfoeuer state I am, the- rewith to be content.

12 And I can be abased, and I can abunde: euerie where in all things I am instructed bothe to be ful, and to be hongrie, and to abunde, and to haue want.

13 I am able to do all things through the helpe of f Christ, which ftrêgtheneth me.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 And ye Philippians knowe alfo that in the s beginning of the Gofpel, when I de- parted from Macedonia, no Church com- municated with me cocerniig the h mat- ter of giuing and receuiing, but ye onely.

16 For euen when I was in Theffalonica, ye sent once, and afterwards againe for my necefiitie,

17 Not that I desire a gifte but I desire the frute which may further your reckening.

18 Now I haue receiued all, and haue plen- tie: I was euen filled, after that I had re- ceiued of Epaphroditus that which came from you, an odour that smelleth fwere, a facrifice acceptable and pleasant to God.

19 And my God shal fulfil all your neceffi- ties through his riches with glorie in Iesus Christ.

20 Vnto God euen our Father be praife for euermore, Amen.

21 Salute all the Saintes in Christ Iesus. The brethren, which are w me, grate you.

AAa.1.

Dfal. 6. 9. 18.

luk. 10. 20.

reuel. 1. 1. &

20. 8. & 21. 27.

Mat. 8. 25.

a This boke E- rekiell callirth the writing of the house of it rall,
& y secret of the Lord, Chap. 11. 9.

b To fucouet you.

c From Satten, who feketh to take from vs this peace of
conficience.

d That is, be- gone anue to helpe me.

e That I was not able to ca- dere my pouer ate.

f Not of his owne vertue or fre wil.

g When I firft presched the Gofpel vnto you.

h He had grof of his parte in communicatig w them spiri- tual
things, but he receiued no thing of them, w oght at le- aft to
haue re- lieued him in his necefiitie. Or, aloudt enward your
name.

Our hope laid vp. To the Colofsians. All things created by
Christ.¹²²⁴

1 Of Siche 2 did belong to the Emperor Nero.

21 All the Saintes salute you, and moſte of all they which are
of 1 Cefars houſe- holde. 23 The grace of our Lord Ieſus Chriſt
be

with you all, Amen.

Written to the Philippians from Rome, & ſent by
Epaphroditus.

THE EPISTLE OF

Paul to the Colofsians.

THE ARGUMENT.

In this Epistle 3. Paul puteth difference between the liuelie, effectual and true Christ, and the ful- ne, contrefait and imagined Christ, whome the false apostles taught. And first, he conformeth the doctrine which Epaphras had preached, wishing them increase of faith, to estem the excelsie of God benefite towards them, teaching them also that saluacion, and whatsoever good thing can be desired, standeth onely in Christ, whome onely we embrace by the Gospel. But forefmuche as the false brethre welde haue mixed the Law with the Gospel, he toucheth those flatterers vehemently, and exhorteth the Colofsians to flaye onely on Christ, without whome all things are but mere vanitie. And as for circumcision, abstinence from meates, external holines, worshiping of Angels as means whe- reby to come to Christ, he utterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians Stande in mortification of the flesh, newenes of life, with other like offices appertaining lethe generally or particularly to all the faithful.

CHAP. 1.

3 He giueth thanks vnto God for their faith, 7 Con- fermeth the doctrine of Epaphras, 9 Praise for the increase of their faith. 13 He flarmeth vnto them the true Christ, and disconcerteth the contrefaith Christ of the false apostles. 25 He appreneth his austeritie & charge, 26 And of his faithful executing of the same.

1 Aul an Apostle of Iefus Christ, by y wil of God, & Timotheus our bro- ther,

2 To the, which are at Colofse, Saïtes & faith ful brethren in Christ: Grace be with you, & peace from God our Father, and from the Lord Iefus Christ.

3 We giue thanks to God eue the Father of our Lord Iefus Christ, alwaies praying for you:

4 Since we heard of your faith 5 in Christ Iefus, and of your loue towards all Saintes, 5 For the hopes fake, which is layd vp for you in heauen, whereof ye haue heard be- fore by the worde of trueth, which is the Gospel,

6 Which is come vnto you, enen as it vnto all the worde, and is fruteful, as it is al- so among you, from the day that ye heard and truely knew the grace of God,

7 As ye alfo learned of Epaphras our dea- re selowe ferant, which is for you a faith- ful minister of Christ:

8 Who hathe also declared vnto vs your loue, which ye haue 9
by the Spirit.

9 For this cause we also, since the daye we heard of it, cease
not to pray for you, and to desire that ye might be fulfilled
with

knowledge of 4 his wil, in all wisdom, & 5 That is, 6 spiritual
vnderstanding,

10 * That ye might walke worthie of the Ephed. 4.1. Lord, and
please him in all things, being philip. 1.17. *fruitful in all
good works, and increa- sing in the knowledge of God, 1. Cor.
1.5.

11 Strengthened with all might through his glorious power,
vnto all patience, & long suffering with joyfulness,

12 Giuing thanks vnto the Father, which hathe made vs mete
to be partakers of the inheritance of the Saintes in light, 2. Pet.
1.17.

13 Who hathe deliuered vs from the power of darkenes, and
hathe translated vs into the kingdom 14 of his deare Sonne,
15 For God is made visible in the flesh of Christ, & the
diminated wel leth in him corporally.

16 In whome we haue redemption through this blood, that is,
the forgiveness of finnes, 16 Who is the 15 image of the

inuisible Chor. 1.3.

17 And he is before all things, and in him all things consist.

18 And he is the head of the bodie of the Church: he is the beginning, 19 & the first borne of the dead, that in all things he might haue the preeminence.

20 * For it pleased the Father, that in him shulde all 21 fulnes dwell,

22 And by him to reconcile all things vnto him self, and to set at peace through the blood of his croffe bothe the things in

23 * For it pleased the Father, that in him shulde all 24 fulnes dwell,

25 And by him to reconcile all things vnto him self, and to set at peace through the blood of his croffe bothe the things in

a Which was a case of Thry gia.

b For without Christ there is no faith to be found by, but onely a vainc opinion.

c Which co- meth of the holic God.

gife that rofe first againe fro the dead to ta- ke possession of life enorla- ding: which if fing may be called a new birth 1. Cor. 15.20. reuel 1.5. Ioh. 1.4. chap 2.9. b That the Church,

which is his bodie, might receive of his ahunai- se 1 That is,
the whole Church

The rest of Christ's afflictions. Chap. II. Christ's diuinitie.
8439/1224

Luk. 1.7. 1. Cor. 1.2. 2. Ephes. 1.4. 3. Tit. 2.11. 4. Luk. 1.6.

8 Or your ob- moditie. 1 As Christ hathe once suf- fered in
him self to redeem his Church, & to sanctifie me to death he
daily suffer in his mem- bers, as parta- ker of their infirmities,
& therefore are wager of their injuries. Rom. 16.25. 2. Ephes.
2.9. 3. Tit. 1.10. 4. Tit. 2.2. 5. 2. Pet. 1.20. m Which is
promises of Christ, and of the calling of the Gentiles. 1. Tim.
1.1. n Whome he hathe elected and con- secured to him by
Christ.

Or, pelus and care. a Me presents in bodie.

1. Cor. 1.3. b In bodie. c In minde.

2. Cor. 1.4.

earth, and the things in heauen.

21 And you which were in times past stran- gers and enemies,
because your mindes were set in evil works, hathe he now also
reconciled,

22 In the bodie of his flesh through death, to make you * holie,
and vnblameable and without faute in his fight,

23 *If ye continue, grouided and stablished in the faith, and he
not moued away from the hope of the Gospel, whereof ye haue
heard, and which hath bene preached to euerie creature which
is vnder heauē whe- reof I Paul am a minister.

24 Now reioyce I in my sufferings for *you, and fulfil 1 the rest
of the afflictions of Christ in my flesh, for his bodies fake,
which is the Church,

25 Whereof I am a minister, according to the dispensatio of
God, which is giuen me vnto youwarde, to fulfil the *worde of
God,

26 *Which is the myserie hid since the worl- de began, and
from all ages, but now is ma- de manifest to his Saintes,*

27 To whome God wolde make knowen what is the riches of
this glorious myste- rie among the Gentiles, *w riches is Christ
in you*, the hope of glorie,

28 Whome we preache, admonishing eue- rie man, and
teaching euerie man in all wifdome, that we may present eu
erie man perfect in Christ Iefus:

29 Whereunto I also labour and striue, ac- cording to his
working which worketh in me mightely.

CHAP. II.

1 Hauing protelted his good will towarde them, 4 Me
admoniheth them not to turne back fr Chrif, 5 To the service
of angels or anie other invention, or als ce- vemenies of the
Law, 17 Which haue finished their office, and are ended in
Christ.

1 Or I wolde ye knewe whar great *fighting I haue for your
fakes, and for the of Laodicea, and for as manie as haue not
fene my perfone in the flesh,*

2 That their hearts might be comforted & they knit together in
loue, and in all ri- ches of the full assurance of vnderstading,
to knowe the mysterie of God euen the Father, and of Christ:

In whome are hid all the treasures of wif- dome and
knowledge.

4 And this I fay, lest aniemá thulde begui- le you with entising
wordes.

5 *For thogh I be abfent in the b flesh, yet am I with you in the
spirit reioyeing, and beholding your ordre, and your stedfast
faith in Christ.

6 As ye haue therefore receiued Christ Ie- fus the Lord, f
walke in him,

7 Roted and buylt in him, and stablished in the faith, as ye
haue * bene taught, abu-

ding therein with thankes giuing.

8 Beware lest there be anie man that spoile you through
*philosophie, and vaine de- ceit, through the traditions of men,
accor- ding to the rudiments of the worlde, and not after
Christ.

9 *For in him dwelleth all the fulnes of the * Godhead* bodely.

10 And ye are compleate in him, which is the head of all
Principalitie and Power:

11 In whome also ye are circumcised with * circumcision
made without hads, by put- ting of f sinful bodie of the flesh,
through the circumcision of Christ,

12 In that ye are *huryed with him through baptisme, in
whome ye are also raised vp together through * the faiths of
the ope- ration of God which raised him from the dead.

13 *And ye which were dead in finnes, and in the
vncircumcisio of your flesh, hathe he quickened together with
him, forgiug * you all your trespasses.

14 And putting out the * hand writing of ordinances that was
against vs, * was contrarie to vs, he euen toke it out of the
way, & fastened it upon the cross,

15 And hathe 1 spoiled the Principalities, and Powers, and hathe made a shewe of them openly, and hathe triumphed ouer them in the same cross.

16 Let no man therefore condemne you in meat and drinke, or in respect of an b ho- lie day, or of the new moone, or of the Sabbath dayes,

17 Which are but a thaddowe of things to come: but the bodie is in Christ.

18 *Let no man 1 at his pleasure beare rule ouer you by humblenes of minde, & wor- shiping of Angels, aduancing him self in those things which he neuer faw, rashly puft vp with his fleshlie minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by iointes and bandes, encreaseth with the in- creasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as though ye lined in the worlde, are ye bur- dened with traditions?

21 A, Touche not, Taste not, Handel not.

22 Which all = perish with the vsing, and are after the commandements and docti- nes of men.

23 Which things haue in deed a shewe of wifdome, in
*voluntarie religion and hum- bles of minde, and in not
sparing the bo- die: nether haue they it in anie estimation to
satisfie the * flesh:

and error. m And apperteine nothing to the kingdom of God
*Or, for they are of no value fane for the filling of the flesh. n
Suche as men haue chosen according to their owne fanatise. o
They pinche and defraude their ho- die to shewe them selues
greater hypocrites.

4 Teaching you vaine spe- culations, as worshiping of Angels,
of solu- de ceremonies and beggetlie tradition: for now they
ha- ue none vie feing Christ is come.

Chap. 1.1.9. John 1.1.4. Rom. 2.1.9. * In saying that the God-
head is really in Christ, he sheweth that he is verie God; also
say- ing, in him, he declared to ten difficult nem- ces, and by
this worde dowlish he proutth that it is there for ever.

Or, effectually. Or, in all out. Rom. 4.4. Ephes. 1.1.9. Ephes.
2.1. Ephes. 2.15. I made by the Spirit of Christ.

5 In belening that God by his power rai- sed vp Christ,
whereof we have a fures- ken in our baptisme.

*Or, obligatio. n The ceremo- nies, and rites were as is were a
publi- ke profcission, and hand wri- ting of the ml ferable state
of man kinder for circumci- son did decla ce our natural

pollution: the partlyings, & writings fig- lished the filth of
time: the factifices re- lished that we were glinie of death,
which were all taken away by Christ's death.

Mat. 24.4. 1 As Satan & his Angels feo whome he ha- the
taken all power. 2 Or, diflia- dion, as to ma he difference
between dayes *Or, defraude son of your pris.

Manning, that the hy- poerites led them at their pleasure into
all superstitio

AAa.ii.

The Christian life. To the Colossians. To pray & watch. 140/1224

CHAP. III.

1 He sheweth where we should take Christ. 5 He exhorteth to
mortification, to To put of the old man and to put on Christ. 1
To the which he addeth exhortations, both general and
particular to charitie & humilitie. 2 If ye then be a risen with
Christ, feke those things which are above, where Christ fiteth
at the right hand of God. 3 Set your affections on things which
are above, and not on things, which are on the earth. 4 For ye
are dead, and your life is hid with Christ in God. 5 When
Christ which is our life, shall appeare, then shall ye also

appeare with him in glorie. 6 * Mortifie therefore your meers which are on the earth, fornicatio, vncennes, the inordinate affection, euil concupiscence, & couetoufnes which is idolatrie. 7 For the which things fakes the wrath of God cometh on the children of disobedience. 8 Wherein ye also walked once, when ye lived in them. 9 * But now put ye away eue all these thigs, wrath, angre, maliciousfnes, cursed speaking, fithie speaking, out of your mouth. 10 Lie not one to another, feing that ye haue put of the old man with his workes. 11 And haue put on the newe, which is renewed in knowledge after the image of him that created him. 12 Where is nether Grecian nor Iewe, circumcision nor vncicumcision, Barbarian, Scythian, bonde, fre: but Christ is all and in all things. 13 * Now therefore as the elect of God shalie & beloued, put on tender mercie, kindnes, humblencs of minde, mekenes, long fuffring: 14 Forbearing one another, and forgiuing one another, if anie man haue a quarel to another: euen as Christ forgaue you, euen fo do ye. 15 And above all these things put on loue, which is the bonde of perfectnes. 16 And let the peace of God rule in your hearts, to the which ye are called in one bodie, and be ye amiable. 17 Let ye t worde of Christ dwell in you ple teously in all wifdome, teaching & admonishing your owne felues, in pfalmes, and hymnes, and spiritual fongs, finging with a "grace in your hearts to the Lord. 18 * And whatfoeuer ye fhall do, in worde or dede, do all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him. 19 *

Wiues, fubmit your felues vnto your houf bands, as it is comelie in the Lord. 20 * Houf bands, loue your wiues, and be not bitter vnto them.

20 Children, obey your parentes in! all things: for that is wel pleasing vnto the Lord. 21 Fathers, k prouoke not your children to anger, left they be discouraged. 22 * Seruants, be obedient vnto the that are your masters according to the flesh in all things, not with eye feruice as men pleafers, but in finglenes of heart, fearing God. 23 And whatfoeuer ye do, do it heartely, as to the Lord, and not vnto men. 24 Knowing that of the Lord ye fhall receiue the rewarde of the inheritance: for ye ferue the Lord Christ. 25 But he 1 that doeth wrong, fhall receiue for the wrong that he bathe done, & there is no * = respect of perfones.

CHAP. III.

2 He exhorteth them to be feruent in prayer, 3 To walke wisely towarde them that are not yet come to the true knowledge of Christ. He saluteth them, and wisheth them all prosperitie.

1 E masters, do vnto your feruats, that which is iufte, and equal, knowing that ye also haue a master in heauen.

2 * Continue in prayer, and watch in the same with thanks giuing,

3 * Praying also for vs, that God may open vnto vs the * dore
of vtterance, to speake the myserie of Christ: wherefore I am
also in bondes,

4 That I may vtter it, as it becometh me to speake.

5 * Walke wisely towarde them that are without, and redeeme
the time.

6 Let your speache be gracious alwais, and powdred with *
salt, that ye may know how to answer euerie man.

7 Tychicus our beloued brother, and faithful minister, and
felowe feruant in the Lord, fhall declare vnto you my whole
state,

8 Whome Ihaue fent vnto you for the same purpose that he
might knowe your state, and might comforte your hearts,

9 * With Onesimus a faithful & a beloued brother, who is one
of you. They fhall shewe you of all things here.

10 Aristarchus my prifon fellowe saluteth you, & Marcus,
Barnabas fisters sonne (telling whome ye receiued
comandements, If he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the
circumcision. These * onely are my * workefellowes vnto the
kingdome of God, which haue bene vnto my consolatio.

12 Epaphras the feruant of Christ, which is one of you,
saluteth you, and alwais ftriueth for you in prayers, that ye
may ftande perfite, and ful in all the wil of God.

13 For I beare him recorde, that he hathe a great zeale for you,
& for the of Laodicea,

and

Effectual faith.

Chap. I. II. Ensamples of faith. 1/1224

and them of Hierapolis. 14 Luke the beloued phyftio greteth
you, and Demas. 15 Salute the brethren which are of Laodi-
cea, and Nymphas, and the Church which is in his houle. 16
And when this epiftle is red of you, cau- fe that it be red in the
Church of the Lao- diceans alfo, and that ye likewife read the
epiftle & written from Laodicea.

17 And fay to Archippus, Take bed to the minifterie, that thou
haft receiued in the Lord, that thou fulfill it. 18 The faiutation
by the hand of me Paul. Remember my bades. Grace be with
you, Amen.

Written from Rome to the Colofians and fent by Tychicus, and
Onefimus.

THE FIRST EPISTLE

of Paul to the Theſſalonians.

THE ARGUMENT.

After that the Theſſalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Goſpel, aroſe, againſt the which althoſhi they did conſtantly ſtand, yet S. Paul (as moſte careful for them) ſent Timothe to ſtrengthen them, who ſone after admo- niſhing him of their eſtate, gave occaſion to the Apoſtle to conferne them by divers arguments to be co- ſtant in faith, & to ſuffer whatſeuer God calleth them vnto for the teſtimonie of the Goſpel, exhor- ting them to declare by their godlie liuing the puritie of their religion. And as the Church can ne- uer be ſo purged, that ſome cockle remain not among the wheat, ſo there were among them wie- ked men, which by mounge waine and curious questions to ouerthrowe their faith, taught falſely, as touching the point of the reſurrection from the dead: whereof he briefly instructeth them what to think, earneſtly forbidding them to ſeke curiouſly to know the times, willing them rather to wathe loſt the ſudden comming of Chriſt come vpon them at vnware: and ſo after certeine ex- hortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so stedfast in faith & good workes. 6 And receiue the Gospel with such earnestnes. 7 That they are an example to all others.

1 Aul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

2 For there is no Church & is not joynt together in God.

2 Thess. 1. 3. Philip. 1. 3. b Which declared it selfe by moste line-lye frotes 4 Whereby you declared your selues moste readte and painful to helpe the poore d The effectual preaching of the Gospel is an euident token of our election.

e To beleue, & to be fully persuaded to haue the gifts of the holie Ghost, and joyfully to suffer

3 We giue God thanks alwayes for you all, making mention of you in our prayers Without ceasing, remembring your h effectual faith, & diligent loue & the patience of your hope in our Lord Iesus Christ in the sight of God euen our Father, Knowing, beloued brethren, that ye are elect of God. 5 For our Gospel was not vnto you in word onely, but also in power, and in the holie Ghost, & in muche assurance, as ye knowe after what maner we were among you for your sakes. 6 And ye became followers of vs, and of the Lord, and receiued the

worde in mu- che affliction, with i ioye of y holie Goft, for
Chrifts fake, are moft certeine fignes of our election.

7 So that ye were as "enfamples to all that beleue in
Macedonia and Achaia.

8 For from you founded out the worde of the Lord, not in
Macedonia & in Achaia onely: but your faith alfo which is
towar- de God, fpred abroade in all quarters, that we nede not
to fpeake any thing.

9 For they them felues thewe of you what maner of entring in
we had vnto you, and how ye turned to God from idoles, to
fer- ue the t finging and true God.

10 And to loke for his Sonne from heauen, whome he rafed
from the dead, euen Iefus which deliuereth vs from the wrath
to come.

CHAP. II.

1 To the intent they fhould not fainst under the croffe. 2 He
commendeth his diligence in preaching. 13 And theirs in
obeing. 14 He excufeth his abfence, that he colde not come
and vpon his heart to them.

1 For ye your felues knowe, brethren, that our entrance in vnto
you was not in vaine,

2 But euen after that we had suffred befo- re, and were
fhomefully entreated at Phi- lippi (as ye knowe) we were bolde
h in our God, to speake vnto you the Gospel of God with
much triuing.

3 For our exhortatio was not by deceit, nor by vncennes, nor
by guile.

4 But as we were allowed of God, that the AAa. iii.

g For idoles are dead chigs and onely fai- ned fanedies.

h Which he ftial execute vpon the wie- ked.

a Not in one- warde ftivea and in pompe, but in tranfide in the
feare of God.

All. 16. 22. b By his hel- pe and grace.

Against menpleafers. I. Theffalonians.
Appointed to afflictions 1224

Which dect- rich a naugh- ne confience.

Mr, de austeritie

d He bobled himself to fop porte all thigs without all refpcthe
of la- cre: euen as y tender mother which our- neeth her chil-
dren, and thin- heth no office to vile for her children's foke.

Afl.20,34. 2.cor.4,14. 6.thref.3,8.

e For it is not possible to anode the re- preches of y. wicked,
which our hate good- doing. Eph.4,1. philip.1,27. col.2,10.

f to his Name and under his protection.

g And wolfe binder all me from their fal- nation. h And heape
vp the men- fer, Mar. 15, 17. Rom. 1,11. i He meaneth not this
of all the Iewes in general; but of certeine of the particularly of
ceased not af- ter they had put Christ to death, to persi- cute
his wor- de, and his me niffers. h Therefore I colde not for- ger
you except I wolfe for- ger my self.

Gospel should be committed vnto vs, so we speake, not as they
that c please men, but God, which trieth our hearts.

5. Nether ye: did we euer vse flattering wordes, as ye know,
nor colored couetouf- nes, God u recorde.

6 Nether foght we praise of men, nether of you, nor of others,

7 When we might haue bene chargeable, as the Apostles of
Christ: but we were gen- tle among you, euen as a d nource
cheri- seth her children.

8 Thus being affectioned towarde you, our good wil was to
haue dealt vnto you, not the Gospel of God onely, but also our
owne foules, because ye were dere vnto vs.

9 For ye remember, brethren, our labour & trauall for we
laboured day & night, be- cause we wolfe not be chargeable

vnto a- nie of you, & preached vnto you the Gos- pel of God.

10 Ye are witneffes, and God also, how ho- lily, & iustly, & vnb lameably we behaued our felues among you that beleue.

11 As ye knowe how that we exhorted you, and comforted, and befoght euerie one of you (as a father his children)

12 That ye wolke walke worthie of God, who hathe called you vnto his king dome and glorie.

13 For this cause also thanke we God with- out ceasing, that whe ye receiued of vs the worde of the preaching of God, ye recei- ued it not as the worde of men, but as it is in dede the worde of God, which also wor- keth in you that beleue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in f Christ Iefus, because ye haue also suffred y fame things of your owne coun- trey men, euen as they haue of the Iewes,

15 Who bothe killed the Lord Iefus and their owne Prophetes, & haue persecuted vs, and God they please not, and are con- traries to all men,

16 And forbid vs to preache vnto the Gen- tiles, that they might be faued, to b fulfil their finnes alwaist: for the wrath of God is come on them, to the vtmofte.

17 Forasmuche brethren, as we were kept from you for a feafon, cerning fight, but not in the heart, we enforced the more to fe your face with great desire.

18 Therefore we wolke haue come vnto you (I Paul, at ieaft once or twife) but Safa hindered vs.

19 For what is our hope or ioye, or crowne of reioyngs are not eue you it in y preence of our Lord Iefus Christ at his coming?

20 Yes, ye are our glorie and ioye.

CHAP. III.

2 He, sheweth here greatly he was affectioned toward them bathe in that he sent Timotheus to them, to And also prayed for them.

1 W Herefore since we colde no longer forbeare, we thought it good to remaine at Athens alone,

2 And haue sent Timotheus one brother & minister of God, and our labour fellow in the Gospel of Christ, to stabliff you, and to comfort you touching your faith,

3 That no man shulde be moued with thefe afflictions. for ye your felues knowe, that we are appointed thereunto.

4 For verely when we were with you, we tolde you before that we shulde suffre tribulations, euen as it came to paffe, and ye knowe it.

5 Euen for this cause, when b I colde no longer forbear, I sent him y I might knowe of your faith, left the ceptter had tempted you in any forte, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you vnto vs, and broght vs good tidings of your faith & loue, and that ye haue good remembrance of vs alwayes, defiring to fe vs, as we also do you,

7 Therefore, brethren, we had confolation in you, in all our affliction and need through your faith.

8 For now are we aalue, if ye c stand fast in the Lord.

9 For what thakes can we recopenfe to God againe for you for all the ioye wherewith we reioyce for your fakes before our God,

10 Night and day praying exceedingly y we might fe your face, & might accomplifh that which is lacking in your faith?

11 Now God him self, euen our Father, and our Lord Iesus Christ, guide our sorney vnto you,

12 And the Lord increafe you & make you abunde in loue one
toward another, and toward all me, eue as we do toward
you:

13 To make your hearts stable and vnbla- meable in holines
before God euen our Fa- ther, at the comming of our Lord
Iefus Christ with all his Saints.

CHAP. III.

1 He exhorteth them to holines, 6 Innocentie, 9 Loue, 11
Labour, 13 And moderation in lamenting for the dead, 17
Describing the end of the resurrection.

2 And furthermore we befeche you, bre- thre, & exhore you in
the Lord Ie- fus that ye increafe more and more, as ye have
receiued of vs, how ye oght to walke, and to please God.

3 For ye knowe what commandements we gave you by the
Lord Iefus.

4 For this is the wil of God euen your fan- ctification, & that
ye shulde abfteine fro fornicatten,

5 That euerie one of you shulde know, how to poffeffe his d
veffel in holines & honour,

6 that is, his bodie which is pro- ficate your felues wholly vnto
God. d That is, his bodie phaued by fuchu filchutes.

a Rather fekiḡ your commodi- ne, then mue owne in fendig of
Timotheus to you. Afl.16,1.

b His great of fiction towar- de the finale flocke c Meaning fa-
tan.

d If ye remai- ne confant to faith and true dobrue, I shal thinks
that all mue afflictio be fo many pleafures, and shalberefured
from death to life.

Rom.1,10. & 11,23.

e If you perfe were in faith. f We muft dal ly growe from faith
to faith.

Chap.5,23. 1.corn.1,8.

a And as it wo re, euer come your felues. b The greke worde
figui- fied fuchucom nuldements as one receiueh from fume
mil to gue them in his name to o- thers.

Rom.12,2. epho.1,17. c That is, that you shulde de which is
pro-

5 And

The day of the Lord

.Chap.V. Christian armour.

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1.Cor.4.8.

2.Cor.1.2.

a By these pre cepts of godin life is appea- rech what wee- re
the common demits which Paul gave even them.

1.Cor.7.40.

John 13.24.

& 15.12.

2 John 2.8.

& 4.21.

2 The 5.37.

I And not be title.

8 At strangers and infideles. But that ye may be able by your
diligence to suppile your want and necef fure.

1 He doethom condemns all kinds of for- row, but that which
proce- deth of infideli tle.

2 Or, have con- tinued confide- ly in the faith of Christ.

I By raising their bodies out of the gra- ue

in Which is in the Name of the Lord, and as he should spoke
his self.

1.Cor.15.25.

Mat.24.31.

2.Cor.15.25. a Meaning the which shall be found a liue. a to this fuldd taking up the- re shall be a kin de of mutath of the quali- ties of our bo- dies which shall be as a kin de of death.

a So much more we oght to beware of all dreames & fear sife of me which weare them felues & others in fear- ching out en- oughly the si- ne that the Lord shall ap- peare, all edig for them fel- ues a vain pro phras, and mo he falsely af-

cribed to Elias 2000 after the writ 5.2 & 16.15.

5 And not in the lust of Escupiscence, euen as the Gentiles which knowe not God:

6 That no man oppress or defraude his brother in any matter: for y Lord a ve- ger of all fuche things, as we aifo haue tol- de you before time and teftified.

7 For God hathe not cailed vs vnto vn- clennes, but vnto buines.

8 He therefore that despifeth these things, despifeth not man, but God who hathe e- uen giuen* you his holic Spirit.

9 But astouching brotherlie loue, ye nede not y I write vnto you: *for ye ate taught of God to loue one another.

10 Yea, & that thing verely ye do vnto all y brethren, which are throughout all Mace- donia: but we beseche you, brethre, that ye increase more and more,

*And that ye fudie to be quiet, and to medle with your owne bufines, & to wor- ke with your owne hands, as we commanded you,

11 That ye may behaue your felues honest- ly towarde them that e are without, & that nothing be h lacking vnto you.

12 I wode not, brethren, haue you ignorat concerning the which are a flepe, that ye iforowe not eue as other w haue no hope.

13 For if we beleue that Iefus is dead, and is rifen, eue so them which flepe in Iefus, will God bring with him.

15 For this fay we vnto you by the w worde of the Lord, that we which liue, & are re- maining in the coming of the Lord, shal not preuent them which flepe.

16 For the Lord him self shal defced from heaué with a fhowte, & with the voyce of the Archagel & *with the trupet of God: and the dead in Christ shal rise first.

17 Then shal we which liue and remaine, be e caught vp with them also in the clou- des, to mete the Lord in the ayer: & so shal we euer be with the Lord.

18 Wherefore, comfort your felues one ano- ther with these wordet.

CHAP. V.

1 He informeth them of the day of judgement & com- ming of the Lord, & Exhorting this to watch, 12 And to regard fuchs as preache Gods words among them.

B Ve of the times & feafons, brethren, ye haue no nede y I write vnto you. For ye your felues kn we perfutely, that the *day of the Lord shal come, euen as a thefe in the night.

For when they shal fay, Peace, and fafetie, then shal come vpon them fudden deftru- ction, as the v tauail vpon a woman with chible, and they shal not efcape.

But ye, brethren, are not in darkenes, that that 2000 yere before the Lowe, 2000 under the Lowe and L. the worlds shal eoure. *Mat 24.44. 2 peter hie b That is, fuddenly & relubed for.

that, day shulde come on you, as it were a thefe.

5 Yeare all the children of light, and the children of the day, we are not of the night nether of darkenes.

6 Therefore let vs not flepe as do other, but let vs watch and be sober.

7 For they that flepe, flepe in the night, & they that be
dronken, are dronken in the night.

8 But let vs which are of the *day, be sober, putting on y breft
plate of faith & loue, & of the hope of faluation for an helmet.

9 For God hathe not appointed vs vnto wrath, but to obtaine
faluatíó by the mea- nes of our Lord Iefus Christ,

10 Which dyed for vs, that whether we wa- ke or flepe, we
shulde liue together with him.

11 Wherefore exhorte one another, & edi- fie one another,
euen as ye do.

12 Now we beseche you, brethren, that ye knowe them, which
labour among you, & are ouer you in the Lord, and admonish
you,

13 That ye haue them in singular loue for their workes fake.
Be at peace among your felues.

14 We desire you, brethre, admonish them that are vnruile:
comforte the feble min- ded: beare with the weake: be pacient
tow- arde all men.

15 *Se that none recompense euil for euil vnto any man: but
euer followe that which is good, bothe towarde your felues,
and towarde all men.

16 IReioyce euermore.

17 *Pray continually.

18 In all things giue thanks: for this is the wil of God in Christ Iefus towarde you.

19 Quench not the h Spirit.

20 Despife not prophecyng.

21 Trye all things, and kepe that which is good.

22 Abfteine from all appearance of euil.

23 Now the verie God * of peace sanctifie you throughout: and I pray God that your whole spirit and foule and bodie, may be kept blameles vnto the comming of our Lord Iefus Christ.

24 *Faithful is he which callath you, which wil also do it.

25 Brethren, pray for vs.

26 Grete all the brethre with an holie kiffe.

27 I charge you in y Lord, that this epistle be red vnto all the brethren the Saintes.

28 The grace of our Lord Iefus Christ be with you, Amen.

The first epistle vnto the Theffalonians written from Athens.

AAa. iiii,

e Here flepe is taken for co tempt of falua- tion, when men
continue to finnes and wil not awake to godlines.

d And not be overcome with the cares of y worlue.

e That is, lightned by y Gulpel.

Is 19.17.

eph.6.17.

f Here is in to ten onely to fry, & is ment of the faithful g As
the foe- ke is bounde to loue y flepe herer, & is it his duette to
trache the and reborn them in true religion. h Where this cruie
cea- feth, that they wor- ke not: the ho- bor thio cea- feth, and
they must be expel- led as wolans out of the foe- ke.

Trom.17.13.

& 20.22.

Mat.3.19.

Trom.22.17.

1. Pet.5.9.

1 Hite a quiet mone & con- ficere in Christ which shal ma ke
you reouce in the middes of forowes, Rom.5.3.2. cor. 6.10.

Luk.12.1.

eccl.12.12.

cdef.9.1.

k God that ha the giuen his Spirit is his o- left, wil nour suffer
is to be quenchue, but hathe reueled by what non- ne it may be
mainsemed, y is, by fuche ex borations as thefe, & by co tunai
increa- fe in godlines. l Thepreachig of y worde of God.

Chap.3.22.

1. Cor.3.8.

2. Cor.3.8.

m Then in a man folly fan- cribed & per- feth, w his his
minded hush nothig, but fan le, that is, his vnderfanding and
wil, eues nothig: nether his hodie doeth exe, are any thing con-
trary to the wil of God.

THE SECONDE EPI-

file to the Theffalonians.

THE ARGUMENT.

Lest the Theffalonians shulde thunke that Paul neglected them, because he went to other places, rather then came to the, he writeth vnto them and exhorteth the to patience and other frutes of faith, nether to be moued with that vaine opinion of fuche as taught that the comming of Christ was at hand, for afmuche as before that day there shulde be a falling away from true religion, even by a great parte of the worlds, and that Antichrist shulde reign in the Temple of God finally commending him self to their prayers, ex-encouraging them to cofiance, he wilfeth the to correct fuche sharply, as line idelly of other mens labours, whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

He thanketh God for their faith, love and patience. He prateeth for the encrofe of the fame. And sheweth what frute shal come thereof.

1. Aul and Siluanus, and Timotheus vnto the Church of the Theffalonians, which is in God our Father, and in the Lord Iefus Christ:
2. Grace be with you, and peace from God our Father, and from the Lord Iefus Christ.

3. We ought to thabe God alwayes for you, brethren, as it is mete, becaufe that your faith groweth exceedingly, and the loue of euerie one of you towarde another abundeth,
4. So that we our felues reioyce of you in the Churches of God, becaufe of your patience and faith in all your persecutions and tribulations that ye suffre,
5. Which is a token of the righteous iudgement of God, that ye may be counted worthie of the kingdoms of God, for which ye also suffre.
6. For it is a righteous thing with God, to recompense tribulation to them that trouble you,
7. And to you which are troubled, rest with us when the Lord Iesus shal shewe him self from heauen with his mightie Angels,
8. In flaming fyre, rendring vengeance vnto them, that do not knowe God, & which obey not vnto the Gospel of our Lord Iesus Christ,
9. Which shalbe punished with euerlasting perdition, from the prefence of the Lord, and from the glorie of his power,
10. When he shal come to be glorified in his Saintes, and to be made matueillous in all the that beleue (becaufe outrestimonie towarde you was beleued) in that day.

11. Wherefore, we also praye alwayes for you, that our God
may make you worthie

of his calling, and fulfil all the good pleasure of his goodness,
& the worke of faith with power,

12. That Name of our Lord Iesus Christ may be glorified in
you, & ye in him, according to the grace of our God, and of
the Lord Iesus Christ.

13. I am and all these he worketh of his mere grace through
Christ, & God's wonderful worke to us. As the head with
the bodie.

14. The freemenolence of God's goodness, comprehedeth his
purpoft, his predifition and vocations the worke of faith
contenteth our iustification, to the which God ad deth
glorifica-

CHAP. II.

He sheweth them that the day of the Lord shal not come, till
the departing from the faith come firft. And the kingdoms of
Antichrist. And therefore he exhorteth them not to be
deceived, but to stand standfast in the things that he hath taught
them.

1. Now we beseeche you, brethren, by y comming of our Lord
Iesus Christ, and by our assembling vnto him,

2. That ye be not suddenly moued frō your minde, nor troubled nether by spirit, nor by worde, nor by letter, as it were from vs, as though the daye of Christ were at hand.
3. Let no man deceive you by any meanes: for that day shal not come, except there come a departing first, and that that man of sinne be disclosed, even sonne of perdition,
4. Which is an aduerfarie, and exalteeth him self against all that is called God, or that is worshipped: so that he doeth fit as God in the Temple of God, shewing him self that he is God.
5. Reméber ye not, that whē I was yet with you, I tolde you these things?
6. And now ye knowe what withholdeth, that he might be reueiled in his time.
7. For the mysterie of iniquitie doeth alreadie fworket: onefy he which know with-
8. An false reuflation, or deca-
9. Which are spokeo or writ

Eph. 1.4. A wonderful departing of the molte part from the faith.

d. This wic-ted Antichrist apprehendeth the whole fee reffion of the perfecnions of the Church, & all that abumiftable kugduine of Satan, wharent fome were, bearers, fome lyons, o-thers feapar-des, at Daniel defcribeth, and 12 called man of finne becaufe he feteth him felf up again God.

deftroyeth others, fo fhall be be deftroyed him felf. Because the falfe apo-fles had perfuaded after a forte the Theffalonians, that the day of the Lord was met, and fo the redemption of the Church, Paul exaftreth them to loke for this horrible diffipation before, and therefore rather to prepare them felines to patience, then to irft and quietnes. For as yet there was a let, that is, that the Gofpel fhulde be preached throughout all, Mat. 24. 1. 2. To wit, prunly, and is therefore called a myfterie becaufe it is fecret. Which fhall flay for a time.

holdeth,

1. Theff. 2.

a Which pro-cedeth of your faith as a mo-fte notable fru te.

2. The fanful by their affi-ftions fe, as in a cleare glaffe y and of God's fuit iudgement, when as they fhall reigne of Christ which have fuffered with him, and the wicked fhall fetle his extreme which and vengeance 3. Theff. 4. 10. c By whome he declareth his might.

d. As God is euerlasting, so shal there pu-nishment be e-
uerlasting; and as he is moste mightie of power, so shal their
punish-ment be moste fore.

To beleue lies.

Chap. III.

Of the idle.

Isa. 11.4 1 That is, with his words.

b Meaning the whole time y he shall remain- ne.

I cannot power is limited that he is not hurt the elect to their
destruc- tion

m Delized in falie doctrine.

n The doctrine of our electio- is the lone of God; the iane-
tification of y Spirit, & bele- ving the tructh are testimonies of
the same e- lection. o Before the fundacion of the worlde y
And Gospel. q By our prea- ching. r That is, the doctrine, 2.
Thes. 2.2. chap. 1.6. f That is, by my preaching of the Gospel.

Ephes. 6.12. eues. 4.8.

a Although thei hoast them fel- nes thereof. b From the
flagents of Satan.

holdeth, 'shal let til he be taken out of the waye.

8 And then shal the wicked man be reuei- led, 'whome the Lord shal consume with the Spirit of his mouth, and shal abolish with the brightness of his comming,

9 Euen him whose comming is by the wor- king of Satan, with all power and signes, and lying wonders,

10 And in all deceiveablenes of unrighte- oufnes, among the that perish, because thei received not the lone of the tructh, that they might be faued.

11 And therefore God shal send the strong delusion, that they shulde beleue lyes,

12 That all they might be damned which believed not the tructh, but had pleasure in unrighteousnes.

13 But we oght to giue thanks alwaye to God for you, brethren beloued of the Lord, because that God hathe from the begining chosen you to saluacio, through sanctification of the Spirit, and the faith of v tructh,

14 Whereunto he called you by your Gos- pel, to obtaine the glorie of our Lord Ie- sus Christ.

15 Therefore, brethren, stand fast and kepe the instructions, which ye haue bene ta- ught, ether by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord & our God euen the Father which hathe lo- ued vs, and hathe giuen vs euerlasting

co- folacion and good hope through grace,

17 Comforte your hearts, and stablish you in euerie worde and
good worke.

CHAP. III.

1 He defteth them to pray for him, that the Gospel may proffer,
6 And gouth them warning to reprove the ydle, 10 And so
vnfteth them all wealth.

1 Furthermore, brethren, pray for vs, y the worde of the Lord
may haue fre- passage, and be glorified, euen as it is with you,

2 And that we may be deliuered from vn- reasonable and euil
ment for all men haue not faith.

3 But the Lord is faithful, which wil sta- blish you, and kepe
you from euil.

4 And we are persuaded of you through the Lord, that ye bothe
do, and wil do the things which we commande you.

5 And the Lord guide your hearts to the loue of God, & the
weating for of Christ.

6 We commande you, brethren, in the Na- me of our Lord
Iesus Christ, that ye with- drawe your selues fro euerie brother

that walketh inordinately, and not after the instruction, which he receiued of vs.

7 For ye your selues knowe how ye ought to folowe vs: for we behaued not our sel- ues inordinately among you,

8 Nether toke we bread of anie man for noght: but we wrought with labour & tra- uaile night & day, because we wolde not be chargeable to anie of you.

9 Not but that we had autoritie, but that we might make our selues an cniample vnto you to folowe vs.

10 For euen when we were with you, this we warned you of, that if there were anie, which wolde not worke, that he shulde not eat.

11 For we heard, that there are some which walke among you inordinately, and wor- ke not at all, but are busie bodies.

12 Therefore them that are suche, we com- mande and exhorte by our Lord Iesus Christ, that they worke with quietnes, and eat their owne bread.

13 And ye, brethren, be not wearie in wel doing.

14 If anie man obey not our sayings, note him by a lettre, and haue no companie with him, that he maie be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace give you peace always by all means. The Lord be with you all.

17 The salvation of me Paul, with mine own hand, which is the sign token in every Epistle: so I write,

18 The grace of our Lord Jesus Christ be with you all, Amen.

The seconde Epistle to the Thellalonians, written from Athens.

c By the word of God.

d Which is, so trunail, if he will eat, Chap. 2.15.

1. Cor. 4.12.

2. Iles. 4.12.

Act. 20. 24. 1. Cor. 4.12. 1. Iles. 2.8.

1. Cor. 11.1.

e Then by the word of God now we ought to labour idly, but ought to give him help to favour vice, to get his labour by, and to do good to others

Galat. 6.9.

Mat. 12.27. 1. Cor. 5.9.

f the end of excommunication is not to drive from the Church
fache as haue fallen, but to wome them to the Church by a-
mendement. g Whether the be mine Epi- sles or other mens.

THE FIRST EPI-

ftle of Paul to Timotheus.

THE ARGUMENT.

In writing this Epistle Paul semed not only to haue respect to
teache Timotheus, but chiefly to kepe other in awe, which
wolde haue rebelled against him, because of his youth. And
therefore he doth arme him against those ambitious
questionities, which under pretence of zeale to the Bdb.1.

The end of the Law.

I. Timotheus.

Why Christ came.

Law, disquieted the godlie with foolish and unprofitable questions, whereby they declared, that professing the Law they know not what was the chief end of the Law. And as for him self he so confesseth his unworthiness, that he sheweth to what worthiness the grace of God has he preferred him: and therefore he willed praises to be made for all degrees and sortes of men, because that God by offering his Gospel and Christ his Sonne to them all, is indifferent to enerte sorte of men, as his Apostleship, which is peculiar to the Gentiles, with self. And for a sinue as God has the left ministers as ordinarice meanet in his Church to bring men to saluacion, he desirdoth what manner of men they ogle to be, to whome the mysteries of the Sonne of God manifest in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall be. He, but specially in the latter day, when an under pretence of religion men shall teach things contrarie to the words of God. Thus done, he teacheth what widdowes should be received or refused to minister to the siche: also what Elders ogle to be chosen into office, exhorting him neither to be hastie on admitting, nor in indging ante: also what is the datue of servants, the nature of false teachers, of vaine speculations, of contonsnes, of triche men, and above all things he thurgeth him to beware false doctrine.

We, welcome. No called be- cause he fol- lowed the sim- plicate of Gospel

b Recuse the- se questions. Res preferred their curious fables to all other coun- ledge, & be- quited them to the Law, as if they had been the verse Law of God, 5 Paul sheweth that end of God's Law is lost, & almost he with- out a good ef- fidence, neither a good consi- ence without faith, nor faith without favor- de of God, in their doctrine & is an occasi- on of clement, is worth on- thing.

Conf. 1.2. All. 16.1. Chap. 4.7. Mt. 1.4.

Chap. 6.4.

Rom. 13.10. "But the Law. e Whose he- arts Gods Sp- ray do, desire to do? willing ly & the Law requireth to their godlie if fiction is to them as a Law without for their obstrans."

Rom. 7.12. A "luche as o- nely delite to finding. a Which scale away child, of or fortunes. f He declareth to Timotheus the excelling force of Gods Spirit to them whome he ha- the choice to hears his wor- de, although before they were Gods re- ter conquest, to encourage him in that hated that he should fight against all infidies & hypocrites. Chap. 6.13.

CHAP. I.

He exhorteth Timotheus to waive upon his office, name- ly to se that nothing be taught but Gods words, &c. I. To, lary, that faith, with a good conscience, charitie & edification are the end thereof, so And admonsteth of Him, new and Alexander.

Aul an Apostle of Iesus Christ, by the "coman- dement of God
our Sa- uiour, and of our Lord Iesus Christ" our hope, "Vinto
Timotheus my natural sonne in the

faith: Grace, mercie, & place from God our Father, & from
Christ Iesus our Lord. As I besoght thee to abide stil in
Ephesus, when I departed into Macedonia, so do, that thou
maiest comande some, that thee teache none other doctrine,

4 Nether that they giue hede to "fables and genealogies,"
which are endles, which brede questiones rather then godlie
edi- fying which is by faith.

5 For "the b end of the c commandement is loue out of a pure
heart, and of a good conscience, and of faith vntained.

6 From the which things some haue erred, and haue turned
vnto vaine langling.

7 They wolde be doctours of the Law, and yet vnderftand not
what they speake, ne- ther whereof they affirme.

8 "And we knowe, that the Law is good, if a man vse it
lawfully,

9 Knowing this, that the Law is not giuen vnto a c righteous
man, but vnto the law- les and difobedient, to the vngodlie,
and to d finners, to the vnholie, and to the pro- phane, to
murtherers of fathers and mo- thers, to manflayers,

10 To whoremogers, to buggerers, to "me ftealers, to liers, to the periured, & if there be anie other thing, that is contrarie to wholfome doctrine,

11 Which is according to the glorious Gof- pel of the b bleffed God, which is com- mited vnto me.

12 Therefore I thank him, which harhe made me ftrong, that is, Christ Iesus our

Lord: for he counted me faithful, and put me in his feruice:

13 When before I was a blafphemer, and a perfecuter, and an opprefler: but I was re- ceiued to mercie: for I did it a ignorantly through vnbeliefe.

14 But the grace of our Lord was exceeding abundant with b faith and loue, which is in Christ Iesus.

15 This is a true faying, and by all meanes worthie to be receiued, that "Christ Iesus came into the worlde to faue finners, of whome I am chief.

16 Notwithftanding, for this caufe was I re- ceiued to mercie, that Iesus Christ ftulde firft fhewe on me all lfog fuffring vnto the enfample of them, which ftall in time to come beleue in him vnto eternal life.

17 b Now vnto the King eueriafting, im- mortal, inuifible, vnto God onely wife, be honour and glorie for euer, and euer, A-

men.

18 This commandement commit I vnto thee, sonne Timotheus, according to the I prophecies, which went before vpo thee, that thou by them stuldest b fight a good fight,

19 Hauing m faith and a good conscience, which some haue put away, and as concer- ning faith, haue made shipwracke.

20 Of whome is Himeneus, and Alexan- der, "whome I haue a deliuered vnto Sa- tan, that thei might learne not to blasphem.

CHAP. II.

1 He exhortheth to pray for all men, 4 Wherefore, 2 And how. 3 As touching the apparel and modelle of women.

1 I Exhorte therefore, that first of all sup- plications, praiers, intercessions & gi- uing of thanks be made for a all men,

2 For b Kings, and for all that are in autori- tie, that we may lead a quiet and a peacea- ble life, in all godlines and boneftie.

3 For this is good and acceptable in the fight of God our Sauour,

4 Who wil that c all men stulbe faued, & come

g Not knowig that I fight a- gain God.

h Which cha- fed away infi- deline

i Which oner- came crueltue.

Mar. 3.13. mar. 2.17. "In faithful & aftired.

k He brasteth forthe into thefe godlie af feftions, cofide ring
Gods gre- at mercie con- ard him.

Chap. 6.12. I it appeareth the voca fo of Timothee was
appraued by notable pro- phecies, which then were re- ueled in
fpiri- manne Church as Paul & Bar- nabas by the oracle were
ap- punced to go to the Gettite.

1 Cor. 1.2. m: has it, fome de doctrine. a Recommun- care, &
call out of the Church. Chap. II. a That is, of e- nerne degree,
& of all fortes of people.

b Aichogh thei perfecute the Church of God, fo it be of
ignorance: ch if that do it maliciously, as fultame A- pollate,
they maye not be prayed for, Galat. 5.15. c that a.16. a 1000
a.16. c 1000 a.16. c As Iewe & Gentile, poore and riche. 1 Pet.
3.6.

Womens modestie. Chap. III. III. The great myserie. 787/1224

Who wil re- ucide of all tions, people and ferres to one God.

e Who bring Gowas made man.

f He sheweth that there can be no Media- ter, except he be also the re- demer.

a. Tim 1, 12. g Which find- le believe.

h Which the Prophetes re- stric'd, y Christ shulde uffe hi felt for the re- demption of man as y time that God had determined.

1. Pet. 3, 3. I As testimon- ues of a pure heart & con- fidence.

k The worde signifieth to plat, to eclipse, to broude, to folds, to bush, to curle, or to lay it curiosity: wher they allph pe and watch- nes is condem- ned which we men vfe in rel- ming their hea- des.

Gen. 1, 27. Gen. 3, 6. I Read 1. cor. 14-14.

m The woman was firft decei ued, & fo beca me the influ-

ment of Satan to deceive the man: and though therefore God ponifieth them with fubiectiō and paine to their truel, yet if they be faithful and godlie in their vocation, they fhall be faued. n That is, gilty of the tranfgression. 40, women.

come vnto the knowledge of the trueth.

For there is one God, and one 4 Media- tor betwene God & man, which n the man Christ Iesus,

6 Who gaue him felf a raunfome for all s men, to be a 5
teftimonie in due time,

- Whereunto I am ordeined a preacher & an Apoftie (I
fpeake y trueth in Christ, and lie not) nore a teacher of the
Gentiles in faith and veritie.

I wil therefore that the men pray, euerie where lifting vp 1 pure
hands without wrath, or doutting.

- Likewise also the women, that they a- raye them felues in
comelie apparel, with fhamefaftnes & modestie, not with
broy- ded heare, or gold, or pearles, or coftile apparel,

10 But (as becómeth women that profeffe the feare of God)
with good workses.

11 Let the woman learne in filence with all fubiectiion.

12 I permit not a woman to 1 teache, nether to vfurpe autoritie
ouer the man, but to be in filence.

13 For 4 Adam was firft formed, then Eue.

14 * And Adam was 5 not deceiued, but the woman was
deceiued, & was in the 6 tranf- greffion.

15 Notwithstanding, through bearing of children the fhall be
faued if they con- nue in faith, and loue, and holines with
modestie.

CHAP. III.

2 He declareth what is the effice of minifters, 11 And as touching their famdles, 12 The dignitie of the Church, 16 And the principal point of the heaun- lie dolfrine.

Tit. 2, 6. a With a ferufc zeale to profeff the Church of God, where- focure he fhall eall him. b Whether he be Paftor or Elden.

c Bothe for y difficultie of y charge and al- fo the excel- lence thereof, and the nerefti tie of the fame if. For in thefe countess at y time fome men had me the o- ne, which was a figne of incó- smencie.

d 1, 2, 3, 4, 5, 6 If it be re- quiftie that a man fhoulde ta-

he care in gouerung his owne houfe, how much more are they bonde to be neerft which fhall gouerne the Church of God? f To the dofrine of fath. g Left being proude of his degree he be likewise condemned as the deuil was let lifting vp him felf by pride.

7 He muft also be wel reported of, euen of them which are 8 without, left he fall into rebuke, and the fname of the deuil.

8 Likewise muft deacos be honeft, not dou- ble tongued, not giuen vnto muche wine, nether to filthie lucre,

9 *Hauing the myfterie of the faith in pu- re confcience.

10 And let them first be pruned: then let them minister, if they be founde blame- les.

11 Likewise their 1 wiues must be honest, not euil speakers, but sober, and faithful in all things.

12 Let the deacons be the house bands of o- ne wife, and such as can rule their chil- dren well, and their owne households.

13 For they that haue ministered well, get the felues a 14 good degree, & great 15 libertie in the faith, which is in Christ Iesus.

14 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tarry long, that thou maist yee knowe, how thou oughtest to behaue thy self in the house of God, which is the Church of the living God, the 16 pillar & ground of truth.

16 And without controuersie, great is the mystery of godlines, which is God is manifested in the flesh, 17 glorified in the Spirit, 18 seen of Angels, preached vnto the Gen- tiles, beleued on in the worlde, and recei- ued vp in 19 glorie.

also. q So that the Angels marvelled at his excellencie, hand of God the Father.

h That is, no man may shew any thing in- fully to lay to his charge.

1 As being de- famed, fholde become myp- dent, & do mu- che harme.

Chap. 1, 29. k Hauing the true doctrine of the Gofpel, and the feare of God.

1 Of the bifho pes and Dea- cons.

m The good reporte of all men.

n To ferue God & greater affirmate, be- cause they ha ne alway a good confec- ence.

o This is fpo- hon in refipeth of men, for as much as in this worlde y trueth onely remameth in y Church, by fea son of God's worde: for o- therwife

Christ is the fundation, and the corner fto- ne, which bo- the heareth, & malteneth his Church.

p Approved in he in that he was not onely a mid, but God To the right

CHAP. III.

2 He tracheth him what dolfrine he oght to flee, 4. 1. 11. And what to follow, 12 And wherein he oght to exercise him self continually.

1 Now y Spirit fpeaketh euidétly, that in y 2 latter times fome
fhall departe from the faith, & fhall giue hede vnto spiri-
tals of
error, and doctrines of deuil,

3 Which fpeake lyes through hypocrisie, and haue their
consciences burned with an hote yron,

3 Forbidding to marie, and commanding to absteyne from
meats which God hath created to be receiued with giuing
thanks of them which beleue and knowe the trueth.

4 For euerie creature of God is good, and nothing ought to be
refused, if it be receiued with thanksgiving.

5 For it is sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things,
thou shalt be a good minister of Iesus Christ, which hath bene-
fited vp in the wordes of faith, and of good doctrine,
which thou hast continually followed.

2. Tim. 3, 1.

a. Peter. 3, 2. ind. 18.

a. False teachers, which haue taught them felices that they have the
communion of the false God.

b. Their evil consciences first waxed hard, then after, canker
and corruption bred therein, left of all it was burnt of with an

ho te yron, so that he memeth fa che as haue no chfifice, Eph.
4-10.

c Vnto vt, & receive it, as at Gods hands

BBb. ii.

Godlines is profitable.

I. Timotheus.

Of widdowes.

Chap. 1.4.

& 6.20.

2. Tim 2.16.

& 23.

1st. 3.9.

d Meaning to be glad to ceremonies and to see the things as
delite the famine of me.

7 That is, he has the faith and a good conscience, is promised
to have all things necessary for this life, and to enjoy life's
everlasting

f The goodness of God declared with it self towards all me, but
chiefly toward the faithful by preserving them; and here he

means not of life everlasting in godlike zeal or gifts of the Spirit. h And revelation of the noble God.

i Under this name he continued, who is minister of the Church which was at Ephesus.

He should may be him from the first h Thou salvation.

2 Take care for them b Paul willed that the widowes put the Church to no charge which have other children or kinful her, that are able to relieve them, but that the children nourish their mother or kinful after according as nature hinder them. c Which has the no maner of worldly means to help her self, d because she is verily vn profitable. e He means the such widowes which being justly divorced from their first boy hands marled again to the islander of the Church: for else he does not re-prone the widowes that have been often married the one.

7 But cast away prophane, and olde wines fables, & exercise thy self vnto godlines.

8 For d bodelie exercise profiteth little: but godlines is profitable vnto all things, w hathe the promes of the life present, and of that that is to come.

9 This n a true saying, and by all meanest worthie to be receiued.

10 For therefore we labour & are rebuked, because we trust in the living God, which is the f Saviour of all me, specially of those that beleue.

11 These things commande and teache.

12 Let no man despise thy youth, but be vnto the that beleue, an enfample, in worde, in conuerfation, in loue, in spirit, in faith, & in purenes.

13 Til I come, giue attendance to reading, to exhortation, & to doctrine.

14 Despise not the gift that is in thee which was giuen thee b by prophecie with the laying on of the hands of the companie of the Eldership.

15 These things exercise, and giue thy self vnto them, that it may be fene how thou profitest among all men.

16 Take hede vnto thy self, and vnto learning: continue therein: for in doing this thou k shalt bothe faue thy self, and them that heare thee.

Shalt faithfully do thy duty which is an assurance of thy

CHAP. V.

He teacheth him how he shal behaue him self in rebuking all degrees. 3 An ordre concerning widowes. 17 The establishing of ministers. 23 The gouernise of his bodies. 24 And the iudgement of firmes.

1 Ebuke not an elder, but exhort him as a father, & the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all purenes.

3 Honour widowes, which are widdowes in dede.

4 But if any widowe haue children or nephewes, let b the learne first to shewe godlines towarde their owne house, and to recompise their kinred: for that is an honest thing and acceptable before God.

5 And she y is a widowe in dede and left alone, trusteth in God, & continueth in supplications and prayers night and day.

6 But she that liueeth in pleasure, is d dead, while she liueeth.

7 These things therefore commande, that they may be blameles.

8 If there be any that prouideth not for his owne, & namely for them of his housholde, he denieth the faith, and is worfe then an infidel.

9 Let not a widowe be taken into the nobler vnder thre score
yere olde, that hathe bene the wise of one housband,

10 And wel reported of for good works: if she haue nourished
her children, if she haue lodged the strangers, if she haue
washed the Saintes fete, if she haue ministered vnto them
which were in aduersitie, if she were continually giue vnto
euerie good worke.

11 But refuse the yonger widowes: for whe they haue begone
to waxe f waton against Christ, they wil marie,

12 Hauingdamnation, because they haue broken the first faith.

13 And likewise also being ydle they learne to go about from
house to house: yea, they are not onely ydle, but also prattlers
and busibodies, speaking things which are not comelie.

14 I wil therefore that the yonger women marie, and heare
children, & gouerne the house, and giue none occasion to the
aduersarie to speake euil.

15 For certeine are already turned backe asier Satan.

16 If any faithful man, or faithful woman haue widowes, let
them minister vnto them, and let not the Church be charged,
that there may be sufficient for them that are widowes in dede.

17 The Elders that rule wel, are worthie of double honour,
specially they which labour in the worde and doctrine.

18 For the Scripture faith, Thou shalt not mouchel the mouth of the oxe that treadeth our the corne: and, The labourer is worthie of his wages.

19 Against an Elder receive none accusation, but vnder two or thre witnesses.

20 Them that sinne, rebuke openly, that the rest also may feare.

21 I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, & do nothing parcially.

22 Lay hands suddenly on no man, whether be partaker of other mens sinnes: kepe thy self pure.

23 Drinke no longer water, but vse a little wine for thy stomakes sake, and thine often infirmities.

24 Some mens sinnes are open before had, and go before vnto iudgement: but some mens f followe asier.

25 Likewise also the good works are manifest before had, and they that are otherwise, can not be hid.

CHAP. VI.

1 The duetio of seruantes vernerde their masters. 2 Against fuche as are not satisfied with the words of God. 3 Of true godlines, and contentation of minds. 4 Against countenfias. 11 A charge giuen to Timothee.

1 Et as many seruantes as are vnder the Lycke, counte their masters worthie of

f Forgetting their vocatio.

g Not onely haue islanded the Church in leaning their charge, but haue forfaken their religion, and therefore shalbe punished with ever lasting death. h They haue not onely do ne dishonor to Christ in leaning their vocatio, but also haue broken their faith.

i Which are without all mans helpe & incur. Deut 21.18.

Deut 21.4. 1.207.9.9.

Mat. 10.10. Iuk 10.7. k Except that he is deoth ac cufe him, haue at least two witnesses w promote with the accofer to prune that w they lays to his charge.

Chap. 4.15. i Chiefly the ministers & so all others. Or, proust Or, withers ha- the iudgement, m In admirlig them without sufficien trial n Prô iude of- fence.

n As limô the forcerer.

p Their sinnes follow, which for a time haue deceived y godle,
& after are deceived, as Saul, Judas, & other hypocrites.

Eph. 6.1. ccl. 3.22. 1 pot. 2.18. all

Godlines is great gaine.

Chap. VI. Of the riche.

a That is, of grace of God, as their services are, & having the same adop- tion.

Chap. 1, 4.

b They & mea- fore religion by riches, a- re here taught, that only reli- gion is & true riches. Iob. 1, 21. prou. 27, 26. accles. 1, 14. c That for their felicitis in riches.

d For they are never quiet or ther in vain nor bodic. e Whome God, Spirit dooth rule.

all honour, that the Name of God, and his doctrine be not euil spoken of.

2 And thei which haue beleuing matters, let the not despise them, because they are bre- thren, but rather do service, because they are faithful, and beloued, and partakers of the *benefite. These things teach and exhore.

3 If any man reache other wise, and con- senteth not to the wholesome wordes of our Lord Iesus Christ, & to the doctrine, which is according to godlines,

4 He is puffed vp and knoweth nothing, but doeth about *questio's and strife of wor- des, whereof cometh enuie, strife, railings, euil furmifings,

5 Vaine disputations of men of corrupt mind, and deftitude of the trueth, which thinke that gaine is godlines: from fuche

separate thy self.

6 But godlines is great gaine, if a man be content with that he hathe.

7 *For we broght nothing into & worlde, & it is certeine, that we can carie nothig out.

8 Therefore when we haue fode & raimét, let vs therewith be content.

9 For they that wil be *riche, fall into retention and snares, and into many foolish & noysome lufes, which drowne men in perdition and destruction.

10 For the desire of money is the root of all euil, which while some lusted after, they erred from the faith, & *perced them felues through with many sorowes.

11 But thou, o man of God, see these things, and followe after righteousnes, godlines, faith, loue, patience, & meeknes.

12 Fight the good fight of faith: laye holde of eternal life, whereunto thou art also cal

led, & haſt professed a good profession before many witnesses.

13 *I charge thee in the fight of God, who quickneth all things, & before Iesus Christ which vnder Pontius Pilate witnessed a good confession,*

14 That thou kepe this commandement without spot, and vnrebukeable, vntil the appearing of our Lord Iesus Christ,

15 Which in due time he shal shewe, that is *bleffed and prince onely, * the King of Kings, and Lord of Lords,

16 Who onely hath immortalitie, & dwel- leth in the light that none can attaine vn- to, *whome neuer man sawe, nether can fe, vnto whome be honour and power euer- lasting, Amen.

17 Charge the that are riche in this worl- de, that they be not high minded, and that they *truft not in vncerteine riches, but in the liuing God, (which giueth vs abundantly all things to enioye)

18 That they do good, & be riche in good workers, & readie to diftribute, and com- municate,

19 *Laying vp in store for the felues a good fundation againft the time to come, that they may obtaine eternal life.

20 O Timotheus, keptes that which is com- mitted vnto thee, and * auoide profane & vaine bahlings, and *oppositions of science falsely so called,

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, Amen.

The first epistle to Timotheus written from Laodæa, which is the chiefeft citie of Phrygia Pacaciana.

Chap. 1, 11. Mat. 27, 11. John 18, 17.

Chap. 1, 11. Paul. 27, 14. & 19, 16. e By this might the power of God the faithful are admonished boldly to stande in their vocation although the worlde, Satan and hell rage against chf. John 1, 18. 1. John 1, 18. Mat. 4, 19. Luk. 22, 15. f In things perceiving to this life. Mat. 4, 20. Luk. 1, 9.

g The gifts of God: for the vitiitie of the Church. Chap. 1, 4. & 4, 7. h As when question engadred confusion.

THE SECONDE EPI-

istle of Paul to Timotheus.

THE ARGUMENT.

THE Apostle being now ready to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus, (or in him all the faithful) in the faith of the Gospel, & in the constant & sincere confession of the same: willing him not to shrink for fear of affliction, but patiently to attend the yoke, as do honest bandmen, which at length receive the fruits of their labours, & to cast off all fear & care, as soldiers do which abide: onely to please their captain shewing him brief; the summe of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heed of contention, curious disputing, & vain questioning, to the

intent that his doctrine may all toger her: d fie. C fidering that the exafples of Hymeneus & Philetus, which fubuerted the true doctrine of the reffurr. Clio, were fo horrible: & yet to the intent that no maffhulde be off-nded at their fall, being men of auoritic and in oftimatio, he fheweth that all that profse Christ, are not his, & that the Church is fubuct to this calumite: that the euil muft dwell among the godftful Gods trial conce: yet he referveth them whome he hathe obfted, euen to the end. And that Timotheus fhulde not be difouraged by th. wicked, he declaredh what abominable men, & daſgerous times ſhal followe, willing him to arme him left with the hope of the good yffue that God wil giue vnto his, and to exercife him ſelf diligently in the Scripta- res, boibe againft the aduerfaries, and for the vitiitie of the Church, d firing him to come to him for exteine neceffarie affaires, and fo with his and others falutations endeith.

BBb. iii.

*To kepe the paterne. II. Timotheus. Gods
worde is not bounde*

CHAP. I.

6 Paul exhorteth Timotheus to fledfafines and patience in persecution, and to continue in the doctrine, that he had taught

him. 12 Whereof his bonds and affiliations were a sage. 16 A commendation of Onepiphorus.

a Being sent of God copies the that life which he had promised in Christ Iesus.

Aul an Apostle of Iesus Christ, by the wil of God, according to the promes of life, which is in CHRIST IESVS, To Timotheus my beloued sonne: Grace,

mercie, or peace from God the Father, & from Iesus Christ our Lord.

Alt. 22.3. b Following suppes of mine ancestres, as Abraham, I- face, Jacob, & others of who me I am come and of who- me I received the true reli- gion by success son.

I thank God, * whome I setue fro mine belders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to se thee, mindful of thy teares, that I may be filled with ioye:

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, & am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance that thou 'stire vp the gifte of God which is in thee, by the putting on of mine hands.

7 For God hathe not giuen to vs the Spirit of feare, but of power, and of loue, and of a founde minde.

8 Be not therefore ashamed of the teftimo nie of our Lord, nether of me his prisoner: but be partaker of the afflictio of the Gospel, according to the power of God,

9 Who hathe faued vs, & called vs with an *holic calling*, *not according to our* works, but according to his owne purpofe & grace, which was giuen to vs through Christ Iesus before the *worlde was,

10 But is now made manifest by the appearing of our Sauour Iesus Christ, who hathe abolished death, and hathe broght life and immortalitie vnto light through the Gospel.

11 *Whereunto I am appointed a preacher, & Apostle, & a teacher of the Gentiles.

12 For the which cause I also suffre these things, but I am not ashamed: for I knowe whome I haue beleued, & I am persuaded that he is able to kepe that which I haue scommitted to him against that day.

13 Kepe the true paterne of the wholome wordes, which y hast heard of me in faith and loue which is in Christ Iesus.

14 That *worthie thing, which was committed to thee, kepe through the holic Goft, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which forte are Phygelus and Hermogenes.

16 The Lord giue mercie vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out verie diligently, and founde me.

18 The Lord grant vnto him, that he may finde mercie with the Lord at that day, & in how manie things he hath ministered vnto me at Ephesus, y knowest verie wel.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abyde fastie in the wholome doctrine of our Lord Iesus Christ. 11 Showing him the fidelity of Gods counsel touching the saluation of his, 12 And the marks thereof.

1 THou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by manie witnesses, the same deliuer to faithful men, which shalbe able to *teache other also.

3 Thou therefore suffer afflictio as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him self with b the affaires of this life, because he wolde please him that hathe chosen him to be a souldier.

5 And if anie ma also striue for a masterie, he is not crowned, except he striue as he oght to do.

6 The housband man c must labour before he receiue the frutes.

7 Consider what I say: and the Lord giue thee understanding in all things.

8 Remember that Iesus Christ made of the sede of Daud, was raised againe from the dead according to my Gospel.

9 Wherein I suffer trouble as an euil doer, euen vnto bondes: but the worde of God is not a bounde.

10 Therefore I suffer all things, for the *e elects sake, that they might also obcei- ne the saluation which is in Christ Iesus, with eternal glorie.

11 It is a true saying, For if we be*dead with him, we also shal liue with him.

12 If we suffer, we shal also reigne with him; * if we denie him, he also wil denie vs.

13 If * we beleue not yet abideth he faith- ful the can not denie him self.

14 Of these things put them in remembrance, and protest before the Lord, that they striue not about wordes, which is to no profit, but to the peruenting of the hearers.

15 Studie to shewe thy self approved vnto God, a workema that nedeth not to be a sha med, 'diuding the worde of trueth aright.

16 *Stay prophane, and vaine babblings: for they shal encrease vnto more vngod lines.

17 And their worde shal fret as a cancre: of which forte is Hymeneus and Phi- letus.

Ob. in the pre- sence of manie witnesses. a So that the trueth of God may remeine perite.

b As with his housnade, & other ordin- natie affaires.

c So that the pence must go before the re- compensate.

d Norwishfä- ding mine an- prisonment y worde of God hathe ir race, & increaieth. 2.Cor.1,4. col.1,24.

Rom.6,7. e To confirm their faith, no re etemig the edification of Church thü him self.

Mat.10,13. mar.8,32.

Rom 3,3. & p.6.

f Gising to e- norie one his iute portion. Wherein he al ladeh to the Pri- its of the olde law o in their sacrifice gene to God his parre, take their own par re and gene to him y broght y sacrifice, his durrie.

s.Tim.4,7. & 6,20.

18 Which 18.3.2.

e The gift of God is a cer- tein fuselie ha- me kindred in our hearts. a Satan and the flesh labour to quenche, and therefore we must nourish it, and stirre it vp. d With y rest of the Elders of Ephesus, 1. Tim.4,14. 2.Cor.1,2. ephr.1,3. Tit.3,5. e As though God wolde de stroye vs. Rom.10,15. eph.1,9. eol.1,16. tit.1,2. 1.pet.1,20. 2.Tim.2,7. f He speaketh here of his first comming, which thought someed purre & contemptible, yet was hono- rable and glo- rious: therefo- re our mindes oghe to be lif- ted vp fro the consideration of worldly things, to con- template the manitie the- reef. g Which is my self. h The grace of yholic Goft

Of fondrie veffels.

Chap. III. The vfe of Scripture. 100

g He ground- eth vph Gods citation and many faith. h Because the wicked thalde not court the fines voder name of the Church, he the weth by this familiarde, j boche good & bad may be therein i that is, bo- the f parate him (all from the wicked, & also purge his natural corrup- tion by Gods Spirit.

2. Cor. 1, 2.

3. Tim. 1, 4.

& 4, 7.

Bit. 5, 8.

& Which do not edife.

I Which faile of ignorance. m He meaneth not this of A- postures or he reikes, whom he willeth to fice: but at the only which at ye are not come to the knowledge of the truth, & fall through ignorance. Or, that being delivered out of the state of the dealt of whom they are taboo, they may come to amendemce or perform his will.

4 Tim. 4, 5.

5. pat. 5, 5.

inde 15.

a He speaketh of them which make proceffion to be Christians.

6 At. monkes, ferces, and fuche hypocritor.

Exod. 5, 10.

18 Which as concerning the trueth haue erred, faying that the resurrection is pafte already, and do deftroie the faith of certeine.

19 But the fundation of God remaineth fure, and hathe this feale, 2 The Lord, knoweth who are his, and, Let euerie one that calleth on the Name of Chrift, departe from iniquitie.

20 Notwithstanding in a h great honfe are not onely veffels of golde & of filuer, but alfo of wood and of earth, & fome for honour, and fome vnto difhonour.

21 If anie man therefore purge him felf frō thefe, he fhall be a veffel vnto honour, fanctified, and mete for the Lord, and prepared vnto euerie good worke.

22 Flee alfo from the luftes of youth, and followe after righteousnes, faith, loue, & peace, with them that call on the Lord with pure heart.

23 And put away foolish, and vnlearned queftions, knowing that they ingendre ftrife.

24 But the seruant of the Lord muft not ftriue, but muft be gentle towarde all men apt to teache, i fultring the euil men patiently,

25 Infructing them with mekenes that are contrarie m minded, prouing if God at anie time wil giue them repentance, that they may knowe the trueth,

26 And that they may come to amendemct out of the fhare of the deuil, which are ta- ken of him at his wil.

CHAP. III.

1 He prophecieth of the perilous times, 2 Setteth out hy- perities on their colours. 13 Shemeth the ftate of the Christians, 14 And how to auvide dangers. 16 Also what profit cometh of the Scriptures.

1 His knowe alfo, that in the laft dayes fhall come perilous times.

2 For men fhall be louers of their owne fel- ues, couetous, boasters, proude, curfed fpeakers, difobedient to parents, vnchan- keful, vuholie,

3 Without natural affectio, trucebreakers, falfe accufers, intemperate, fierce, delpi- cers of them which are good,

4 Traitours, headie, high minded, louers of pleafures more then louers of God,

5 Hauing a fhewe of godlines, but haue de- nied the power thereof: turne away there- fore from fuche.

6 For of this forte are they which h crepe into houfes, and lead captiue fimple wo- men laden with finnes, and led with diuers lufte,

7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.

8 And as Iannes and Iambres withftode Mofes, fo do thefe alfo refifte the trueth,

men of c corrupte mindes, reprobate con- cerning the faith.

9 But they fhall preuile no lger: for their madnes fhall be eident vnto all men, as theirs alfo was.

10 But thou haft fully knowen my doctri- ne, maner of liuing, purpofe, faith, llog fuf- fering, loue, pacience,

11 Perfecutions, & afflictions which came vnto me at Antiochia, at Iconium, and at Lyftri, which perfecutions I fuffered: but from them all the Lord deliuered me.

12 Yea, & all that wil liue godly in Chrift Iefus, fhall fuffer perfecution.

13 But the euil men and deceiuers, fhall wa- xe worfle and worfle, deceiuing, and being deceiued.

14 But continue thou in the things which thou haft learned, and art perfuaded the- ref, knowing of whome thou haft lear- ned them:

15 And y thou haft knowe the holie Scrip- tures of a childe, which are able to make thee wife vnto faluation through the faith which is in Chrift Iefus.

16 For the whole Scripture u giuen by in- fpiration of God, and u profitable to tea- che, to improve, to correct and to inſtruce in righteousnes,

17 That the man of God may be a ab- folute, being made perfite vnto all good workes.

CHAP. III.

1 He exhorteth Timotheus to be ſeruant in the worde, and to ſuffer aduerſitie. 6 Maketh mention of his owne death, 9 And biddeth Timothie come vnto him.

2 I Charge thee therefore before God, & 'Or, adore. before the Lord Iefus Chrift, which ſhal iudge the quicke and dead at his appea- ring, and in his king dome,

3 Preache the worde: be infant, in ſeaſon and out of ſeaſon: improve, rebuke, exhor- te with all long ſuſtring and doctrine.

4 For the time wil come, when they wil not ſuffer wholfome doctrine: but hauing their eares itching, ſhal after their owne

luftes ger them an heape of teachers,

5 And ſhal turne their eares frō the trueth, and ſhal be giuen
vnto h fables.

6 But watch thou in all things: ſuffer aduer- ſitie: do the worke
of an Euangelifte: make thy min ſterie fully known.

7 For I am now ready to be offered, and the time of my
departing is at hand.

8 I haue foght a good fight, and haue fini- ſhed my courſe: I
haue kept the faith.

9 For hence forth is laid vp for me the crowne of
righteousnes, which the Lord the righteous iudge ſhal giue me
at that day: and not to me onely, but vnto all the alfo that loue
his appearing.

10 Make ſpede to come vnto me at once.

11 For Demas hath forfake me, & hathe em-

BBb.iiii.

c Which con- tudge nothing aright.

d Not only what ioughe and did, but al- ſo what my minde &
wil was. All. 13, 14

e The worde signifieth the, that by anie eratiue packing or
counselance beguile and false colours, Batteries & illusions, &
fliche God set teth vp to ex- erise his by them: & here & Paul
admonisheth vs of them.

2. Pet. 1, 20. f Which is chint to be governed by Gods
worde. g The coelestiall Scripture sufficeth to lead vs to perio-
tion.

a Hence none occasion to preache and to prophete.

b To false, & vnprofitfull doctrine.

c To behaue thyself in this office, that men may be able to
charge thee with nothing, but rather approbative in all things
vnriffling. d R. 2. P. 2. 2, 17.

Of whome to be ware.

To Titus. Of the ministers.

Colof. 4.19. e Hereby it is manifest that Peter as yet was not at Ro me, and if ever he was there he is votertei- ne. f Some reade coffer: others, booke.

g For Paul fa- we in him ma- cilst figures of reprobation.

h If I Peter had before there he would not have forsaken him.

braced this prefont worlde, and is departed vnto Theftalonica. Crescens is gone to Ga lacia, Titus vnto Dalmacia.

11 ** Onely Luke is with me. Take Marke and bring him with thee: for he is profita- ble vnto me to minifter.

12 And Tychicus haue I fent to Ephefus. 13 The c cloke that I left at Troas with Car pus, when thou comest, bring with thee, & the bokes, but specially the parchements.

14 Alexander the copper fmith hathe done me muche euil: the Lord s rewarde him according to his works.

15 Of whome be thou ware also: for he with- ftode our preaching fore.

16 At my firft answering h no man afiifted me, but all for foke me: I praye God, that it may not be laid to their charge.

17 Notwithstanding the Lord afiifted me, and ftrenghened me, that by me the prea- ching might be fully known, and that all

the Gentiles fhulde heare, and I was deli- uered out of the mouth of the i lion.

18 And the Lord wil deliuer me from eue- rie h euil worke, and wil preferue me vnto his heauëlle kingdome: to whome be prai- fe for euer and euer, Amen.

19 Salute Prif: a, and Aquila, and the hou- pholde of Onefiphorus.

20 Eraftus abode at Corinthus: Trophimus I left at Miletum ficke.

21 Make fpede to come before winter. Eubu lus greteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

22 The Lord Iefus Chrift be with thy fpi- rit. Grace be with you, Amen.

The feconde Epifile written from Rome vn- to Timotheus the firft bifhope elected, of the Church of Ephefus, when Paul was prefented the feconde time before the Em perour Nero.

i Out of he great de er of Nero.

b That I com mit nothing vnw orchie mine office. Chap. 1.16.

THE EPISTLE OF

Paul to Titus.

THE ARGUMENT.

WHen Titus was left in Creta to finifh that doctrine which Paul had there begonne, & atan ftrred vp certeine which went about not onely to ouerthrowe the gouernemet of the Church, but alfo to corrupt the doctrine: for fent by ambition wolde haue thruft in them fclues to be pafstoun: others, vnder pretext of Moses Law broght in manie trifles. Against thefe two fortes of men Paul armeth Titus: firft teaching him what maner of minifters he ought to chofe, chiefly requiring that they be men of founde doctrine to the intent they might refift the aduersaries, and amongs other things he noteth the Ierues which put a certeine holines in meates or fuche outwarde ceremonies, teaching them which are the true exercifis of a Christian life, or what things apperteine to euerie mans vocation. Against the which if anie man rebelle or els doeth not obey, he wilfeth him to be auyded.

CHAP. I.

He aduertifeth Titus touching the gouernement of the Church. The ordinance and office of minifters. The nature of the Crescens, and of them which feve abroad: Iewifh fables and imunctions of men.

4. minifters.

a That is, to preache the faith, no intras fo their know ledge, to tra- che them to line godly y at length they may oherine eternal life. Rom. 10.25. ephe. 3.9. col. 1.16. 2.2im. 1.16. 2.2pt. 1.16. Gal. 1.2.

b Hache willingly, and of his mere liberalitie promised without fore feing our faith or works as a caufte to mone him to this fre mercie. c Who be the gneeth life, and preferueth life.

Aula fferuant of God, and an Apofle of I B- SVS CHRIST, accor- ding to the s faith of Gods elect & y know- ledge of the trueth, wis according to godlines,

2 Vnder the hope of eternal life, which God that can not lie, hathe h promifed be- fore the worlde began:

3 But hathe made his worde manifefte in due time through the preaching, which is committed vnto me, according to the com- mandement of God our s Sauour:

4 To Titus my natural fonne according to the commune faith, Grace, mercie and peace from God the Father, and from the Lord Iefus Chrift our Sauour.

5 For this caufe left I thee in Creta, that thou fhuldeft cofinue to redrefle y things that remaine, and fhuldeft ordeine Elders in euerie citie, as I appoined thee,

6 If anie be vnreproueable, the houfbad of one wife, hauing faithful childre, which are not fcandered of riot, nether are dif- obedient.

7 For a bifhop muft be vnreproueable, as f Gods ftewarde, not frowarde, not angrie, not giuen to wine, no ftrker, not giuen to filthie lucre,

8 But harberous, one that loueth goodnes, wife, s righteous, h holie, temperate,

9 Holding faft the faithful worde accor- ding to doctrine, that he alfo may be able to exhorte with wholfome doctrine, and improue them that fay against it.

d In refpect of faith which was commune to the hache, fo that hereby they are bre- ther: but in re- fpect of the minifteric Paul bigare him as his fonne in faith.

i Tim. 3.2. e That it, without all lo- famie where- by his auori- tie might be diminifhed.

f Who hathe the difpoula- tion of his gifts. Or fief willy, Or, god men.

g Towarde meo h Towarde God.

10 For

To stoppe their mouthes. Chap. II. III.
Obeie the powers. 1153/1224

Which were not only the leaves, but also Hebbianes, & Cherimbias heretical, & taught that Law must be signed with Christ. & He called Epimemides & Philipophor, or Poet, whose verse he here recited, a Pro- pher, because the Cretia so formed him; & as Laeritus written, that furnished with him as to a God, for a one to be had a marvellous gift to under- stand things to come: & thing Sarah by the permission of God has been opened to the infidels from time to time, but it turned to their great condemna- tion. 2 Tim. 1, 4. Rom. 14, 20. 3 Vot. 1, 4, 20. 4 Vot. 1, 4, 20. 5 Vot. 1, 4, 20. 6 Vot. 1, 4, 20. 7 Vot. 1, 4, 20. 8 Vot. 1, 4, 20. 9 Vot. 1, 4, 20. 10 Vot. 1, 4, 20. 11 Vot. 1, 4, 20. 12 Vot. 1, 4, 20. 13 Vot. 1, 4, 20. 14 Vot. 1, 4, 20. 15 Vot. 1, 4, 20. 16 Vot. 1, 4, 20. 17 Vot. 1, 4, 20. 18 Vot. 1, 4, 20. 19 Vot. 1, 4, 20. 20 Vot. 1, 4, 20. 21 Vot. 1, 4, 20. 22 Vot. 1, 4, 20. 23 Vot. 1, 4, 20. 24 Vot. 1, 4, 20. 25 Vot. 1, 4, 20. 26 Vot. 1, 4, 20. 27 Vot. 1, 4, 20. 28 Vot. 1, 4, 20. 29 Vot. 1, 4, 20. 30 Vot. 1, 4, 20. 31 Vot. 1, 4, 20. 32 Vot. 1, 4, 20. 33 Vot. 1, 4, 20. 34 Vot. 1, 4, 20. 35 Vot. 1, 4, 20. 36 Vot. 1, 4, 20. 37 Vot. 1, 4, 20. 38 Vot. 1, 4, 20. 39 Vot. 1, 4, 20. 40 Vot. 1, 4, 20. 41 Vot. 1, 4, 20. 42 Vot. 1, 4, 20. 43 Vot. 1, 4, 20. 44 Vot. 1, 4, 20. 45 Vot. 1, 4, 20. 46 Vot. 1, 4, 20. 47 Vot. 1, 4, 20. 48 Vot. 1, 4, 20. 49 Vot. 1, 4, 20. 50 Vot. 1, 4, 20. 51 Vot. 1, 4, 20. 52 Vot. 1, 4, 20. 53 Vot. 1, 4, 20. 54 Vot. 1, 4, 20. 55 Vot. 1, 4, 20. 56 Vot. 1, 4, 20. 57 Vot. 1, 4, 20. 58 Vot. 1, 4, 20. 59 Vot. 1, 4, 20. 60 Vot. 1, 4, 20. 61

Vot. 1, 4, 20. 62 Vot. 1, 4, 20. 63 Vot. 1, 4, 20. 64 Vot. 1, 4, 20.
 65 Vot. 1, 4, 20. 66 Vot. 1, 4, 20. 67 Vot. 1, 4, 20. 68 Vot. 1, 4,
 20. 69 Vot. 1, 4, 20. 70 Vot. 1, 4, 20. 71 Vot. 1, 4, 20. 72 Vot. 1,
 4, 20. 73 Vot. 1, 4, 20. 74 Vot. 1, 4, 20. 75 Vot. 1, 4, 20. 76 Vot.
 1, 4, 20. 77 Vot. 1, 4, 20. 78 Vot. 1, 4, 20. 79 Vot. 1, 4, 20. 80
 Vot. 1, 4, 20. 81 Vot. 1, 4, 20. 82 Vot. 1, 4, 20. 83 Vot. 1, 4, 20.
 84 Vot. 1, 4, 20. 85 Vot. 1, 4, 20. 86 Vot. 1, 4, 20. 87 Vot. 1, 4,
 20. 88 Vot. 1, 4, 20. 89 Vot. 1, 4, 20. 90 Vot. 1, 4, 20. 91 Vot. 1,
 4, 20. 92 Vot. 1, 4, 20. 93 Vot. 1, 4, 20. 94 Vot. 1, 4, 20. 95 Vot.
 1, 4, 20. 96 Vot. 1, 4, 20. 97 Vot. 1, 4, 20. 98 Vot. 1, 4, 20. 99
 Vot. 1, 4, 20. 100 Vot. 1, 4, 20.

Ephes. 5, 23. b Not running to & fro with- out neverfrierie
 wraffions, & is a figure of light- ness.

Ephes. 6, 3. color 5, 22. 1 pet. 2, 16.

1. Cor. 2, 2. color 1, 22. c Of what con- dition or state fioner
 that he

10 For there are manie disobedient & vai- ne talkers and
 deceivers of mindes, chief- ly they of the Circumcision, 11
 Whofe mouths must be stopped, which subuert whole houses,
 teaching things, which theioghts me, forfilthie lucrea fake, 12
 One of them selues, even one of their owne prophetes faid,
 The Cretians are alwaies lyars, euil beaftes, flowe belyes. 13
 This witnes is true: wherefore rebuke the sharply, that they
 maye be founde in the faith, 14 And not taking hede to Iewifh

fables and commandements of men, that turne from the truth.
15 Vnto the pure are all things pure, but vnto them that are
defiled, and vnbele- uing, is nothing pure, but euen their min-
des and consciences are defiled. 16 Thei profeffe that they
knowe God, but by workers thei denie him, and are abomi-
nable and disobedient, and vnto euerie good worke reprobate.

CHAP. II.

He commendeth vnto him the wholome doctrine, and telleth
him how he fual teache all degrees to behaue the felues, 11
Through the benefite of the grace of Christ. 1 Vt fpeake thou
the things which be- come wholome doctrine, 2 That the Elder
men be fobre, honeft, dif- crete, founde in the faith, in loue, in
pa- cience: 3 The Elder women likewise, that they be in fuche
behauour as becometh holines, not falfe accufers, not giuen to
muche wine, but teachers of honeft things, 4 That they may
infruct the yong women to be fobre minded, that they loue
their houf bands, that they loue their children, 5 That thei be
difcrete, chaft, kepig at home, good and fubieft vnto their houf
bands, the worde of God be not euil fpoken of. 6 Exhorte yong
men likewise, that thei be fobre minded. 7 Aboue all things
fhewe thy felf an en- ample of good workes with vncorrupt
doctrine, with grauitie, integritie, 8 And with the wholome
worde, which can not be reproued, that he which with-
standeth, may be afhamed, hauing nothig concerning you to

fpeake euil of. 9 Let feruants be fubiect to their maffers, and
pleafe them in all things, not anfwering againe, 10 Nether
pykers, but that they fhewe all good faithfulnes, that thei may
adorne the doctrine of God our Sauour in all thigs. 11 For the
grace of God, that bringeth faluacion vnto all men, hathe
appeared, 12 And teacheth vs that we fhulde denie
vngodlines, and worldlie luftes, & that we fhulde liue fobrelly
and righteoufly, and

godly in this prefent worde,

Loking for the bleffed hope, and appearing of the glorie of
the mightie God, and of our Sauour Iefus Christ, Who gaue
him felf for vs, that he might redeme vs from all iniquitie, and
purge vs to be a peculiar people vnto him felf, zealous of good
workes. 15 Thefe things fpeake, and exhorde, and rebuke with
all autoritie. Se that no man defpice thee.

CHAP. III.

Of obedience to fuche as he in authoritie. He warneth To us to
beware of foolish and unprofitable queftions, 12 Concluding
with certaine priuate matters, 13 And faluaciens.

1 Put them in remembrance that they Powers, & that they be
obedient, & ready to euerie good worke, 2 That they fpeake
euil of nomis, that they be no fighters, but fofter, fliewing all
meeknes vnto all men. 3 For we our felues also were in times

past vnwife, disobediat, deceiued, feruing the luftes and diuers
pleafures, liuing in maliciousnes and enuie, hateful, & hating
one another. 4 But when the bountifulnes and loue of God our
Sauiour towarde man appea- red, 5 Not by the works of
righteousness, which we had done, but according to his mercie
he faued vs, by the wafting of the new birth, and the renuing of
the ho- lie Goft, 6 Which he fhed on vs abidantly, through
Iefus Christ our Sauour, 7 That we, bcig luftified by his grace,
fhul- de be made heires according to the hope of eternal life. 8
This is a true faying, and thefe things wil thou fhuldeft
affirme, that they which hauc beleued in God, might be careful
to fhewe for the good workes. Thefe things are good and
profitable vnto men. 9 But flay foolish queftions, and genea-
logies, and contentions, and brawlings a- bout the Law: for
thei are vnprofitable & vaine. 10 Reiect him that is an heretike,
after once ortwife admonicion, 11 Knowing that he that is
fuche, is per- uerted, and finneth being damned of his owne
felf. 12 When I fhall fend Artemas vnto thee, or Tychicus, be
diligent to come to me vnto Nicopolis: for I haue determined
there to winter. 13 Bring Zenas the expofder of the Law, and
Apollos on their iourney diligently, that they lacke nothing. 14
And let ours also learne to fhewe for the

d Mohe deem and precious.

e At beco- meth the am- baffadour of God.

Rom. 13, 1. 1 pet. 2, 12. 2 Although & redem be infi- deler, yet we are bounde to obey them in euil golfers, and where as thei efmande vs nothing a- gainf y worde of God. 1 Cor. 6, 12. b For let vs confider what we our felues were whf God fhewed vs fa- nuat.

2 Tim. 1, 4. c God dorth not luftifie vs fet reipct of anic thing, & he fenth io vs, bue dorth pri- ment vs with his grace and frely accepcth vs. d Baptifine is a fare figue of our regeneraci on, which is wragth by the holic God. e This commt dement is gind to & mounder, & fo particu- larly to all men to whome the foorde is not comitede but ch the ma giftract, whofe chief office is to malucine Gods glorie in his Church, oght to cut of all fuche rufef and infecquou members from the hodie. 1 Tim. 1, 4. & 4, 7, 2 tim. 6, 23. f So that there it no hope of amendement. g Willingly, & wittingly. h It is proba- ble, & he was an interpreter of the Law of Hofc, as Apol- los, & c.

CCc.i.

Paulsioye.

To Philemon. His great loue.

good workes for necessariæ vſes that thei be not vnſtruteſul.

15 All that are with me, falute thee. Grete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first bishoppe of the Church of the Cre- tians,
written from Nicopolis in Macedoniz.

THE EPISTLE OF

Paul to Philemon.

THE ARGUMENT.

A Lwit the excellencie of Pauls spirit wonderfully appeareth in
other his Epistles, yet this E- pistle is a great witness, and a
declaration of the same. For furre passing the basines of his ma-
ter, he steeth as it were vp to heauen, and speaketh with a
divine grace and maiestie. Onesimus ser- uant to Philemon
buthe robbed his maiter, and fted away, whome Paul hauing
wonne to Chrif, sent againe to his maiter, earnestly begging
his pardane, with molte waighlie arguments prouing the duetic
of one Chrifian to another, & fo with subcacious endeth.

1 He refoyeth to heare of the faith and loue of Philemon. 2
Whome he desireth to firgiue his seruant Onesimus, and
inuingly to receiue him againe.

1 Aul a prifoner of Iesus Chrif, and our brother Timotheus,
vnto Phi- lemon our dere friend, & fellow helper, 2 And to our
dere sifter Apphia, and to Archip- pus our felowe fouldier, & to
the Church that is in thine houle:

3 Grace be with you, and peace from God our Father, & from the Lord Iesus Chrift.

4 I *giue thanks to my God, making men- cion alwaies of thee in my praiers,

5 (When I heare of thy loue & faith, which thou haft toward the Lord Iesus, & tow- arde all Saintes)

6 That the a felowship of thy faith may be made frureful, and that whaffoeur good thig is in you b through Chrift Iesus, may be known.

7 For we haue great ioye and confolacion in thy loue, because by thee, brother, the Saintes c hearts are comforted.

8 Wherefore, thogh I be verie bolde in Chrift to commande thee that which is conuenient,

9 Te for loues fake I rather befeche thee, thogh I be as I am, euen Paul aged, and euen now a prifoner for Iesus Chrift.

10 I befeche thee for my fonne a Onesimus, whome I haue begotten in my bondes,

11 Which in time pafte was to thee vnpro- fitable, but now profitable bothe to thee and to me,

12 Whome I haue fent againe: thou there- fore receiue him, y is mine owne bowels,

13 Whome I wolde haue reteined with me, that in thy ftede he might haue miniftred vnto me in the bondes of the Gofpel.

14 But without thy minde wolde I do no- thing, that thy benefite fhulde not be as it were of neceffitie, but willingly.

15 It may be that he therefore d departed for a ceafon, that thou fhuldeft receiue him for euer,

16 c Not now as a feruant, but aboue a fer- uant, euen as a brother beloued, fpecially to me: how muchie more then vnto thee, bothe in the ftefh, and in the Lord?

17 If therefore thou counte our things commune, receiue him as my felf.

18 If he hathe hurt thee, or oweeth thee oght, that put on mine accountes.

19 I Paul haue written this with mine owne hand: I wil recompense it, albeit I do not fay to thee, that thou oweft vnto me euen thine owne felf.

20 Yea, brother, let me obtaine this pleafu- re of thee in the Lord: coforte my bow- els in the Lord.

21 Trufting in thine obedience, I wrote vn to thee, knowing that thou wilt do euen more then I fay.

22 Moreouer alfo prepare me lodging: for I truſt through your
praierſ I ſhalbe gi- uen vnto you.

23 There ſalute thee Epaphras my fellowe priſoner h in Chriſt
Ieſus.

24 Marcus, Ariſtarchus, Demas & Luke, my fellowe helpers.

25 The grace of our Lord Ieſus Chriſt lo with your ſpirit,
Amen.

Written from Rome to Philemon, and ſent by Onesimus a
ſeruant.

dHe ſted away from thee.

eFor he is thy ſeruant by co- dicion, & alſo now y Lord, fo y
bothe for thine owne fa- ke and for the Lorde y ogh- teſt to
loue him.

f That all thi- ne is mine, & all mine is thine.

g Grace me this benefite, w ſhalbe mo- ſte acceptable vnto me
of all others.

h That in fur Chriſt ciufe.

THE

a. Theſ. 1. a a. Theſ. 2. a.

a Thy benno- lence towarde the Saintes, w proceedeth of a
liuftie and ef- fectual faith. b That experi- ence may de- clare y
you are the mthers of Iefus Chrift. c Me, oig their inwards par-
ter & affeftible were through his charifte comforted.

Colof. 4. a.

THE EPISTLE TO

the Ebrewes.

THE ARGUMENT.

For a fœnuche as divers, but of the Greke writers and Latines witneffe, that the writer of this E- pistle for these causes wode not have his name known, it were our fœtle of our parte to labour muche therein. For fœng the Spirit of God is the autor thereof, it diminisheth nothing the autorite, al- thigh we knowe not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or fœme other, his chief purpofe is to perfuade vnto the Ebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ I fœt was not one by the redemer, but also that at his comming all ceremonies muft have an end: fœrœnuche as his doctrine was the conclusion of all the prophecies, and therefœt not one by Moses was inferior to him, but also the Angels: for they all were feruants, and he the Lord, but fo Lord, that he hathe also taken our fœth, and is made our brother to affure us of our fœluation through him self: for he is that eternal Priest, whereof all the Lnæssical Priests were but fœadowes, and the- refore at his comming

they oght to re fœt, and all fœcrifices for fœme to be abobstred, as he prouth from the fœnuth chap. verse 11. vnto the 12. chap. verse 18. Also he was that Prophet of whome all the Prophecies in time paft witneffed, as is declared from the 12. chapter, verse 18. to the twentie and fœe verse of the fame chapter: yea, and is the King to whome all things are fœnct, as ap- peareth from that verse 24. to the beginning of the last chapter. Wherefore acceding to the exam- ples of the alde fathers we muft constantly beleue in him, that being fœnct fœd by his justice, taught by his wifdome, and governed by his power, we may fœdfaftly, and to wageoufy perseure enen to the end in hope of that eye that is fœt before our eyes, occupying our fœlus in Christian exercifes that we may bothe be thank-fœd to God, and duetifœd to our neighbour.

CHAP. I.

1 He fœmeth the excellencia of Christ 4 Abone the Angels, 7
And of their office.

a God, who is our conflate, and merciful to his Church,
declared his wil in time paft, not all at once, or after one forte,
but from time to time, and in fondrie fortets but now Iaft of all
he hath fully declared all trueth to us by his 80- ne

Wis. 7, 26. col. 1, 14. b fo that now we may not credit ante
new reuelation after him. Psal. 7, 7. chap. 1, 9. all. 11, 13. 2

Sam. 7, 14. 2 chro. 22, 30. Psal. 97, 8.

c He entien- eth here of Christ, but he as touching his perfume, which is verse God, & verse man, by who-

me all things are King, Prophet & Priest. d The fœlche image and paterne, fo that he that fœth him, fœth the Father, John 14. 9: for els the perfume of the Father is not fœe, but apprehended by faith. e fo that our fœnes can be purged by none other means. f Much more then than all other things created. g Be-

ceufle he was at the time appointed declared to the worlde.

T fondrie cimes & in di- uers maners: God fpake in y olde time to our fa- thers by the Prophetes: In thefe laft dayes he hathe fpoken vnto vs by his Sonne, whome he hathe made heir of all things, by whome also he made the worlde,

Who being the brightnes of the glorie, and the ingraued forme of his perfume, & bearing vp all things by his mightie wor- de, hathe by him self purged our finnes, and firteth at the right hand of the mate- ftie in the highest places,

And is made fo mucche more excellent then the Angels in as mucche as he hathe obtained a more exceller name then ther. For vnto which of the Angels faid he at anie time, Thou art my Sonne, this day begare I thee and againe, I wil be his Fa- ther, and he fnalbe my fonne?

And againe when he bringeth in his fift begotten Sonne into the worlde, he faith, And let all the Angels of God wor- ship him.

7 And of the Angels he faith, He maketh the Spirits his meffengers, and his mint- fers a flame of fyre.

8 But vnto the Sonne he faith, O God, thy throne for euer and euer: the fcep- ter of thy kingdome a fcepter of righ- teoufnes.

9 Thou haft loued righteouses and hated in qirtie. Wuercre God, euen thy God, hathe anointed thee with y oyle of glad- nes abone thy fellowes.

10 And, Thou, Lord, in the beginning haft eftablished the earth, and the heauens are the workes of thine hands.

11 They fnal perish, but thou doeft remai- ne: and they all fnal wake olde as doeth a garment.

12 And as a vefture fhalt thou folde them vp, and they fnalbe changed: but thou art the fame and thy yere, fnal not faile.

13 Vnto which also of the Angels faid he at anie time, Sit at my right hand, til I ma- ke thine enemies thy fote fole?

14 Are they not all miniftring fpirits, fent forthe to minifter, for their fakes which fnalbe heires of fœluation?

Psal. 101, 4. b He compa- reth the an- gels to the windes,
which are here be- neth as Gods meffengers. Psal. 41, 7. 1 The
ammi- ftrition of thy kingdome so- lufe.

k This is meft mefhat that y worde is made fath, and that the
holic God was powered on him with- out mefure, y we may all
receiue of him euer: one ac- cording to his meafure. Psal. 102,
26.

Psal. 110, 1. mat. 23, 44. 1 our. 23, 25. chap. 18, 12.

CHAP. II.

1 He exhorteth vnto be obedient vnto the new Law which
Christ hathe giuen, 9 And not to be ef- fended at the affirmate
and be a degree of Christ, 10 Because it was necessities that
for our fakes he fhoulde take fœche an humble state vpon him,
that he might be like vnto his brethren.

Wherefore we ought diligently to gi- ue hede to the things we
haue CCE. ii.

Christ's excellencie.

To the Ebrewes.

The disobedient.

We must diligently keep in memorie the doctrine, which we ha- ne learned, lest like vessels full of choppy we leake, and run- ne out on eue- rie parte. b Which was the Law given to Moses by the hands of the Angels, Gal. 1, 19. 20. 7.11. Mar. 16, 20. c As the God- pel is which only offereth saluation. d That is, the Apolles e Which hisl called the new heroine, and the new earth, chap 6, 17. whereof Christ is the father, his 9, 6. that is, the head of the his members. Psal. 1, 7. f He speaketh here chiefly of the faithful, which are ma- de through Christ chiefs of y worlde to come where they shall en- joye & their prince all the- fe things & now they ha- ue onely but in parte. Mar. 22, 28. 1. Cor. 17, 27. Phil. 2, 3. g In making him fellow heire & Christ h To them & oblect y they & one these things accom- plished in me, the Apolles & thereth that they are fulfil- led in Christ our captaine who hadeth his to the same glorie & him. Psal. 22, 25. i To man, as he is of Christ. k By his ver- tue which mo- be manifestly appareth in the Church. Psal. 28, 3. Isa. 2, 18. Hefe. 13, 14. 1. Cor. 15, 15. l Iesus Christ by holding his self & taking upon him the forms of a ser- vice, & was our flesh, & mortu- lute, growth re- aberrate of our saluation. m Therefore we by afflictions are made like to the Sine of God. n The head & the mothers are of one nature; to Christ is fanciedeth vs. & we y are fancied- ed, are all not by the union of our flesh. o This prouesh Christ's humanitie. p Meaning, that Christ touching his hump, is true

for truth in God. q Ifel speaketh this of him self, & his disciples, but properly it is applied to Christ y head of all mindless. r And Gods angre.

heard, lest at anie a time we shulde let the slippe.

For if the b worde spoken by Angels was stedfaffe, and euerie transgression, and disobedience receiued a iuste recompense of rewarde,

How shal we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterwar- de was confirmed vnto vs by d them that heard him,

God bearing witness thereto, both with signes and wonders, & with diuers mira- cles, and giftes of the holie Goat, accor- ding to his owne wil

For he hath not put in subiection vnto the Angels the worlde to come, whereof we speake.

But one in a certeine place witnessed, saying, What is man, that thou shuldeest be mindesul of him! or the sonne of man that thou woldeest consider him!

Thou madeest him a little inferior to the Angels: thou crownedest him with a glorie and honour, and hast set him above the workes of thine hands.

Thou hast put all things in subiection vnder his sete. And in that he hath put all things in subiection vnder him, he left nothing that shulde not be subiect vnto him. But we yet se not all things subdued vnto him.

But we se Iesus crowned with glorie & honour, which was made a little inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

For it became him, for whom are all things, and by whom are all things, seing that he brought manie children vnto glorie, that he shulde consecrate the Prince of their saluation through afflictions.

For he that sanctifieth, & they which are sanctified, are all n of one: wherefore he is not ashamed to call them brethren,

Saying, I wil declare thy Name vnto my brethre: in the middes of the Church wil I sing pra: ses to thee.

And againe, I wil put my trust in him. And againe, Beholde, hege am I, and the children which God hath gien me.

For a sinuche then as the children were partakers of sleshe and bloode, he also him self likewise toke parte with them, that he might destroy e through death, him that had the power of death, that is the deuil,

And that he might deliuer all the, which for seare of death were all their life time subiect to bondage.

m Therefore we by afflictions are made like to the Sine of God. n The head & the mothers are of one nature; to Christ is fanciedeth vs. & we y are fancied- ed, are all not by the union of our flesh. o This prouesh Christ's humanitie. p Meaning, that Christ touching his hump, is true for truth in God. q Ifel speaketh this of him self, & his disciples, but properly it is applied to Christ y head of all mindless. r And Gods angre.

For he in no sorte toke the Angels, but f Not the na- ture of Angels but of man

Wherefore in all things it became him to be made like vnto his brethre, that he might be merciful, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

For in that he suffered, and was temp- ted, he is able to sucker them that are tempted.

CHAP. III.

He requireth them to be obedient vnto the worde of Christ, who is more worthy than Moses. The punishment of such as wil harden their hearts, and not believe, that they might have eternal rest.

Therefore, holie brethren, partakers of the heauenlie vocatio,
consider the Apostle and high Priest of our profesiiio Christ
Iesus:

Who was faithful to him that hath ap- pointed him, euen as
Moses was in all his house.

For this man is counted worthie of more glorie then Moses,
inasinuche as he which hath buylded the house, hath the more
ho- nour then the house.

For euerie house is buylded of some man, & he that hath buylt
all things, in God. Now Moses verely was faithful in all his
house, as a seruant, for a witness of y things which shulde be
spoken after.

But Christ was the Sonne, ouer his owne house, whose house
we are, if we holde fast the confidence and the crioyeing of the
hope vnto the end.

Wherefore, as the holie Goat saith, To day if ye shal heare his
voye,

Harden not your hearts, as in the prov- uocation, according to
the day of the ten- tation in the wilderness,

Where your fathers tempted me, proued me, and sawe my
workes for the yeres long.

Wherefore I was grieued with that gene- ration, and said, They erre euer in their he- art, neither haue they knowen my wayes.

Therefore I sware in my wrath, If thei shal enter into my rest.

Take hede, brethren, lest at anie time there be in anie of you an euil heart, and vnfaithful, to departe away from the li- uing God.

But exhorte one another daily, while it is called To day, lest anie of you be har- dened through the deceitfulness of sinne.

For we are made partakers of Christ, if we kepe sure vnto the lend the beginning, wherewith we are vpholden,

So long as it is said, To day if ye heare his voye, hardé not your hearts, as in the prouocation.

For some when they heard, prouoked him to angre: howbeit, not all that came

out

Take hede his worlde & receiue him. Of that de- dirine & we believe, hight to confede. To be the ambulf, doue high Priest.

Psal. 22, 7. d Moses was but parte of y house, is of y Church who reof y pastours are the libelie duers, but Christ buylded is, & layed the dues: thereto re be deli- uech more praise.

Christ Christ: for Christ is y tendence, & head of his Church:
he is our brethre, & Lord: he is the Sonne of God, & verse
God, working all things by his owne power. f For in ob- lying
the Sonne we are made the house of God.

Psal. 25, 8. chap. 4, 7. g As when ye prouled Gods anger in
Mafa and Mertha, Band. 17, 7. h Meaning by this othe this
they shulde not enter.

As disobelg God, they in olde time we re debarred fub y
quianes of the land of Chansk: is thei to do not obey Christ,
shal not enter into the heauenlie rest. h Which is all y time
where in God death call vs: while he therefore speaketh, let vs
heare

Which is by faith to enlhe es, and holde left y true de- drine of
Iesus Christ.

Or, goodness of the assurance, m To wit, the Lord.

*Of Gods worde. Chap. III. V. Christ was like
to vs. 103*

Mem. 14, 37. Or. 6. dies and wonderes.

out of Egypt by Moses.

17 But with whome was he displeased for- tie yeres? Was he not displeased with the that finned, "whose "carkeises fell in the wilderness?

18 And to whome fware he that they fshulde not enter into his reft, but vnto them, that obeyed not?

19 So we fe that they colde not enter in be- cause of vnbeliefe.

CHAP. III.

2 The worde without faith is vnprofitable. 3 The Sab- bath or reft of the Christians. 4 Punishment of vn- belayers. 12 the nature of the worde of God.

1 Et vs feare therefore, left at anie time by forfaking the promes of entring into his reft anie of you fshulde feme to be depriued.

2 For vnto vs was the Gofpel preached as also vnto them: but the worde that they heard, profited not them, because it was

not mixed with faith in those that heard it.

3 For we which haue beleued, do enter into rest, as he said to the other, "As I haue sworn in my wrath, If they shall enter into my rest: although the workes were finished from the foundation of the worde.

4 For he spoke in a certaine place of the seventh day on this wife, "And God did rest the seventh day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereinto, and they to whome it was first preached, entered not therein for vnbeliefs sake:

7 Againe he appointed in Dauid a certaine day by To day, after so long a time, saying, as it is said, "This day if ye heare his voyce, harden not your hearts.

8 For if Iesus had giuen them rest, then wolde he not after this day haue spoken of another.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, hath also ceased from his owne workes, as God did from his.

11 Let vs shulde therefore to enter into that rest, lest any man fall after the same example of disobedience.

12 For the worde of God u liuelie, & migh- tie in operation, and fharper then anie two edged fworde, & e entreth through, euen vnto the diulding a fonder of the foule & the fpirie, and of the ioynts, & the ma- rie, and is a difceiner of the thog htes and the intentes of the heart.

13 Nether is there anie creature, which is not manifeft in his fight: but all things are naked & open vnto his eyes, with whome we haue to do.

14 Or, concerning whome we fearte. 1 Therefore when we heare muft tremble, knowing thereby that God foendeth our hearts.

14 Seing the that we haue a great hie Prieft, which is entred into heauen, euen Iefus the Sonne of God, let vs holde faft our profession.

15 For we haue not an hye Prieft, which can not be touched with the feling of our in- firmities, but was in all things tempted in like forte, yet without finne.

16 Let vs therefore go boldely vnto y thro- ne of grace, that we may receiue mercie, & finde grace to helpe in time of nede.

CHAP. V.

1 He compareth Iefus Christ with the Leuistical Priests, fierwing wherein they ether agre or diffint. 11 After- warde he

reproueth the negligence of the Lewes.

1 Or euerie hie Prieft is taken from a- mong men, and is a ordeined for men, in things pertaineing to God, that he may offer both the gifts & sacrifices for finnes.

2 Which is able fufficiently to haue copaf- fion on them that are ignorant, & that are out of the way, because that he also is co- paffed with infirmitie,

3 And for the fames fake he is bonde to of- fer for finnes, as wel for his owne parte, as for the peoples.

4 "And no man taketh this honour vnto him felf, but he that is called of God, as was Aaron.

5 So likewife Christ toke not to him felf this honour, to be made the hie Prieft, but he that faid vnto him, "Thou art my Son- ne, this day begate I thee, gaue it him.

6 As he also in another place fpeaketh, "Thou art a Prieft for euer after the order of Melchi-fedec.

7 Which in the f dayes of his flefh did of- fer vp prayers and fupplications, with e ftrong crying and teares vnto him, that was able to faue him from death, and was also heard in that which he feared.

8 And thogh he were the Sonne, yet fear- ned he obedience, by the things which he fuffred.

9 And being confederate was made the author of eternal
saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchisedec.

11 Of whome we haue many things to say, which are hard to
be vttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet
haue ye nede againe y we teache you the first principles of the
worde of God: and are become fuche as haue nede of a milke,
and not of strong meat.

13 For euerie one that vfeth milke, is inexperienced in the 1 worde
of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of age, which
through long custome ha- C Ce. iii.

a He sheweth y man can haue free acces to God without an hie
Priest, becaus that of him felt he is prophane & fionl.

b Which were of things with one lif.

c Alsof beafte which are killed.

d That is, of finners.

1. Cora. 13, 20.

Pfid. 2, 7. chap. 1, 1.

Pfid. 2, 6. chap. 7, 17.

e Who was be the Prieft and Ring. f Who he liued in this worl-
de.

g He meaneth that muft ear- neft prayer & Christ prayed in the
garden where he fure droppes of blood.

h Being or per pletion & fear- ring the hor- rors of death.

i He digref- feth til he co- me to the begi- ning of the v. chap.

Or, whome.

k Read. 1. Cor. 1. ii.

l That is, the Gofpel which is y true know ledge that not cheth
es whe- rewe haue our infice.

a He compa- reth the prea- ching of the Gofpel, as it were, no
wine, whereof if we wil tafts, that in heare & vu- der and with
giftes, we muft reper or mice in with faith. Pfid. 23, 22. b
Although y God by his reft, after the creation of his workes,
figui- fied the fpiri- cial reft of the faithful, yet he fwere to
gize reft in Chancé which was but a figure of the heuenlie reft,
and dured but for a ti- ne.

Gene. 2, 2.

dru. 1, 14.

Chap. 7, 7.

c The perfe- fion of Gods workes, and fo his reft, figui- fie our
heuen- lie reft.

d That is, in the pfalmes.

e Meaning Kofbus.

f Hathc caft of his appreci- tes, mortified his flefh, renou ced
him felf, and followeth God.

g For it mor- tally woldeth the rebellious, and in y cleft it
kiffen the olde man that they fshulde fi- ue vnto God. h
Where the affections are, i Which con- ctneth wil &

k As that thig which is cle- affe funder epen through the
middles of the barks, and fo it made opf that it may be

fene throughout the concerning whome we fearte. 1 Therefore
when we heare his worde, we muft tremble, knowing thereby
that God foendeth our hearts.

Sin againft the holy Gof. To the Hebrewes.
Leui in Abrahās loines

ue their wittes exercifed, to difcerne bothe good and euil.

CHAP. VI.

1 He proceedeth in reprovng them, and exhorteth them not to faunt, 12 But to be stouffest & patient, 13 For-afinufe as God is fure in his promes.

1 Therefore, leaving the doctrine of the beginning of Chrif, let vs be led forward vnto perfection, not laying againe ly fundation b of repentance from dead works, and of faith towarde God,

2 Of the doctrine of baptisnes, & laying on of hands, and of the refurrection from the dead, and of eternal iudgement.

3 And this wil we do d if God permit.

4 For it is impoffible that they, which were once lightened, and haue tafted of the heauenlie gift, and were made partakers of the holle Gof,

5 And haue tafted of the good worde of God, and of the powers of the worlde to come,

6 If they fall away, fhulde be renued againe by repentance: feing they c crucifie againe to them felues the fonne of God & make a moke of him.

7 For the earth which drinketh in the raine that cometh ofie vpon it, and bringeth forth the herbes mete for them by whome it is drefsed, receiueth blefing of God.

8 But that which beareth thorne & briars, is reprobated, and is nere vnto curfing, whose end is to be burned.

9 But beloued, we haue perfuaded our felues better thing of you, and fuche as accompanie faluation, though we thus fpeake.

10 For God is not vnrighteous, that he fhulde forget your worke, and labour of loue, which ye fhewed toward his Name, in that ye haue miniftred vnto the Saintes, & yet minifter.

11 And we defire that euerie one of you fhewe the fame diligence, to the full affurance of hope vnto the end,

12 That ye be not ftouffest, but followers of them, which through faith and patience, inherite the promifes.

13 For whê God made the promes to Abraham, becaue he had no greater to fweare by, he fware by him felf,

14 Saying, "Surely I wil abundantly bleffe thee and multiplie thee marueilouly.

15 And fo after that he had taryed patiently, he enjoyed the promes.

16 For men verely fweare by him that is greater than thim felues, and another for confirmation is among them an end of all trifling.

17 So God willing more b abundantly to shewe vnto the heires of promes the stablenes of his counfel, bound him self by an othe,

18 That by two immutable things, whe-

rein it is vnpoſſible that God ſhulde lye, we might haue ſtrong conſolation, which haue our refuge to holde faſt the hope that is ſet before vs,

19 Which we haue, as an ancre of the ſoule, bothe ſure and ſte faſt, & it b entreth into that which is within the vaille,

20 Whether the forenumner is for vs enred in, even Ieſus that is made an his Priſt for euer after the order of Melchi-fedec.

CHAP. VII.

1 He compaſeth the Priſthode of Chriſt vnto Melchi-fedec. 11
Affi Chriſts Priſthode vnto the Leuites.

2 For this Melchi-fedec was Kig of Salem, the Priſt of the moſt hie God, who met Abraham, as he returned fro the ſlaught of the Kings, and bleſſed him:

3 To whome aſo Abraham gaue the tithe of all things: who firſt is by interpretation King of righthouſnes: after that, he is aſo King of Salem, that is, King of peace,

4 Without a father, without mother, without kinred, and hathe nether beginning of his dayes, nether end of life: but is likened vnto the Sonne of God, and continueth a Prift for euer.

5 Now confider how great this man was, vnto whome euen the b Patriarke Abrahā gaue the tithe of the spoiles.

6 For verely they which are the children of Leui, which receiue the office of the Priffthode, haue a commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

7 But he whose kinred is not counted amfsg them, c receiued tithes of Abraham, and bleffed him that had the promifes.

8 And without all contradiction the Ieffe is bleffed of the greater.

9 And here me that dye, receiue eithes: but there he receiueth them, of whome it is witnessed, that he f liueh.

10 And to fay as the thing is, Leui afo which receiueth tithes, payed tithes in Abraham.

11 For he was yet in the loines of his father Abraham, when Melchi-fedec met him.

12 If therefore perfection haibene by the Priffthode of the Leuites (for vnder it the Law was eftabliſhed to the people) what needed it furthermore, that another Priffthode ſhulde riſe after

the order of Melchisedec, & not to be called after the order of Aaron?

13 For if the Priesthood be changed, then of necessity must there be a change of the Law.

14 For he of whose things are spoken, pertained unto another tribe, whereof no man served at the altar.

15 For it is evident, that our Lord sprang out of Juda, concerning the which tri-

bHe returned to the comparison between Christ's Priesthood & the Levitical which he had begun in the 1st chap. 1 Which is heaven whether Christ as gone before to prepare vs place.

Gen. 14. 18.

a So called, he canle that: Moses maketh no mention of his parent's kindred, but as he had been suddenly sent of God into this world to be a figure of Christ & continuing Priest, & shortly taken out of the world againe, for Christ as touching his humanity had no father, and concerning his deity, as cometh

Num. 18. 19. den. 18. 1.

to. 14. 1. b That is, the chief of fathers.

c The Leuites had commandement to recollect that, which Abraham gaue fiely to Melchi-fedec.

d Was begotten of Abraham.

e The Leuites received tithes of their brethren, but Melchi-fedec of Abraham, the patriarkes, the refons his priffthode is more exercift than the Leu-ftial. f Because the rest no motif of his death.

g The Laws and f Prifftho de are burhe of one condi-tionfo thatbo the Aaron & Mofes office perrent to Chrif, which is Priffth Law maker.

be

1 That is, the firft indomn of our Chriftian religion. b He mentio-neth fine putes of the cafer his fone, & was then in vi: f confion of indomn of life; the fome of the faith: a brief explica-tion of Baptism, and laying on of hands: article of the refurrection, & the laft indge-ment.

Mat. 22. 4. 5. 1. Pet. 2. 20.

Chap. 20. 26. 1. I am the vfe of baptism was defa-red when on the folence dayes appoin-ted to boycite the Church ca me vngener. 2 It is God's Sagalor gife to increase in knowledge, & to go forward in the voice-ftanding of God's woode. 3 They which are apffent: & fome again: & holy toft, have Chrif,

crucifie & moke him, but to ftute owne defta-tion, & ftute-fore
fall into delpension, & re-occupife.

f Whereby it may appear, that you are fully pfuaded of life
currifa-ting.

g As the bo-lie fathers, Propheies & martyrs, that were before
vs.

Gen. 22. 3. 6. 17. 4. 6. 22. 26.

h Recoufe of man's w还有-neh, which wil not befeue God
except he fweare. i Gods wor-de & gthe, are two things in him
vuchan-geable.

Christ's eternal Priesthod. Chap. VIII. IX.
The new Testament. 104

h Which Node A outwarde and corporal ceremonies. Tfal.
119.4. chap. 5.6.

i For f Lawe hathe no ver- ter nor profi til a man been me to
Christ. Or, it was an correlatiue of a better hope.

Tfal. 119.4. Or, enuue an. Wherefore all others are
blasphemous, y other make them felues his successors, or
pretends a- ny other facer fice.

i The frute of his Priest- hode is to fa- neft that fully and perfectly, not by fur- plying that f wantech, but by raking away the Lawe which is vo- perfect by rea- son of our infirmities.

m And can not without blas- phemie be said to be offi- red againe, or els by any crea- ture for no- ne colde offre him, but him self.

Law. 16.5. n Not that it was first made after the Lawe was given; but because the de- lgration of f eternal othe was the reuci- led to the worl- dq.

a That is, bee uen. b Which is f bodie of Christ c For els it shulde be cor- ruptible. d He proueth that Christ's bodie is the ment that he

be Moses spake nothing, touching the Priesthode.

15 And it is yet a more euident thing, be- cause that after the similitude of Melchi- fedec, there is risen vp another Priest,

16 Which is not made Priest after the Law of the carnal commandement, but after the power of the endles life.

17 For hezeftifieth thus, v Thou art a Priest for euer, after the order of Melchi-fedec.

18 For the commandement that went afore, is disanulled, because of y weakenes the- reof, and vnprofitablenes.

19 For the Law made nothing perfite, but the bringing in of a better hope made per- fite, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an othe (for these are made Priests without an othe:

21 But this, he is made with an othe by him that said vnto him, v The Lord hathe fwor ne, & wil not repent, Thou art a Priest for euer, after the order of Melchi-fedec)

22 By fo muche is Iesus made a furetie of a better Testament.

23 And amog the many were made Priests, because they were not fuffred to endure, by the reason of death.

24 But this man, because he endureth euer, hathe an euerlasting Priesthode.

25 Wherefore, he is able also perfite to faue them that come vnto God by him, feing he euer liueth, to make intercefion for them.

26 For fuche an hie Priest it became vs to haue, which is holte, harmeles, vndefiled, separate from finners, and made hier then the heauens:

27 Which neded not daily as those hie Priests to offer vp facrifice, first for his owne finnes, and then for the peoples: for that did he m once, when he offred vp him self.

28 For the Law maketh men hie Priests, which haue infirmitie:
but y worde of the othe that was s fince the Law, maketh the
Sonne, who is confecrated for euermore.

CHAP. VIII.

He proueth the abolishing afuel of the Leuivical Priest- hode,
as of the olde Covenant by the Spiritual & euer- lasting
Priesthode of Christ, and by the new Co- nenant.

Now of the things which we haue spoken, this is the fume, that
we ha- ue fuche an hie Priest, y fiteth at the right hand of the
throne of the maiestie in heauens,

And is a minister of the Sanctuarie, and of the true Tabernacle
which the Lord pight, and not man.

For euerse hie Priest is ordeined to offer

true Tabernacle, and that he mufe nedes be made man, to the
might have a thing to offer, which was his bodie.

bothe giftes and sacrifices: wherefore it was of necefuitie, that
this man shulde ha- ue fomewhat also to offer.

4 For he were not a Priest, if he were on the earth, feing there
are Priests that accor- ding to the Law offer giftes,

5 Who ferue vnto the paterne & fhadowe of heauenlie things,
as Moses was warned by God, when he was about to finith the

Tabernacle. Se, said he, that thou make all things according to y paterne, fhewed to thee in the mount.

6 But now our hie Priest hathe obtained a more excellent office, in afmuch as he is the Mediatour of a better Testament, which is eftablifhed vpo better promifes.

7 For if that firft Testament had bene fau- teles, no place shulde haue bene foght for the feconde.

8 For in rebuking them he faith, Beholde, the dayes wil come, faith the Lord, when I fhall make with the houfe of Ifrael, and with the houfe s of Iuda a new Testamét:

9 Not like the Testamét that I made with their fathers, in the day that I toke them by the had, to leade them out of the land of Egypt: for they b continued not in my Testament, and I regarded the not, faith the Lord.

10 For this is the Testamét that I wil make with y houfe of Ifrael, After those dayes, faith the Lord, I wil put my lawes in their mude, and in their heart I wil write them, and I wil be their God, and they fhall be my people,

11 And they fhall not teache euerie man his neighbour & euerie man his brother, faying, Knowe y Lord: for all fhall knowe me, from the leaft of the to the greateft of them.

12 For I wil be merciful to their vntigh- reousfies, and I wil remember their finnes and their iniquities no more.

13 In that he faith a newe Testament, he ha- the abrogate the olde: now thatw is disa- nulled & waxed olde, is readig to vanifits away. CHAP. IX.

How that the Ceremonies and sacrifices of the Lawe are abolified. By the eternitse and perfection of Christ's sacrifice.

1 Then the firft Testament had also or- dinances of religion, and a worldlie Sanctuarie.

2 For the firft Tabernacle was made, whe- rein was the candlesticke, and the table, & the fhewbread, which Tabernacle is called the Holie places.

3 And after the feconde vaile was the Tabernacle, which is called the Holieft of all,

4 Which had the golden fenfer, and the Arke of the Testament ouerlaide rounde about with gold, wherein the golden pot

CCc. iii.

Exod 21. 40. all 7. 44.

e feing the of fezing of the Leuives were but fhadowe of heauenlie things, as ap- peareth by the praefto Mo- fe, is

foloweth then y Christ's heuenlie San-ctuarie, his Ta-ber-nacle
and effice are farre more excelle. Or, inerence.

Jer. 21. 31.

rom. 11. 27.

chap. 19. 26.

f That is, whd Christ fhal ve-mit our fones by the preu-ching
of the Gospel.

g Signifying y these luride be no more di-nition, but all fhal
be made our Church.

h Man by triff grefting the b des of the Co-nenant, colde not
enoye the comoditsethe-reof.

i Men fhal not in the time of the Gospel be fo ignorandas they
were be-fore, but fhal knowe God morthemore g-finely
through Christ.

Or, Tabernacle Or, inerence. a Not heauen lie and fpre-nal.

Exod. 26. 1. & 26. 1.

b That is, on the mwarde fi-de of the vaile which was hid
from the peo-ple.

*The force of Christ's death. To the Ebrewes.
Christ once offered.*

7am.17.10.

1. King 2.3.

2. chron. 1.10.

Exod. 21.25.

Or, court of the may.

Exo. 10.20.

Jan 16.2.

Or, error.

a For so long as if his Priest offered once a year for his owns
finnes & for 5 people, and also while this earthly is bernacle
Rode, the way to the beautie Taber nacle, which is made open
by Christ's blood, while not he entered into. Or, proof.

d Neither yet him for who- ne they were offered. e Which ex-
permonies al- though they we be ordained of God, yet conf-
dered in them selves, or else cigaret with Christ, are but earnal,
goof, and earthlie & banche not the foule.

Lem. 16.24.

1am 19.4.

2. Pet. 1.19.

3. John 1.9.

1st. 1.2.

f Til the news testament was appointed.

Luk. 1.24. g Which was his bodie and homane nature Ram.

1.6.

2. pet. 1.18. h Which is heaven.

i For Christ was the facri- fic, the Taber nacle and the Priest.

God. 1.11. f The Levit- ial Priest offer red heads blood: but
Christ the true and eternal Priest offered his owne blood,
which was made ho-

lie and pen: the prefect the true holines: but Christ by one only
sacrifice hath made holie for cure all the thus before. 1 One
needily in the fight of man. m Which of the folios procure
death & are the feutes thereof. n Made brewene God and
Christ, who by his death should make vs heites. o He proueth
that Christ must dye, because the covenant or testament is of
none effect without the death of the testator. p Without the
death of heafest that were sacrificed & Signified, that Christ
wolfe pacifie his Fathers wrath with his blood.

which had manna, was, and Aarons rodde that had budded, and
the tables of the Testament.

5 And ouer the Arke were the glorious Cherubims, shadowing
the mercie feat: of which things we wil not now speake
particularly.

6 Now when these things were thus ordei- ned, the Priests
went alwayes into the first Tabernacle, & accomplished the
seruice.

7 But into the second went the his Priest alone, once euerie
yere, not without blood which he offered for him self, and for
the signorances of the people.

8 Whereby the holie Gott this signified, that the way into the
Holiest of all was, not yet opened, while as yet the first Ta-
bernacle was standing,

9 Which was a figure for the time present, wherein were
offered gifts and sacrifices that colde not make holie,
concerning the conscience, him that did the seruice,

10 Which only Rode in meats and drin- kes, and diurs
washings, and carnal rites, vntil the time of reformation.

11 But Christ being come an his Priest of good things to come,
by a greater and a more perfect Tabernacle, not made with
hands, that is, not of this buyldng,

12 Nether by the blood of goates and cal- ues: but by his owne
blood entred he in once vnto the holie place, and obtained

eternal redemption for vs.

13 For if the blood of bulles & of goates & the ashes of an heifer, sprinkling the that are vncleane, sanctifieth as touching the purifying of the flesh,

14 How much more shal y blood of Christ which through the eternal Spirit offered him self without spot to God, purge your conscience from dead works, to ferue the living God?

15 And for this cause is he the Mediator of the new Testament, that through death which was for the redemption of the transgressions that were in the former Testament, they which were called, might recei ue the promises of eternal enheritance.

16 For where a testament is, there must be the death of him that made the testament.

17 For the testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is a liue.

18 Wherefore nether was the first ordeined without blood.

19 For when Moses had spoken euerie pre- cept to the people, according to the Law,

he toke the blood of calues and of goates, with water and purple wolle and hysto- pe, and sprinkled bothe the boke, and all the people,

20 Saying, This is the blood of the Te- Exo 24.8. 9. Statement,
which God hath appointed vn- to you.

21 Moreover, he sprinkled likewise the Ta- bernacle with
blood also, and all the mini- string vessels.

22 And almost all things are by the Law purged with blood,
and without sheading of blood is no remission.

23 It was then necessarie, that the similitudes of heauelie
things should be purified with suche things: but the heauenie
things the selues are purified with better sacrifices then are
these.

24 For Christ is not entred into the holie places that are made
with hands, which a- re similitudes of the true Sanchariae: but
is entred into very heauen, to appeare now in the fight of God
for vs,

25 Not that he shulde offer him self soften, as the his Priest
entred into the Holie pla ce euerie yere with other blood,

26 (For then must he haue often suffered fin- ce the fundacion
of the worlde) but now in the end of the worlde hath he appea-
red once to put away sinne, by the sacrifice of him self.

27 And as it is appointed vnto men that they shal once dye,
and after that commeth the iudgement,

28 So Christ was once offered to take away the sinnes of many, and vnto them that loke for him, shal he appeare the seconde time without sinne vnto saluation.

CHAP. X.

1 The olds have had no power to cluse away sinne. 20 But Christ did it with offering of his bodie once for all. 22 An exhortation to receive the goodness of God thankfully with patience and sledsoft faith.

1 For the Lawe hauing the shadow of good things to come, and not the very image of the things, can neuer with those sacrifices, which they offer yere by yere continually, sanctifie the commets thereunto.

2 For wolde they not then haue ceased to haue bene offered, because that the offerers once purged, shulde haue had no more co- science of sinnes?

3 But in those sacrifices there is a remobran- ce againe of sinnes euerie yere.

4 For it is vnpossible that the blood of bul- les & goates shulde take away sinnes.

5 Wherefore when he commeth into the worlde, he faith, Sacrifice & offering thou woldeft not: but a bodie hast thou ordei- ned me.

6 In burnt offerings, & sinne offerings thou hast had no pleasure.

7 Albeit there is but one fac- rifice, which is Christ him selfe
once offi- red, yet beca- re this true & eternal sacrifi- ce is
cōfīared with all those which were fi- guarame, & so many
suffocate thou all they, therefore he calleth it in the plural ob-
ber, sacrifices. Or, power.

8 Therefore to make any o- ther offrig or sacrifice for sin ne
after that Christ's bodie was once of- fred, is blaf- phenie. 9
Which is the latter deira- when Christ come.

Ram. 1.8. 1. pet. 1.18. e Of the elect. a That is, with- out a
sacrifice for sinne: or sin abolished.

Lem. 16.24. a Which was as it were the first draught and
portrait of the limelie pa- tence to come. b Which are eternal.

Or, fulfil. 1.22. Or, make profi- ce When Christ was made me.
Lem. 16.24.

Psal. 40.7. d In the he- brews it is, thou hast per- ced mine ca-
res throwe, that is, hast me de me prompt and ready to heuer:
and in I spoke, thou hast made me a bodie, that is, to obey
thee, which both tends to one purpole.

7 Then

How we are sanctified.

Chap.XI.

Offaith.

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e Or rolle and folding: for in side time they vised to folde
bokes like polles.

f That is, sacri- fice. g Which is, § will of God to stand consent
with Christ's sacrifice.

Chap.1,13.

Tfal.10,2. 1.cor.11,25. chap.1,13. h That is, an actified to God
and made per- fect

Jerem. 11,33. chap.2,8. 7nm-11,27.

i Where there remains no sin nes to be for- guard, there is no
more sacri- fice: being the- refore that o- nely Christ's death
has the walked away all sinners, and death ever a fresh whi
sin- ners do repels, there can be none other sa- crifice but §, &
it can be no more reiterat. k For the of- firing of than-
beigning, & is § on the sacri- fice on o of § Christians, is not
for sinner but a thanks- giving & an of firing up of our selues
& ours for the same l We by Christ have § liberate & the
ancient fathers colde not have by § Law.

Chap.4,14. m The blood of Christ is al- waite fresh & linelie
before the father to sprinkle and quicken vs. n That is, ha-
ning our hearts is forlike Jesus

7 Then I said, Lo, I come (In § beginning of the * boke it is
written of me) that I shulde do thy wil, & God.

8 Aboue, when he said, Sacrifice & offering, and burnt
offrings, & finne offrings thou woldest not haue, nether hadst
pleasure therein (which are offred by the Law)

9 Then said he, Lo, I come to do thy wil, & God, he taketh
away the first, that he may stablish the * feconde.

10 By the which wil we are sanctified, euen by the offering of
the bodie of Iesus Christ once made.

11 And euerie Priest appeareth daiely mi- nistring, and oft
times offreth one maner of offering, which can neuer take
awaye sinnes:

12 But this man after he had offred one sa- crifice for sinnes, *
sitteth for euer at the right hand of God,

13 And from hence for the tarieth, * til his enemies be made
his fote stole.

14 For with one offering hathe h he confe- crated for euer them
that are sanctified.

15 For the holie Gost also beareth vs re- corde, for after that he had said before,

16 * This is the Testament that I wil make vnto them after those dayes, faith § Lord, I wil put my Lawes in their heart, and in their mindes I wil write them.

17 And their sinnes and iniquities wil I re- member no more.

18 Now where i remission of these things is, there is no more * offering for sinne.

19 Seing therefore, brethren, that by the blood of Iesus we i may be bolded to enter into the Holie place

20 By the new and m liuing way, which he hath prepared for vs, through the vaille, that is, his flesh:

21 And seing we haue an high Priest, which is ouer the House of God,

22 Let vs drawe nere with a true heart in assurance of faith, sprinkle'ed in our hearts from an euil conscience, & washed in our bodies with pure water.

23 Let vs kepe the profession of our hope, without wauering (for he is faithful that promised)

24 And let vs consider one another, to pro- uoke vnto loue, and to good works,

25 Not forsaking the selowship that we ha- ue among our selues, as the maner of fo- me is: but let vs exhorte one another, & that so muche the more, because ye se that the * day draweth nere.

26 * For if we sinner willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a fearful loking for of iudgement, made pure. o Of Christ's feconde comming. p That is forlike Jesus Christ, as Ieas, Saul, Arrian, Julian the apostles did.

& violét fyre, which shal deuoure the ad- uerfaries.

28 He that despiseh Moses Law, dyeth without mercie * vnder two, or thre wit- nesses.

29 Of how muche forer punishmet suppo- se ye shal he be worthie, which treadeth vnder fote the Sonne of God, and coun- teth the blood of the Testament as an vn- holie thing, wherewith he was sanctified, and a doeth despite the Spirit of grace?

30 For we knowe him that hathe said, * Vé- gence helungeth vnto me: I wil recompen- se, faith the Lord. And againe, The Lord shal * iudge his people.

31 It is a fearful thing to fall into § hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after ye had receiued light, ye endured a great fight in assilctions.

33 Partely while you were made a gazing stocke bothe by reproches and assilctions, and partly while ye became companions of them which were so tossed to and fro.

34 For bothe ye forowed with me for my bondes, and suffered with ioye the spoyling of your goods, knowig in your selues how that ye haue in heauen a better, and an en- during substance.

35 Cast not away therefore your consider- ce which hathe great recompense of re- warde.

36 For ye haue nede of pacience, that after ye haue done the wil of God, ye might re- ceiue the promes.

37 * For yet a veric little while, and he that shal come, wil come, and wil not tarie.

38 Now the iust shal liue by faith: but if a- nie wichdrawe him self, my soule shal haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but follow faith vnto the conservation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same. p With- out faith we can not please God. 16 The Red said be- less of the fathers in old time.

2 Now faith is the ground of things, which are hoped for, & the euiden ce of things which are not sene.

3 For by it our elders were wel * reported of. 4 * Through faith we vnder stand that the worlde was ordeined by § worde of God, so that the things which we se, are not ma- de of things, which did appeare.

4 By faith Abel * offred vnto God a grea- ter sacrifice then Cain, * by * the which he obtained witnes that he was * righteous, God testifying of his gifts: by the which faith also he being dead, yet * speaketh.

5 By faith was * f Enoch taken awaye, that he shulde not se death: nether was he fo-

DDd.i.

Deu.19,17. mat.18,16. John 8,17. 1.cor.13,1.

Deu.22,23. 7nm.18,19. q Whereby it is euidem that the apostle here only menteth of § sinne, & is a- gainst the ho- lie God, at al- so Chap. 5,4. r Defend the goodle and pu- with § wicked.

f For § which sining also 2. Paul praiseh the Philippis and The Salo- nions. *Or, of that film

Habek.2,4. 7nm.1,17. Gal.3,12.

Chap. 21. a Hine bene approved, and so obtained salutation. b
For God on de all things of nothing. c Meaning, faith.

Genes 1,3. John 1,16. aBrenuf: God received him to mercie,
the refure he im- pared his righ- teous. c That is, li- neeth.

Gen.4,4. Mat.23,32. f For Enochs & Elias taking up was such
a thing as is fpo hen of 2 Cor. 15,31 & 2. thef. 4,15. Gen.5,24.
recl. 44,12. & 49,16.

The force of faith.

To the Hebrews. How faith worketh.

Gen. 5, 13.

excles. 4, 4, 15. 6 First God must hide vs before we can take him: then we must take him with a pro- per heart to Christ, who is revealed in his words: & the- rely we learn to believe God for exercise to order vs in his sonne, through whome we ob- trate the re- wards of his promes, & not of our defer- ter. Gen. 12, 4.

h For all things in the world are subject to corruption. Gen. 27, 19, & 21, 2.

Excles. 4, 4, 22. i But as dead.

k Which was the enjoying of the land of Canaan. l With y eyes of faith.

m And therefo re put out the- ir confidence juchings of this worker. n That is, of Mesopotamia.

Gen. 22, 10. excles. 4, 4, 20. Gen. 21, 12. rom. 9, 7. o For it might fame to y faith y the promes was contrate to this chman- dend, an facts fice his foane.

Gen. 27, 22.

Gen. 49, 15.

Gen. 47, 21. O, was helped in words the end of his Maff. Gen. 50, 29.

unde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must believe that God is, and that he is a rewarder of them that feke him.

7 By faith * Noe being warned of God of the things which were as yet not fene, moved with reuerence, prepared the Arke to the fauing of his housholde, through the which Arke he condemned the world, & was made heire of the righteousness, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he shulde afterwards receive for inheritance, and he went out, not knowing whether he went.

9 By faith he abode in the land of promise, as in a strange countrey, as one that dwelt in tentes with Isaac and Jacob heires with him of the same promise.

10 For he looked for a citie hauing a foundation, whose builder and maker is God.

11 Through faith * Sarra also received strength to conceive seed, and was delivered of a child: when she was past age, because she judged him faithful which had promised.

12 And therefore sprang there of one, eue of one which was dead, so manie as the starres of the skie in multitude, and as the fand of ye sea shore which is innumerable.

13 All these dyed in faith, and received not the promises, but sawe them a farre of, and beleued them, and received them thankfully, and confessed that they were in strangers and pilgrimes on the earth.

14 For they that say suche things, declare plainly that they feke a countrey.

15 And if they had bene mindedful of that countrey, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is an heauenlie: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offered vp Isaac, when he was tryed, & he that had received the promises, offered his onely begottene.
18 (To whome it was said, * In Isaac shal chy fede be called).

19 For he considered that God was able to raise him vp euen from the dead: from whence he received him also after a force.

20 By faith * Isaac blessed Jacob and E- sau, concerning things to come.

21 By faith * Jacob when he was a dying, blessed bothe the
sonnes of Joseph, and * leaning on the end of his staffe,
worshi- ped God.

22 By faith * Joseph when he dyed, made
mention of the departing of y childre of Israel, & gaue
comandemet of his bones.

23 * By faith Moses when he was borne, was had thre moneths
of his parentes, becau- se they sawe he was a proper childe,
nether feared they the Kings * commandement.

24 By faith * Moses when he was come to age, refused to be
called the sonne of Pha- raos daughter,

25 And chofe rather to suffer aduersitie with the people of
God, then to enjoy the pleasures of sinnes for a ceafon,

26 Esteming the rebuke of Christ greater riches then the
treasures of Egypt: for he had respect vnto the recompense of
the reward.

27 By faith he forfoke Egypt, and feared not the fiercenes of
the King: for he en- dured, as he that sawe him which is inuisi-
ble.

28 Through faith he ordeined the *Passeo- uer and the effusion
of blood, lest he that destroyed the first borne, shulde touche
them.

29 By faith they passed through the red sea as by drye land,
which whe the Egyp- tians had assaied to do, they were
drowned.

30 By faith the *walles of Jericho fell dow- ne after they were
compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which
obeied not, whe she had received the spies peaceably.

32 And what shal I more say: for the time wolde be to short for
me to tell of * Geo- on, of * Barac & of * Sampson, & of *
Jeph- te, also of * David, and Samuel, and of the Prophetes:

33 Which through faith subdued kingdo- mes, wrought
righteousness, obre ned the promises, stopped the mouths of
lyons,

34 Quenched the violence of fyre, escaped the edge of the
swords, of weake were ma- de strong, waxed valiant in barrel,
turned to fright the armies of the aliens.

35 The womn received their dead ra- sed to life: other also
were racked, and wolde not be deliuered, that they might
receive a better resurrection.

36 And others haue bene tryed by mockigs and scourgings,
yea, moreover by bondes and prisonment.

37 They were stoned, they were hewen a sunder, they were tempted, they were slay- ne with the swords, they wandered vp and downe in shepes skinnes, and in goates skinnes, being destitute, asslicted, or tor- mented:

38 Whome the worlde was not worthie of: they wandered in wildernesses and moun- taines, & donnes, & causes of the earth.

39 And these all through faith obtained good reporte, & received not y promes,

p The emishings of the worlde, & downe vs from God, and which we can not vse with- out prowoking of Gods angre.

Exed. 13, 22.

Inf. 6, 20.

Indg. 6, 21. Indg. 4, 5. Indg. 13, 24. Indg. 21, 2. & 12, 7.

1. Sam. 1, 20. & 13, 14. Or from themed.

r As Elias rel- sed vp y wid dowe of Sarap as sonne, and Elisias: the Sa namnes sonne.

r This had not facts cleare light of Christ as was for that liked for that & we hane: therefore it were hum: for vi, if as I tell we have not as great con- sence as they.

40 God

Christ is our example. Chap.XII. Iesus the mediator.

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40 God providing a better thing for vs, that they without vs
sfulde not be made perfite. CHAP. XII. 1 An exhortation to be
patient and sledfall in trouble & aduersite, up hope of
everlasting rewards. 21 A commendation of the new Testament
above the old. 1 Wherefore, let vs also, seeing that we are
compassed with so great a "cloude of wrinkles, cast away
euers: this that a preffeth downe, and the finne that "langeth so
fast on: let vs runne with pa-cience the race that is set before
vs, 2 Loking vnto Iesus the autor and finisher of our faith, who
for the ioye that was set before him, endured the cross, and
despised the shame, and is set at the right hand of the throne of
God. 3 Consider therefore him that endured su-che speakig
against of sinners, lest ye sfulde be wearied and fainte in your
minde. 4 Ye haue not yet resisted vnto blood, stri-uing against
sinne. 5 And ye haue forgotten the consolation, which
speaketh vnto you as vnto childer, "My sonne, despise not the
chastening of the Lord, nether faint when thou art rebuked of
him. 6 For whome the Lord loueth, he chasteneth: and he
scourgeth eueric sonne that he receiueh. 7 If ye endure
chastening, God offreth him scif vnto you as vnto sonne: for
what sonne is it whome the father chasteneth not? 8 If
therefore ye be without correction, whereof all are partakers,
then are ye bastards, and not sonnes. 9 Moreover we haue had
the fathers of our bodies which exercised vs, and we gaue

them reuerence: sfulde we not muche rather be in subiection vnto the Father of spiris, that we might liue? 10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holines. 11 Now no chastising for the present semeth to be joyous, but grievous: but afterwards, it bringeth the quiet frute of righteousness, vnto them which are thereby exercised. 12 Wherefore lift vp your hads which hang downe, and your weake knees, 13 And make straight steppes vnto your sete, lest that which is halting, be turned out of the way, but let it rather be healed. 14 "Followe peace with all men, and holines, without the which no man shal se the Lord. 15 Take hede, that no man fall away from the grace of God: let no roote of bitternes spring vp and trouble you, lest thereby many be defiled. 16 Let there be no fornicator, or prophane persone as Esau, which for a portion of great solde his byrth right. 17 "For ye knowe how that afterwards also when he wolde haue inherited the blessing, he was rejected: for he sounde no place to repentance, though he foght the blessing with teares. 18 For ye are not come vnto the mounte that might be touched, nor vnto burning fyre, nor to blackenes and darkenes, and tempest, 19 Nether vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the worde sfulde not be spoken to them any more. 20 (For they were not able to abyde that was commanded, Yea, though a beast touche the mountains, it shalbe stoned, or thrust thorowe

with a darte: 21 And so terrible was the fight which appeared, that Moses said, I scare & quake.) 22 But ye are come vnto the mounte Sió, and to the citie of the liuing God, the occ lest: al lenu: lem, and to the companie of innumerable Angels, 23 And to the cogregacion of the first borne, which are writen in heauen, & to God the iudge of all, and to the spirits of iust and perfite men, 24 And to Iesus the Mediator of the newe Testament, & to the blood of sprinkeling that speaketh better things then that of Abel. 25 Se that ye despise not him that speaketh: for if they escaped not which refused hi, that spake on earth: muche more shal we not escape, if we turne away from him, that speaketh from heauen. 26 Whose voyce then shouke the earth, and now hathe declared, saying, Yet once more wil I shake, not the earth onely, but also heauen. 27 And this worde, Yet once more, signi-fieth the remouing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine. 28 Wherefore seing we receiue a kingdome, which can not be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reuerce and seare. 29 For euen our God a a eosuming fyre. CHAP. XIII. 1 He exhorteth vs vnto lone, 2 To bepittallitie. 3 To thinke upon fuahe as be in aduersitie. 4 To maheu-ne wedlocke. 5 To auide countoufues. 6 To make muche of them that preache God's worde. 7 To beware of strange learning. 8 To be content to suffre rebuke

with Christ. 9 To be thankful vnto God. 10 And obedient vnto our generosity. D.Dd. ii.

Sondric exhortacions.

To the Hebrews. The great Shepherd.

Rom. 12, 10. 1. Pet. 4, 9. Gen. 11, 3. & 19, 3.

a As incontinencie is a disease commune to men of all forces and degrees, so marriage the remedy is offered by the morals of God to all manner of men without respect. b The Lord. Inf. 1, 9. Psal. 118, 6. c He was, is, & shall be the subdation of the Church for ever. d Wharfeesure doctrine is not according to the simple truth of God's words, is strange. e By repusing them which superficially put difference between men's he underwish all the service which finds in ceremonies, comparing it with the spiritual worshiping, & regeneration. Lem. 6, 36. & 16, 27. f They that sticks to ye ceremonies, of ye Law, can not este, that is, can not be parturiers of our altar, which is thanksgiving and liberality, which two sacrifices or offerings are now only left to ye Christ. g So that the Priests had no piece thereof.

- That is, writ to no one man, curie or country, but to all the Jews generally, being now dispersed

1 Let brotherlie loue continue. 2 Be not forgetful to lodge strangers: for thereby some haue received Angels into their

houses vnavers. 3 Remember them that are in bondes, as thooh ye were bonde with them: and them that are in affliction, as if ye were also afflicted in the bodie. 4 "Mariage" honorable amogall, and the bed vndelfled: but whoremungers & adulterers God wil iudge. 5 Let your conversation be without cou-
tounes, and be content with those things that ye haue: for he hath said, "I wil not falle thee, nether forsake thee: 6 So that we may boldely say, "The Lord is mine helper, nether wil I feare what ma can do vnto me. 7 Remember them which haue the ouer- fight of you, which haue declared vnto you ye worde of God: whose faith followe, considering what hath bene the end of their conversation. 8 Iesus Christ yefter day, and to day, the fame also is for euer. 9 Be not caryed about with diuers & stran- ge doctrines: for it is a good thing that ye heart be stablished with grace, & not with meates, which haue not proited the that haue bene occupied therein. 10 We haue an altar whereof they haue no autoritie to cate which ferue in the Ta-
bernacle. 11 "For the bodies of those beaftes whose blood is broght into the Holie place by the hie Priest for finne, are s burnt without the campe. 12 Therefore euen Iesus, that he might fan- ctifie the people with his owne blood, suf-
fred without the gate. 13 Let vs go for the therefore out of the ca-
pe, bearing his reproche.

14 For here haue we no continuing citie: but we feke one to come. 15 Let vs therefore by him offer the facri- fice of praise alwayes to God, that is, the "frute of the lippes, which confesse

his Name. 16 To do good, & to distribute forget not: for with
such sacrifices God is pleased. 17 Obey them that haue the
ouerfight of you, & submit your felues: for they watch for
your foules, as they tharmust giue ac- countes, that they may
do it with ioye, and not with grief: for that is vnprosta- ble for
you. 18 Pray for vs: for we are assured that we ha- ue a good
conscience in all things, defining to liue honestly. 19 And I
desire you somewhat the more earnestly, that ye so do, that I
may be re- stored to you more quickly. 20 The God of peace
that broght againe from the dead our Lord Iesus, the great
shepherd of ye shepe, through the blood of the euerlafting
Couenant. 21 Make you perhice in all good works, to do his
wil, working in you that which is pleasant in his fight through
Ies vs Christ, to whome he praise for euer & euer, Amen. 22 I
beseche you also, brethren, suffre the wordes of exhortation:
for I haue writen vnto you in fewe wordes. 23 Knowe that our
brother Timotheus is delivered, with whome (if he come shor-
tely) I wil fe you. 24 Salute all them that haue the ouerfight of
you, and all the Saintes. They of Italie salute you. 25 Grace be
with you all, Amen.

Written to the Hebrews from Italie, and sent by Timotheus.

THE GENERAL

Epistle of James.

THE ARGUMENT.

I Ames the Apostle and some of Alpheus wrote the Epistle to the Jews which were converted to Christ, but dispersed throughout diuers countries, and therefore he exhorteth them to patience and prayer, to embrace the true worde of God, & not to be partial, nether to boast of an yalle faith, but to declare a true faith by linelie frutes, to auide ambition, to bridet the tongue, to rule the affe- ctions, to be humble & toue their neighbours, to be ware of swearing, to utter their fautes when they have offended, to praye one for another, and to bring him which is out of the way, to the knowled- ge of Christ.

To endure tentacions.

Chap. I. II. Receiue the worde. 107 165/1224

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be seruient in prayer with the fact belief. 17 To loke for all good things from above. 21 To forsake all vice, and thankfully to receive the worde of God, 22 Not only hearing it, & speaking of it, but to do thereafter in dede. 27 What true religion is.

AMES a seruant of God, & of the Lord JESUS CHRIST, to the twelve Tribes, & are scattered abroad, salutation.

My brethre, comme it exceeding ioye, whê ye fall into diuers
tentations,

Or. affliction.

Rom. 1. 3. a Afflictions trye our faith & ingendre po- tience.

b Our pacien- ce oglit to co- time to you till by wor- king it
hache polished vs, & made vs per- fect in Christ. c To endure
patiently what locure God layeth vpan him.

Mat. 7. 7. mar. 11. 24. luk. 11. 9. John 14. 13.

& 16. 23. a Douting in doctrine, or of Gods wil. Or. double.

a That he is called to the companie of Christ and his Angels.

Eccles. 14. 28. Isa. 40. 6.

I per. 1. 24. l Or contem- table to you worl de.

Job 5. 17. Or. is all his thighs and de- der. Or. moved to e. all.

g He meaneth now of the in- warde cessa- tions as of our
difordored ap- perities, which cause vs to fin- ne.

h Seing all good things come of God, we oglit not to make him
the alone of evil. i He alludeth vato the sinne which in his
course and me- ning sometime at cleare and bright, someti- me
darke and cloudie: but Gods liberali- tie is cure like it self,
bright and continual- ly shining.

a Knowing that the a trying of your faith bringeth for the
paciencce.

And let paciencce haue her a perfite worke, that ye may be
perfite and entier, lacking nothing.

If any of you lacke & wifdome, let him as- ke of God, which
giueth to all men libe- rally, and reprocheth no man, and it
shal- be giuen him.

But let him aske in faith, and wauer not: for he that wauereth,
is like a waue of the sea, toft of the winde, and caryed away.

7 Nether let that man thinke that he shal receiue any thing of
the Lord.

8 A d wauering minded man is vnstable in all his wayes.

Let the brother of lowe degree reioyce in that he is exalted:

Againe he that is riche, in that he is ma- de f lowe: for as the
flower of the graffe, shal he & vanish away.

11 For as when the sunne rifeth with heat, then the graffe
withereth, and his flower, falleth away, & the beautie of the
facion of it perifheth: euen fo shal the riche man fade away in
all his wayes.

13 Bleffed is the man, that endureth tenta- tion: for when he is
tryed, he shal receiue the crowne of life, which the Lord hathe

promifed to them that loue him.

Let no man fay whê he is & tepted, I am tepted of God: for God can not be tepted with euil, nether tempieth he any man.

14 But euerie man is tempted, when he is drawne away by his owne concupifcence, and is entified.

15 Then when luft hathe coceiued, it bring- eth for the sinne, and sinne when it is fini- fhed, bringeth for the death.

16 Erre not, my deare brethren.

17 Euerie good b giuing, and euerie perfite gift is from aboue, and cometh downe fro the Father of lights, with whome is no va- riablenes, 1 nether shadowing by turning.

18 Of his owne wil begate he vs with the worde of trueth, that we shulde be as the firft frutes of his creatures.

19 Wherefore my deare brethren, & let eue- rie man be a fwit to heare, flowe to fpea- ke, & f flowe to wrath.

20 For the wrath of man doeth not accom- plish the m righteous of God.

21 Wherefore lay aparte all filthines, & fi- perfluitie of maliciousnes, & receiue with mekenes y worde that is a grafted in you, which is able to faue your foules.

22 And be ye doers of the worde, and not hearers onely,
deceiuing your owne felues.

23 For if anie heare the worde, & do it not, he is like vnto a
man, that beholdeth his natural face in a o glaffe.

24 For when he hath confidered him self, he goeth his way, &
forgetteth immediat- ly what maner of one he was.

25 But who fo loketh in the perfit Law of libertie, and
continueth therein, he not be- ing a forgetful hearer, but a doer
of the worke, shalbe bleffed & in his dede.

26 If anie man among you femeth religi- ous, and refraineth
not his tongue, but de- ceiueeth his owne heare, this mans reli-
gion is vaine.

27 Pure religion & vndefiled before God, euen the Father, is
this, to vifite the fa- therles, and widdowes in their aduerfi- tie,
and to kepe him self vnfpotted of the worlde.

CHAP. II.

1 He forbiddeth to haue anie respect of perfones, 2 But to
regarde the poore as wel as the riche. 3 To be louing and
merciful, 14 And not to boast of faith where no dodes are. 17
For it is but a dead faith, where good workes followne not.

1 My brethren, haue not the faith of our glorious Lord Iefus Christ a in respect of perfones.

2 For if there come into your companie a man with a golde ring, and in goodlie apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him y weareth the gaye clothing, and fay vnto him, Sit thou here in a good place, & fay vnto the poore, Stand thou there, or Sit here vnder my foteftole,

4 Are ye not partial in your felues, and are become iudges of euil b thoghts?

5 Hearken my beloued brethren, hathe not c God chofen the poore of this worlde, that they shulde be riche in faith, and heircs of the kingdome which he promifed to them that loue him?

6 But ye haue defpifed the poore. Do not the riche opprefle you by tyrannie, and do not they drawe you before the iudgement feates?

7 Do not they blafpheme the d worthie Na me after which ye be named?

8 But if ye fulfil the e royal Law according can go it: fo euerie man is our neighbour, as wel the poore

DDd.iii.

Prov. 17. 27. k That is, prompt to fearne.

l For we can not heare God except we be praceable, &c
modifie.

m But hindereth Gods worke in vs. a by hearing y worde preached.

Mat. 7. 27. rom. 1. 13.

o So Gods worde is a glaf fe wherein we moft beholde our
felues, &c become like vnto him.

p In fo beha- uing him self.

a At eternleg faith and reli- gion by the ours arde ap- pearance
of men

Or. acceptor

b That is, are ye we euil ef- fected?

c Sting God eterneth the, we may not continue the. d The
Name of God and Christ, where- of you make plesion &c in
that they dif- honour God, it is not more that you his efifteen
shul- de honour the. Which is he- re rokes pro- verbially, for
the high or brode way,

wherein there is no turning, and euerie ma as the riche.

Of faith and workes.

James.

Of the tongue.

Lew.19,12. mat.22,39. mat.12,31. rom.13,9. gal.15,24.

Lew.19,25. deuter.1,17. & 16,19. Mat.3,19. Exod.20,14.

deut.5,18.

f By the mer- cis of God & delibereth vs from the curie of the
Laws. g And feareth as not.

Luk.4,16. 1 delm 3,17. h S.Paul to f Romaines and Galatians

dif- pereth again thf, which at- tributed iubi- faction to the
workes: & he-

re. S. James rea fouch against them: verily condine wor- kes:
therefore Paul Sheweth the causes of our iufid: faith, and
James the effects: there is is declared how we are in fified:
here

how we are known to be luftified: there workers are ex- cluded
as not the cause of our iufid: faith here they are approved as
effects proce- ding thereof: there they are denied to go before
them that fhalbe in- fified: and he- re they are fald to follow
them that are luftified. 1 In chine ow- ne opinion. Or, without
we are.

Gen.15,6. rom.4,5. gal.3,6. 2 Here dedes are confidered as
iuynd with true faith. Iulh.2,3.

3 So that faith was not ydle. 4 The more his faith was declared by his obedience and good wor- kes, the more was it known to men to be perfect, as the goodness of a tre is known by her good fume, or brewi-

So no men can have perfectio in this world: for curie man must pray for re- mission of his fumes, & increase of faith. a to fo known & declared to man. Of that baren and dead faith whereof ye baath. p Meaning hereby all the that were not I was and were received to grace. q Wherefore we are iufi- fied only by chue linelie faith, which doeth apprehende the mercie of God nowards to in Ielou Christ.

to the Scripture, which faith, * Thou fhalt loue thy neighbour as thy felf, ye do wel.

9 * But if ye regarde the perfonnes, ye com- mit finne, and are rebuked of the Law, as transgreffours.

10 For * whofoeuer fhall kepe the whole Law, and yet faileth in one point, he is gil- tie of all.

11 For he that faid, * Thou fhalt not com- mit adulterie, faid also, Thou fhalt not kill. Now thogh thou doeft none adulte- rie, yet if thou killest, thou art a transgreff- for of the Law.

12 So fpeake ye, and fo do, as they that fhall- be iudged by the Law of * libertie.

13 For there shalbe iudgement mercies to him that fheweth no mercie, & mercies re ioyceeth against iudgement.

14 What auaieth it, my brethren, thogha man faith he hache hfaith, whê he hache no workes? can the faith fauie him?

15 For if a brother or a fitter be * naked and defitute of dailie fode,

16 And one of you fay vnto them, Departe in peace: warme your felues, and fil your bellies, not withftanding ye giue them not thofe things which are nedeful to the bo- die, what helpeth it?

17 Euen fo the faith, if it haue no workes, is dead in it felf.

18 But fome man might fay, Thou haft the faith, & I haue workes: fhew me thy faith out of thy * workes, & I wil fhew thee my faith by my workes.

19 Thou beleueft that there is one God: thou doeft wel: the deuils alfo beleue it, & tremble.

20 But wilt thou vnderftand, ô thou vaine man, that the faith which is without wor- kes, is dead?

21 Was not Abraham our father iuftified through workes, when he offred Ifaac his fonne vpon the Altar?

22 Seest thou not that f faith wrought with his workes? & through the workes was the faith made * perfite.

23 And the Scripture was fulfilled which faith, * Abraham beleued God, and it was imputed vnto him for righteous: & he was called the friend of God.

24 Ye fe then how that of workes a man is * iuftified, and not * of faith onely.

25 Like wife alfo was not * p Rahab the har- lot iuftified through workes, whê fhe had received the melfengers, and fent the out another waye?

26 For as the bodie without the spirit is dead, euen s fo the faith without workes is dead.

CHAP. III.

He forbiddeth all ambition to foke honour above our brethren. He defcribeth the properties of the tongue, 12, 16. And what differents there is herwin the wisdoms of God, and the wisdoms of the world.

MY brethren, be not * manie maffers, a Vforpe one knowing that we fhall receiue the through ambi- tion autoritie one your bre thren.

2 For in manie things we * b finne all. * If anie man finne not in * wordé, he is a per- fect man, and able to bridel all the bodie. & 19,16. & 23,16. *Or fionde.

3 Beholde, we put bits into the horfes mou thes that they fshulde obey vs, and we tur- ne about all their bodie. b He that wel confidereth hT felf, fhall notbe rigornus tow- erde his brethren.

4 Beholde alfo the fhippes, which thogh they be fo great, and are druen of fierce windes, yet are they turned about with a verie fmale rudder, whetherfoeuer f go- uerner lifeth. c He that is able to modu- rate his rligue, hache arrethed to an excellent vxtens.

5 Euen fo the tongue is a litle member, and boafteh of great things: beholde, how gre ar a thing a litle fyre kindleth.

6 And the tongue is fyre, yea, a * worlde of wickednes: fo is the tongue fet among our members, that it defileth the whole bodie, and * fetteth on fyre the courfe of nature, e The intemperance of f thigne is as afa me of helfyre.

7 For the whole nature of beaftes, and of birdes and of creping things, and things of the fea is tamed and hathe bene tauied of the nature of man.

8 But the tongue can no man tame. It is an vnrulie euil, ful of deadelie poyfon.

9 Therewith bleffe we God euen the Fa- ther, and therewith
curfe we mê, which are made after the fimilitude of God.

10 Out of one mouth proccadeth blefning and curfing; my
brethré, thefe things oght not fo to be.

11 Doeth a fontaine fend forthe at one pla- ce fwete water and
bytter?

12 Can the figge tre, my brethren, bring forthe oliues, other a
vine figges? fo ca no fontaine make bothe falte water &
fwete.

13 Who is a wife man and endued with knowledge among
you? let him fhew by good conuerfation his workes in
mekenes of wifdome.

14 But if ye haue bitter enuying and ftrife in your hearts,
reioyce not, nether be liers againft the trueth.

15 This wifdome defcendeth not frô aboue, but u earthlie,
fenfual, and diuelith.

16 For where enuying and ftrife u, there u fedition, and all
maner of euil workes.

17 But the wifdome that u from aboue, is firft p pure, then
peaceable, gentle, eafie to be entreated, ful of mercie and good
frutes without s iudging, and without hy- pocrifie.

18 And the b frute of righteous is fowett in peace, of them that make peace.

f Without in la tion and diffin- mulation.

g And exem- ning things v extreme ri- gour as hypo- cries, who onely iuftifie then fches, & condronne all others.

h So that their life is accou- ding to thale profefion.

CHAP.

Friendship of the worlde. Chap. III. V. Of the riche. 108
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CHAP. III.

CHAP. V.

a For the Law of the mothers continually figheth again the Law of the mind.

b He celletth adulterers here after the mener of the Scriptures, the which preferre the pleaferes of f worlde to the lout of God.

John 1,15. c The imagination of mkt heart is wie led, Gene 6,6, & 6,11

Trou.3,34. 1 Pet.5,1. Ephof.4,27.

d The Greke worde figui- feth that hea- nines, which is loyed with a cerreine them fathnes, as ap- peareth in the countenance. e. Pet.5,6.

e In whirping the auoritie of iudging, & is due to the Law. Rom.14,4.

f He sheweth that this fe- nene iudging of others is to deprive God of his auri- tie. g We ought to submit our fel- ure to the pro- midence of God.

All.19,11 1.Cor.4,19.

h He and we- reth to them, which said they know what was good, but they wol- at not do it.

2 Having shewed the cause of all wrong and wickedness, and also of all graces and goodness. 4 He exhorteth them to loue God, 7 And submit them selues to him, 11 Not speaking evil of their neighbours, 13 But patiently to depend on Gods providence.

a F Rom whence are warres and conten- tions among you are they not hence, euen of your luftes, that a fight in your members?

2 Ye lufte, and haue not: ye enuie, and ha- ue indignation, and can not obtaine: ye fight and warre, and get nothing, becaufe ye aske not.

3 Ye aske, and receiue not becaufe ye as- ke a miffe, that ye might consume it on your luftes.

4 Ye adulterers and b adulteresses, knowe ye not that the amitie of the worlde is the enimitie of God? Whofoeuer therefore wil be a friend of the worlde, maketh him self the enemie of God.

5 Do ye thinke that the Scripture faith in vaine, The c spirit that dwelleth in vs, lu- fseth after enuie?

6 But the Scripture offereth more grace & therefore faith, God refitteth the prou- de, and giueh grace to the humble.

7 *Submit your selues to God: refitt the de- uil, and he wil flee from you.

8 Drawe nere to God, and he wil drawe nere to you. Clenfe your hands, ye sinners, & purge your hearts, ye wauering minded.

9 Suffer afflictions, and a forowe ye, and wepe: let your laughter be turned into mourning, and your ioye into heauines.

10 *Calt downe your selues before f Lord, and he wil life you vp.

11 Speake not evil one of another, brethren. He that speaketh evil of his brother, or he that condemneth his brother, speaketh evil of the Law, and condemneth the Law: and if thou

condemneth the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one f Law giuer, which is able to faue, & to destroye. Who art thou that iudgett another man?

13 Go to now ye that fay, To day or to morowe we wil go into fuche a citie, and continue there a yere, and bye and fel, and get gaine,

14 (And yet ye can not tel what fhalbe to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanifheth away)

15 For that ye oght to fay, If the Lord wil, and, If we liue, we wil do this or that.

16 But now ye reioyce in your boaltigs: all fuche reioycing is evil.

17 Therefore, b to him that knoweth how to do wel, and doeth it not, to him it is sinne.

2 He threateneth the wicked riche men, 7 Exhorteth you to patience, 12 To beware of f wearing. 16 One to knowledge his fautes to another. 20 And one to labour to bring another to the truth.

1 CO to now, ye riche men: wepe, and howle for your miferies that fhal come vpon you.

2 Your riches are corrupt: & your garmeets are motheaten.

3 Your golde and filuer is cankred, and the ruft of them fhalbe
a b witnes againft you, and fhal eat your flef has it were fyre.
Ye haue heaped vp treasure for f last dayes.

4 Beholde, the hyre of the laborers, which haue reaped your
fields (which is of you kept backe by fraude) cryeth, and the
cryes of the which haue reaped, are entred into the eares of the
Lord of hoftes.

5 Ye haue liued in pleafure on the earth, & in wantones. Ye
haue nourifhed your he- arts, as in a day of d slaughter.

6 Ye haue condemned and haue killed the iufte, and he hathe
not refifted you.

7 Be pacient therefore, brethren, vnto the comming of the
Lord. Beholde, the houf- band man waiteth for the precious
frute of the earth, and hathe long pacience for it, vntil he
receiue the e former, and the lat ter raine.

8 Be ye also pacient therefore & fctle your hearts: for the
comming of the Lord draw- eth nere.

9 Grudge not one againft another, brethre, left ye be
condemned: beholde, the iudge ftandeth before the dore.

10 Take, my brethren, the Prophetes for an enfample of f
offering adueritie, and of long pacience, which haue spoken in

the Name of the Lord.

11 Beholde, we count the bleffed which en- dure. Ye haue heard of the pacifice of Ioh, and haue knowe what end the Lord made. For the Lord is verie pitiful & merciful.

12 But before all things, my brethren, fwe- are not, nether by heauen, nor by earth, nor by anie other othe: but let your s yea, be yea, and your naye, naye, left ye fall into condemnation.

13 Is anie amog you afflicted? Let him pray. Is anie merie? Let him fing.

14 Is anie ficke amog you? Let him call for the b Elders of the Church, and let them praye for him, and anoint him with b oy- le in the b Name of the Lord.

15 And the prayer of faith fhall faue the ficke, and the Lord fhall raife him vp: and if he haue committed sinne, it fhall be for giuen him.

16 Acknowledge your fautes one to ano- ther, & praye one for another, that ye may be healed: for the prayer of a righteous man auaieth much, if it be feruent.

DDd.iii.

aife menareth them with the vengeance of God, which fhall not you frye them to wept, but to howle and defpure. b and bindle the wrath of God againft you.

Rom 2,5. c To luffier cil the end of the worlde.

d Which were the dayes of the factifiers, or feafs when they vnte to banket & fe de more abundi- ly then other dayes.

e Which is when the coe- ce is fowne & a litle before it is mowen. f Be not grei- wed not aske vengeance.

g That is much be affirm'd, of fume it fimply and without othe: likewife that is much be denied: by this be taketh not from the might: are his auoritie who may require an othe: for f maintenance of infure, ind- genent, and truth.

Mat.5,34. Or, hypereife. h The gift of healing was then in the Church.

i Which in those dayes was a figue of the gift of her fing, but now the gift being cence away, f figue is to no vte.

Mat.6,13. h In calling on the Name of the Lord.

j Open: that f- grench f on, f a remedie may be fomed: and this is chom- dei bathe for him f chpla- neth, & for hi that heareth f the one thrifo- shew his grieg to the other.

Our election.

I. Peter. The tryal of faith.

1 King. 17.1. cccl. 2.1. luk. 24.25.

17 'Helias wa'a man subiect to like pasios as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeres and six monerhs. 18 And he prayed againe, and the heauen gaue raine, and the earth broght forth the her frute.

19 Brethren, if anie of you hathe erred frs the trueth, and some man hathe conuerted him, 20 Let him knowe that he which hathe conuerted the sinner from going astraye out of his way, shal faue a foule from death, and shal hide a multitude of sinnes.

THE FIRST EPI-

ftle general of Peter.

THE ARGUMENT.

HE exhortheth the faithful to denie them selues, and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more speedy atseine to the heauenlie kingdome of Christ, whereunto we are called by the grace of God reueiled to us in his Sonne, and haue already receiued it by faith, poss fied it by hope, and are therein conferred by holines of life. And to the intent the faith shulde

not faint, sing Christ contemned and riected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he shulde be the stumbling stone to the reprobate and the sure fundation of saluation to the faithful: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hathe called them. After, he entreasteth particular points, teaching subiects how to obey their governours, and seruants their masters, and how married folkes ought to be-haue them selues. And because it is appointed for all that are godlie, to suffre persecution, he sheweth them what good yfue their affections shal haue, and contrarie wife what punishment God referueth for the wicked. Last of all he teacheth how the ministers ought to be-haue them selues, forbidding them to vsupe autoritie our the Church: also that yang men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuelie hope. 7 And how faith must be tried. 10 That the saluation in Christ is no newes, but a thing prophecied of elde. 13 He exhorteth them to a godlie conuersation, forefmuche as they are now borne a newe by the worde of God.

a Which were lewes to who- me he was ap- pointed to be an
Apostle. b The free ele- dition of God is the efficiant cause of
our saluation, the material cau- se is Christ's obedience, our
effectual cal- ling is the for- mal cause, and the final cause is
our sanctifi- ciation. 2 Cor. 1.3. phs. 1.3. 4 To wit, of Christ. d
For it is but dead & vaine hope which is without Christ e
Therefore they oght to lobe for no earthlie king- dome of the
Messias. f At the day of indulgence

EVER an Apostle of IES VS CHRIST, to a the strangers that
dwell here and there throughout Pontus, Ga- lacia,
Cappadocia, Asia and Bithynia,

2 Elect according to the b foreknowledge of God the Father
vnto sanctification of the spirit, through obedience and
sprinkling of the blood of Iesus Christ: Grace and peace be
multiplied vnto you.

3 b Blessed be God euen the Father of our Lord Iesus Christ,
which according to his abundant mercie hathe begoten vs
again vnto a 4 liuelie hope by the resurrectio of Iesus Christ
from the dead,

4 To an inheritance immortal and vndesfied, and that fadeth
not away, reserued in a heauen for you,

5 Which are kept by the power of God through faith vnto
saluation, which is prepared to be shewed in the 1 last time:

6 Wherein ye reioyce, thogh now for a cea son (if nede & require) ye are in heaumes, through mansfide tentations,

7 That the trial of your faith, being muche more precious then golde that perisheth (thogh it be tryed with fyre) might be foide vnto your praise, & honour and glorie at the b appearing of Iesus Christ:

8 Whome ye haue not fene, and yet loue him, in whome now, thogh ye se him not, yet do you beleue, and reioyce with ioye vnpeakeable and glorious,

9 Receiuing the end of your faith, euen the saluation of your foules.

10 Of the which saluation the Propheces haue inquired and searched, which prophecied of the grace that shulde come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, shulde declare the suffrings that shulde come vnto Christ, and the glorie that shulde followe.

12 Vnto whome it was reueiled, that 1 not vnto them selues, but vnto vs they shulde minister the things which are now shewed vnto you by them which 2 haue preached vnto you the Gospel by the holie God sent downe from heauen, the which things the Angels desire to beholde.

g And rede doeth so requi re, when it pleaseth God to lay his
crof se vph his, for to drawe the from earthlie things & make
them parta- ters of his heuenlie gra- ces. h At his sec- de
comming.

10, reueides.

i Their min- isterie ye re- re pro ftable to vs then t them: for w
se the thing decom plished which they prophecied.

13 Wherefore

*The price of our redemption, Chap. II. A
stone in Sion. 1019/1224*

Luk. 12, 35. Prepare yourselves to the Lord.

I vail his fe- conde cloning.

m When you were in ignorâ ce and knew n: a Christ. Luk. 1, 75.

Lem. 11, 44. 6.19.2.6.20.7

[illegible]

o Read Reck. 20, 18. 1. Cor. 6, 10. 6. 7, 27. abr. 9, 14. 1. sub.
2, 7. reuel. 1, 6. Rom. 16, 25. ephof. 3, 9. colof. 1, 26. 2. tim.

1, 10.

III. 1, 2. p When Christ appeared unto the world, & when §
Goi- pel was prea- ched. Rom. 12, 10. ephof. 4, 2. chap. 2, 17.
q Therefore we must reuok or our former nature. Isa. 40, 6.
acciel. 14, 18. Iam. 1, 10.

Rom 6, 4. ephof. 4, 23. colof. 3, 8. abr. 12, 2. a In this their
influence and new cloning to Christ he wil- leth them to take
hede last for § pure mil- ke, which is § first beginning of
learning the fluence words, they be not de- acted by the
which chap and change it, and gene poyion in hede thereof.
*Or the milky of understanding which is without deces.

13 Wherefore, b girde vp the * loynes of your minde : be
sober, and trust perfectly on the grace that is brought vnto you,
by the 1 reuelacion of Iesus Christ,

14 As obedient children, not facioning your selves vnto the
former m lutes of your ig- norance:

15 But as he which harhe called you, is holic, so be ye holic in
* all maner of conuerfa- cion,

16 Because it is written, * Be ye holic, for I am holic.

17 And if ye call him Father, which with- out * respect of
persone iudgeth accordig to euerie man: * worke, paise the
time of your dwelling here in seare,

18 Knowing that ye were not redeemed with corruptible things, as siluer and golde, fro your vaine conuerfacion, received by the tradicions of the o fathers,

19 * But with the precious blood of Christ, as of a Lambe vndefiled, & without spot.

20 Which was * ordeined before the funda- cion of the worlde, but was declared in the v last times for your fakes,

21 Which by his meanes do beleue in God that raised him from the dead, and gaue him glorie, that your faith & hope might be in God.

22 Scing your soules are purified in obeing the trueth through the spirit, to * loue bro- therly without fanning, loue one another with a pure heart feruently,

23 Being borne a new, not of mortal fede, but of v immortal, by the worde of God, who liueh and endureth for euer.

24 For all * flesh n as graffe, and all the glo- rie of man n as the flower of graffe. The graffe withereth, and the flower falleth a- way.

25 But the worde of the Lord endureth for euer: and this is the worde which is prea- ched among you.

CHAP. II.

2 He exhorteth them to laye a fide all vice, 4 Showing that Christ n the fundacion whereupon they buyld. p The excellent estate of the Christians. 11 He prai- eth them to abiteine from fleshlie lutes. 12 To obey the rulers, 13 How seruants should be haue them siluer toward their matters. 20 He exhorteth to soffer after the enfample of Christ.

1 Wherefore, * laying afide all mali- ciousnes & all guile, & dissimu- lation, and enuie, and all euil speaking,

2 As new borne babes desire a the * fyncere milke of the worde, that ye maye growe thereby,

3 If so be that ye haue tafted how bounti- ful the Lord n.

4 To whome ye come as vnto a liuing sto- ne disallowed of men, bus chosen of God or precious.

which chap and change it, and gene poyion in hede thereof. * Or the milky of understanding which is without deces.

5 And ye as liuelie stones, be made a spiri- tual houfe, and holie * Priesthode to offer vp spiritual facnifices acceptable to God by Iesus Christ.

6 Wherefore it is contained in the Scrip- ture, * Bcholde, I put in b Sion a chief cor- ner stone, elect and precious : and he that beleueh therein, shal not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disob- dient, the * stone which the * buylders dis- allowed, the fame is made the head of the corner,

8 And a * stone to stomble at, and a rocke of offence, euenro them which stomble at the worde being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generacion, a * royal * Priesthode, an holie nacion, a peculiar people, that ye shulde shew for the the ver- tues of him that hathe called you out of darkenes into his marueilous light,

10 * Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

11 Derely heloued, I beseche you, as stran- gers and pilgrims, * abiteine from fleshlie lutes, which sight against the soules,

12 * And haue your conuerfacion honeth a- mong the Gentiles, that they which spea- ke euil of you as of euil doers, maye by your * good workes which they shal se, glo- rife God in the day of the vnsfacion.

13 * Submit your selves vnto all maner or- dinance of man for the Lords sake, whe- ther it be vnto the King, as vnto the supe- riour,

14 Or vnto gouernours, as vnto them are sent of him, for the punishment of euil doers, and for the praise of them that do wel.

15 For so is the wil of God, that by wel doing ye may put to silence the ignorance of the foolish men,

16 As fre, and not as hauing the libertie for a cloke of maliciousnes, but as the seruats of God.

17 Honour all men : * loue brotherlie fe- lowship: feare God: honour the King.

18 * Seruats, be subiect to your masters with all feare, not onely to the good and cour- teous, but also to the s frowarde.

19 * For this is thanks worthie, if a man for conference towarde God endure grief suffering wrongfully.

20 For what praise is it, if when ye be buf- fered for your fautes, ye take it paciently: but and if when ye do wel, ye suffer wrong and take it paciently, this is acceptable to God.

21 For hereunto ye are called : for Christ also suffred for vs, leauig vs an enfample EEc.i.

Isa. 10, 16. rom. 9, 15. b Meaning, § God has sup- ported Christ to be chief & head of his Church. Isa. 11, 23. mat. 21, 42. alt. 4, 11.

Isa. 8, 14. rom. 9, 15. c The Priest, Doctors & An- cients of the people. Lond. 1, 6. reuel. 5, 10. d That is par- tykers of Christ & Priesthode & kingdoms. * Or, guide by perish. Hofsa. 2, 23. rom. 9, 25.

Galat. 5, 17. rom. 13, 14. Chap. 3, 16.

Mat. 5, 16. Rom. 13, 1. c Your good concert, each in, lb. as a pre- position to clif- that may that God shal shew mercie vnto them and me- n, them. Or, paifive ge- necernues.

Chap. 1, 10. rom. 12, 10. Ephof. 6, 5. col. 3, 20.

2. Cor. 7, 10. f With them w acknowledge one self Fe- ther in heme. g to all obedi- ence this must be before our eyes, that we obey in the Lord: for if a- ne commande things against God, then let ye answer, it is better to obey God then us. h Knowing § God lauch this charge upon him.

Stray fhepe.

I. Peter. Suffer for righteous nos 70/1224

Isa. 13.3. 1. Job. 3.5.

Isa. 13.3. mat. 2.17.

Col. 3.13. phes. 1.22.

1. Tim. 2.9.

Or, maffer. a But will filify do your doc- tice: for your co-
dicion is one fi worse for your obedience. bly mother ke- ping
them to fress, nor in guine them to much liberate. c Taking
care, and providing for her.

Gene. 12.12. 1 Cor. 7.1. d Man oft to lone his wife, becafe they
lead their life together, alfo for fi the is the weaker veffel, but
chiefly be- cufe fi God- has he made them as it we- re folowe
hea- ren together of life eunfta- fting.

Prou. 17.11. & 20.12. mat. 1. 19. rum. 10. 17. 1. 2. 3. 4. 5. 6. 7.
8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24.
25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41.
42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58.
59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75.
76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92.
93. 94. 95. 96. 97. 98. 99. 100.

that ye fhulde folowe his fteppes.

22 Who did no finne, nether was there gui- le found in his
mouth.

23 Who when he was reuiled, reuiled not a- gaine: when he
fuffed, he threatened not, but committed it to him that iudgeth
righteoufly.

24 Who his owne felf bare our finnes in his bodie on the tre,
that we being deluc- red from finne, fhulde liue in righteous-

nes: by who fe stripes ye were healed.

25 For ye were as shepe going astraye: but are now returned
vnto the shepherd and bihope of your foules.

CHAP. III.

1 How wiues ofht to ordre them selues towards their
houfbands, 2 And in their apparel. 7 The duette of men
towards their wiues. 8 He exhorteth all men to fu- nitie and
loue, 14 And patiently to suffre trouble by the example and
befhule of Chrif.

1 Ikewife 'let the wiues be subiect to their houfbands that euen
thei which obey not the worde, may without the wor- de be
wenne by the conuerfacion of the wiues,

2 While they beholde your pure conuer- facion, which is with
feare.

3 * Whofe apparelling let it not be out- warde, as with broyded
heere, and golde put about, or in putting on of apparel.

4 But let the hid man of the heart be vn- corrupt, with a meke
& quiet fpirit, which is before God a thing muche fet by.

5 For euen after this maner in time pafte did the holic women,
which trusted in God, tier them selues, and were subiect to their
houfbands.

6 As Sarra obcied Abraham, and called him 'Syr: whole daughters yeare, whiles ye do wel, not being afraid of anie terrour.

7 * Likewife ye houfbands, dwel with the as men of knowledge, c giuing honour vnto the woma, as vnto the weaker vessell, euen as they which are theirs together of the grace of life, that your prayers be not interrupted.

8 Finally, be ye all of one minde: one fuf- fre with another: loue as brethren: be piti- ful: be courteous,

9 * Not rendring euil for euil, nether rebu- ke for rebuke: but contrarie wife bleffe, knowing that ye are thereunto called, that ye shulde be theirs of blessing.

10 * For if anie man long after life, and to fe good daies, let him refraine his tongue from euil, and his lippes that they speake not guile.

11 * Let him eschewe euil and do good: let him seke peace, and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his cares are open vnto their praiers: and the face of the Lord is vpon

them that do euil.

13 And who is it that wil barme you, if ye folowe that which is good?

14 * Notwithstanding bleffed are ye, if ye fuffre for righteousnes sake. Yea, b feare not their feare, nether be troubled.

15 * But fanctifie the Lord God in your he- arts: and be readie alwaies to giue an an- fwer to euerie man that asketh you a reason of the hope that is in you,

16 * And that with mekenes and reueren- ce, hauing a good confcience, that when they fpeake euil of you as of euil doers, thei may be afhamed, which blame your good conuerfacion in Chrift.

17 For it is better (if the wil of God be fo) that ye fuffer for wel doing, then for euil doing.

18 * For Chrift alfo hathe once fuffred for finnes, fi iuft for the vniuft, that he might bring vs to God, and was put to death concerning the flefh, but was quickened in the b fpirit.

19 By the which he alfo went, & preached vnto the fpirits that were in prifon.

20 Which were in time paffed difobediet, when once the long fuffring of God abode in the daies of a Noe, while the arke

was preparing, wherein fewe, that is, eight 'foules were faued in the water.

21 To the which alfo the figure that now faueth vs, euen Baptifme agreeeth (not the putting awaye of the filth of the flefh, but in that a good confcience maketh re- queft to God) by the refurrection of Iefus Chrif, t,

22 Which is at the right hand of God, gone into heauen, to whome the Angels, and Powers, and might are fubiect.

CHAP. III.

1 He exhorteth men to ceafe from finne, 2 To fpende m mere time in vice, 7 To be fuber and apt to praye, 8 To love eche ether, 12 To be pacient in trouble, 13 To beware that m man fuffre as an euil doer, 16 But as a Chriftian man, and fo not to be afhamed.

1 Orafmuche then as Chrif hathe fuf fred for vs in the flefh, arme your fel- ues likewife with the fame minde, which u that he which hathe fuffed in the flefh, hathe ceafed from finne,

2 That he henceforwarde fhulde liue (as muche time as remaineth in the flefh) not after the luftes of men, but after the wil of God.

3 * For it is fufficient for vs that we haue fpent the time paf of the life, after the luft of the Gentiles, walking in wantones,

lustes, dronkenes, in glottonie, drinkings and in abominable idolatries.

4 Wherein it semeth to them strange fi ye runne not with the vnto the same excessse of tyote: therefore speake they euil of you.

5 Which shal giue accountes to him, that

Mat. 1.20. 1 That is, whi then thinks to make you a- fraid by their threatnings.

Isa. 2.13. 1 Oust him praife & depf- de on him. Chap. 2.12.

Rom. 1.6. 407. 9. 12.

k By the pow- er of God. l Chrift being from fi begin- ning head and government of his Church, came to fi daire of Noe, nor to bodie, is then he had not, but in spirit, and preached by fi mouth of Noe for the space of 120 years to fi disobedient, w wolde not repit, & there- fore are now in prifon refer ted to the laft unigement.

Gen. 6.14. mat. 24. 36. Iuk. 17. 26.

Ebr. 1.3. Or, before, Or, the racing to witness of a good confcience.

a Our sufferse cion stunch in two points, in d; iq to fin- ne, & living to God Or, shulde

6phes. 4.13.

God beginneth at his.

Chap. V. The roaring lyon. 1071/1224

b Although the wicked chan- ke this Gospel news, & vice you that im- brace it: yet, but it is here preached to them of time you, which now are dead, to the men; the might have been confined, or dead to fin- ne in the faith, & also might have lived to God in the ipi- ri, which we are the effect of the Gospel. Trou. 10, 12. Rom. 12, 13. Eur. 13, 14. Rom. 13, 14. Paul. 3, 14. & as have mo- ucts to re- proche our brother when he offendeth v. in love hi- dien and par- doneth the fur- ter, which he committee against us, thought they be nearer to ma- me.

Ma. 3, 15.

d That is, by the infideles.

10. yea fionis. Lere. 11, 12. Iuk. 13, 14.

Trou. 3, 31. e As concu- ning this life where he is punished.

is ready to judge quicke and dead.

6 For vnto this purpofe was the Gofpel preached alfs vnto the b dead, that they might be condemned, according to men, in the flefh, but might live according to God in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober,
and watching in prayer.

8 But about all things have fervent love among you: for
love covereth the multitude of sinnes.

9 Be ye therefore one to another, without grudging.

10 *Let every man as he hath received the gift, minister the
same one to another, as good dispensers of the manifold grace
of God.

11 If any man speak, let him take as the word, of God. If
any man minister, let him do it as of the ability which God
ministreth, that God in all things may be glorified through
Jesus Christ, to whom is praise and dominion for ever, and
ever, Amen.

12 Dearly beloved, thinke it not strange concerning the fiery
trial, which is among you to prove you, as though some
strange thing were come unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's
sufferings, that when his glory shall appear, ye may be glad
and rejoice.

14 *If ye be reproved for the Name of Christ, blessed are ye:
for the Spirit of glory, and of God resteth upon you: which
on their part is evil spoken of: but on your part is glorified.

15 But let none of you fuffer as a murtherer, or as a thefe, or an euil doer, or as a bufibo- die in other mens matters.

16 But if anie man fuffer as a Chriftian, let him not be afhamed: but let him glorifie God in this behalfe.

17 For the time u come, that "iudgement muft beginne at *the houle of God. If it firft begin at vs, what fhall the end be of the which obey not the Gofpel of God?

18 *And if the righteous fcarfely be faued, where fhall the vngodlie and the finner appeare?

19 Wherefore let them that fuffer according to the wil of God, commit their foules to him in wel doing, as vnto a faithful Creator.

CHAP. V.

The duetie of Paffours is to fede the flock of Chriffs

and what rewards they fhall haue if they be diligent. He exhorteth you perfones to submit them felues to the elders. To be fober, and to watch that they may reft the enemies.

1 The elders which are among you, I befoche which am alfo an elder, and a witnes of the fuffrings of Chrif, and alfo a partaker of the glorie that fhall be reueiled,

2 Fede the flocke of God, which 'depen- deth vpon you, caring for it not by con- ftrain, but willingly: not for filthie lucre, but of a readie minde:

3 Not as thogh ye were lords ouer Gods he- ritage, but that ye may be enfamples to the flocke.

4 And when the chief fhepherd fhall appea- re, ye fhall receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your felues vnto the elders, & submit your felues eue- rie ma, one to another: *decke your felues inwardely in lowlines of minde: for God * refetteth the proude and giueeth grace to the humble.

6 Humble *your felues therefore vnder the mightie hand of God, that he may exalt you in due time.

7 Caft *all your care on him: for he careth for you.

8 Be fober and watch: for * your aduersarie the deuill as a roaring lyon walketh about, feking whome he may deuoure:

9 Whome reftft fled faft in the faith, know- ing b that the fame afflictions are accom- plished in your brethren which are in the worlde.

10 And the God of all grace, which hath called vs vnto his eternal glorie by Chrif Iefus, after y ye haue fuffred a litel, make you perfect, confirme, ftrenghen and sta- blifh you.

11 To him be glorie and dominion for euer and euer. Amen.

12 By Siluanus a faithful brother vnto you, as I fuppoſe, haue I written briefly, exhorting and teſtifying how that this is the true grace of God, wherein ye ſtand.

13 The Church y is at e Babylo elected together with you, ſaluteth you, and Marcus my ſonne.

14 Grete ye one another with the *kyſſe of loue. Peace be with you all which are in Chriſt Ieſus. Amen.

a By elders he vnderſtandeth all the which preache, reaſon, or man- ſer in the Church.

On, Chriſt. Or, which is commit vnto you or afmuch as to you
fyth

Rom. 13, 18.

Lam. 4, 6.

Lam. 4, 10.

Tſal. 14, 21. Wif. 12, 14. mat. 4, 25. Iuk. 12, 22. Luk. 22, 32.

b Nothing con- cerneth vnto vs, which we fe not to appertain to the reſt of Chriſts member: and therefore we ought not to re- ſute that con- dition which is commune to all the ſalutes.

c Which was a furious case in Affyria who re Peter then was
the Apo- fite of the cir- cumethon. Rom. 16, 16. J. Cor. 16, 20.
R. Cor. 15, 15.

E.Ec. ii.

THE SECONDE EPI

stle general of Peter.

THE ARGUMENT.

The effect of the Apostle here is to exhort the which have once
professed the true faith of Christ, to stand to the same even to
the last breath: also that God by his effectual grace towards me
moath them to holiness of life, in punishing the hypocrites
which abuse his Name, & in increasing his gifts in the godlie:
wherefore by godlie life he being now almost at death: dare,
exhorteth the to approve their vocation, not setting their
affections on worldlie things (as he had oft writ vnto them) but
lifting their eyes to warde heaven, as they he taught by the
Gospel, whereof he is a deare witness, chiefly in that he heard
with his own eares that Christ was proclaimed from heaven to
be the Sonne of God, as likewise the Prophetes testified... And
lest they shulde promise to them selues quietnes by professing
the Gospel, he warneth the bother of troubles which they

shulde susterne by the false teachers, and also by the mockers & contemners of religion, whose manners and trade he luey fetteth forth as in a table: adverting the faithful not onely to warte diligently for Christ, but also to beholde presently the day of his comming, and to preserve them selues vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath the given them all things pertaining vnto life, he exhorteth them to flee the corruption of worldlie lusts. 10 To make their calling sure with good works, and fruits of faith. 11 He maketh mention of his own death. 12 Declaring the Lord Iesus to be the true Sonne of God, as he hath self had sent upon the mounts.

1 MON Peter a seruant and an Apostle of Iesus Christ, to you which have obtained like precious faith with vs by the righteousness of our God and Sauour

Iesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his godlie power hath the given vnto vs all things that perenne vnto life and godlines, through the

knowledge of him that hath the called vs vnto glorie and vertue.

4 Whereby mofte great, and precious promises are given vnto vs, that by them ye shulde be partakers of the godlie nature, in that ye flee the corruption, which is in the worlde through lust.

5 Therefore giue euen all diligence thereunto: ioyne moreover vertue with your faith: and with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: and with pacific, godlines:

7 And with godlines, brotherlie kindenes: and with brotherlie kindenes, loue.

8 For if these things be among you, and abunde, they wil make you that ye nether shalbe ydle, nor vntruteful in y knowledge of our Lord Iesus Christ.

9 For he that hath not these things, is blinde, & scan not se farre of, & hath the forgotté that he was purged from his olde sinnes.

10 Wherefore, brethren, giue rather diligence to make your calling & election s sure: for if ye do these things, ye shal neuer fall.

11 For by this meapes an entring shalbe minstred vnto you abidantly into the everlasting kingdom of our Lord & Sauour

Iesus Christ.

12 Wherefore, I wil not be negligét to put you alwaies in remembrance of these things, thogh that ye haue knowledge, and be stablished in the present trueth.

13 For I thinke it mete as long as I am in this tabernacle, to stirre you vp by putting you in remembrance.

14 Seing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me.

15 I wil endeavour therefore alwaies, that ye also may be able to haue remembrance of these things after my departing.

16 For we folowed not deceiveable fables when we opened vnto you the power, and coming of our Lord Iesus Christ, but with our eyes we saw his maiestie:

17 For he receiued of God the Father honour and glorie, when there came such a voyce to him from the excellent glorie, "This is my beloued Sonne, in whome I am wel pleased.

18 And this voyce we heard when it came from heaven, being with him in the holie mounts.

19 We haue also a moste sure word of the Prophetes, to y which ye do wel that ye take hede, as vnto a light that shineth

in a darke place, vntil the day dawne, and the daye starre arise
in your hearts.

20 So that ye first know this, that no prophecie in the Scripture
is of r anie pruate motion.

21 For the Prophecie came not in olde time by the wil of man:
but holie men of God

b Albeit it be same in it self forasmuch as God can not change:
yet we must confirm it in our selues, by the sinies of the Spirit,
knowing the purpose of God elefeth, callich, fustifieth, and
unfitieth vs.

2 For God wil ener vpholde you. k In this bodie, 1. Cor. 5:1.

Iah. 21, 19.

1. Cor 1, 27. & 2, 1. Or, fuphifical and orifice.

Mat. 17, 1. 1 For by Christ's preface it was for the same holie.
m That is, in addition of the Prophetes. n A perfect knowledge
then vnder the Law 2. Tim. 3, 16.

o Meaning, Christ the sunne of nature, by his Gospel. p
Contech not of men. Or, a respectable time.

a In chist he declared him self note and faithful in
accomplishing his promise by Christ.

b He speaketh of Christ as he is God and Sauour. c That is, saluation. d The sinne of our saluate and religion is to be led by Christ to the Father, who callich vs in the Sonne. Or, through his glorie. e We are made partakers of y dunge nature, in y we flee y corruption of the world: or as Paul wrteth, are dead to sinne. & are not in the flesh f Godlie manners. f The Greeke worde signi-fieth him, that naturally can not se, except he holdeth ne-te his eyes to Peter callich such as can not se heauilie things which are farre of, parre blinde or fendblide.

spake

*The Angels not spared. Chap. II, III. Of
deceiuers.*

spake as they were moued by the holie Goft.

CHAP. II.

He prophesieth of false teachers, and sheweth their punishment.

Alt. 23, 29. 1. Tim. 4, 2. ind. 11.

op. 10/10/10 walton.

a This is evidently done in the Pope & his Priests, & by lies & fast-teries sal ment foules, so that it is certain that he is not the successor of Simon Peter, but of Simon Megus. Iob. 4, 18. inde 6. Gen. 7, 2. Gen. 19, 24.

Gen. 19, 26.

1. King. 22, 23 tob. 1, 12 b Albeit the Angels condemn the vices and iniquities of wicked magistrates, yet they blame not the outright and power which is given them of God. c As beasts without reason or wit follows whether nature leads them so their wicked men, destitute of Spirit of God, only take to fulfil their sensuality, and as they are vessels made to debrust, & appointed to this judgment, so that fall into the hearts of Satan to their debrust. d For in your holie feasts they sit as members of Church where as to dede they be but spotties, & so deceive you, read Inde 13.

1 B Vt* there were false prophetes also among the people, eue
as there shal-be false teachers among you, which priuely shal
bring in damnable heresies, euen denying the Lord, that hath
be bought them, & bring vpon them selues swift danation. 2
And manie shal follow their damnable wayes, by whome the
way of trueth shalbe euil spoken of,

3 And through couetoufnes shal they with fained wordes make
*marchandise of you, whose iudgement long agoe is not
farce of, and their damnation slepeth not.

4 For if God spared not the * Angels, that had sinned, but caste
them downe into hell and deluered them into chaines of
darkenes, to be kept vnto damnation:

5 Net her hath spared the olde worlde, but faued * Noe the
eight profane a preacher of righteousnes, and broght in the
flood vpo the worlde of the vngodlie,

6 And * turned the cities of Sodome and Gomorhe into ashes,
condemned them and ouerthrewe them, and made them an
enfample vnto them that after shulde liue vngodlie,

7 * And deliuered iufte Loth vexed with the vnclenlie
conuerfation of the wicked, 8 (For he being righteous, and
dwelling among them, in feing and hearing, vexed his
righteous foule from day to day with their vnlawful dedes.)

9 The Lord knoweth to deliuer the god-lie out of tentation, and to referue the vniust vnto the day of iudgement to be punished:

10 And chiefly them that walke after the flesh, in the lust of vncleannes, and despise the gouernement, which are presumptuous, and stand in their owne conceite, and feare not to speake euil of the that are in dignitie.

11 Where as the Angels which are greater bothe in power and might, * giue not brailing iudgement against them before the Lord.

12 But these as * brute beasts, led with sensualitie and made to be taken, and destroyed, speake euil of those things which they knowe not, and shal perish through their owne corruption.

13 And shal receiue the wages of vnrighteousnes, as they which counte it pleasure to liue deliciously for a season. Spotties they are and blotches, * deliting them selues in their deceiuings, in feasting with you,

14 and shal receiue the wages of vnrighteousnes, as they which counte it pleasure to liue deliciously for a season. Spotties they are and blotches, * deliting them selues in their deceiuings, in feasting with you,

15 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable foules: they haue hearts exercised with couetousnes, cursed children,

16 Which forsaking the right waye, haue gone aftraye,
following the way of * Balaam, the sonne of Bofor, which
loued the wages of vnrighteousnes.

17 But he was rebuked for his iniquitie: for the dormne asfe
speaking with mans. voyce, forbade the foolishnes of the
Prophet.

18 * These are welles without water, and * cloudes caryed
about with a tempeft, to whome the blacke darkenes is
referued for euer.

19 For in speaking swelling wordes of vanitie, they beguile
with wantones: through the lustes of the flesh them that were
clean-e escaped from them which are wrapped in errour,

20 Promising vnto them libertie, and are them selues the *
feruants of corruption: for of whome fœuer a man is
ouercome, euen vnto the fame is he in bondage.

21 * For if they, after they haue escaped fro the filthines of the
worlde, through the * knowledge of the Lord, & of the Sauour
Iesus Christ, are yet tagged againe therein, and ouercome, the
latter end is worfe with them then the beginning.

22 For it had bene better for them, not to haue knowen the way
of righteousnes, the after they haue knowen it, to turne fro the
holie * commandement giuen vnto them.

23 But it is come vnto them, according to the true prouerbe, *
The dogge is returned to his owne vomit: and, The fowe that
was washed, to the wallowing in the myer.

CHAP. III.

1 He sheweth the impitie of them which mocks at Gods
promifes. 7 After what forte the end of the worlde shalbe. 8
That they prepare them selues thereunto. 16 Who they are
which abufe the writings of S. Paul, and the rest of the
Scriptures. 18 Concluding with eternal thanks to Christ Iesus.

1 This feconde Epistle I now write vnto you, beloued,
wherewith * I ftire vp, and waine your pure mindes,

2 To call to remembrance the wordes, which were tolde before
of the holie Prophetes, and also the commandement of vs the
Apostles of the Lord and Sauour.

3 * This first vnderstand, that there shal come in the last dayes,
mockers, which wil walke after their lustes,

4 And say, Where is the promes of his coming: for since the
fathers dyed, all things continue a like from the beginning of
the creation.

5 For this they willingly knowe not, that the heauens were of
olde, and the earth EEe. iii.

Nemb. 22, 23. inde 11.

Inde 12. c That haue so me appeasede outwarde, but within they are deue and her ren, or at mofte they caute but a tempeft.

Iob. 8, 14. rem. 4, 20.

Mat. 12, 41. ebr. 6, 4. & 10, 26. f Which com-meth by hea-ring the God-pel preached:

- Or, deliuer.

Trou. 29, 10

a For we fall quickly ofe-pe, and forget that which we are tongue.

1 Tim. 4, 10 2. Tim. 4, 1. inde 12.

b He meaneth the which had once profited Christian religion, but became a meruer-de conu-mnere & mockers, on Epicurism & atheines.

Godspacience.

I. John.

New heauens.

As touching beause the- read, & things which were therein, except them in vain in the ark.

Psal. 20, 4.

Ex. 3. 12. 23. 1. 2. 4. 4. He speaketh not here of the farct & eter-
nal counsel of God, whereby he eletheth whome is plea-
fath him, but of the prea- ching of the Gospel where- by all are
cal- led and bidden to the banker. Mat. 24. 4. 4. 1. 2. 4. 2. 2. 4.
3. 2. 4.

that was of the water and by the water, by the words of God.

Wherefore the * worlde that then was, pe- rithed, ouerflowed
with the water.

But the heauens & earth, which are now, are kept by the same
worde in store, and referued vnto fyre againft the day of iud-
gement, and of the destruction of vngod- lie men.

8. Derely beloued, be not ignorant of this one thing, that one
day is with the Lord, * as thoufand yere, & a thoufand yere,
as one day.

9. The Lord is not flacke concerning his promes (as fome men
counft flackenes) but is pacient towarde vs, and * d wolde
haue no man to perfilh, but wolde all men to co- me to
repentance.

- But the day of the Lord wil come as a thief in the night, in
the which the heauys fhall paffe away with a noyces and the

elements shall melt with heate, and the earth with the
workes, that are therein, shall be burnt vp.

11. Seeing therefore that all these things must be dissolved, what
manner persons ought ye to be in holie conversation and
godlines,

12. Looking for, and hastning vnto the com-

ming of the day of God, by the which the heauens being on
fyre, shall be dissolved, & the elements shall melt with heat?

13. But we looke for * new heauens, and a new earth, according
to his promise, wherein dwellleth righteousness.

14. Wherefore, beloved, seeing that ye looke for such things, be
diligent that ye may be found of him in * peace, without
spot- te and blameles.

15. o And suppose that the long suffering of our Lord is
saluation, euen as our beloved brother Paul according to
the wisdom given vnto him wrote to * you,

16. As one, that in all his Epistles speaketh of these things:
among the which some things are & hard to be vnderstand,
which they that are vnlearned and vnstable, peruert, as they
do also other Scriptures vnto their owne destruction.

17. Ye therefore beloved, seeing ye knowe these things before,
beware, lest ye be also plucked away with the error of the

wic- ked, and fall from your owne ftedfastnes.

18. But growe in grace, and in the knowled- ge of our Lord and
Sauiour Iefus Chrift: to him be glorie bothe now and for
euer more. Amen.

o In quiet ci- ficence.

Rom. 2, 4.

f. Albeic his epiftles were with to peru- liar Chur- ches, yet
they comme efp- nural doftine appettering to all men.

g. As no man condemnefh brightens of the fonne be- ance his
eye is not able to feftione the clearnes the- reft fo the hardens
& we can not fa- metime com- pas or perfect- ly vnderftande
in the Scripta- res, oght out to take away from ye the vie of
Scripta- ures. * Ex. 20, 4.

THE FIRST EPI-

ftle general of John.

THE ARGUMENT.

After that S. John had fufficiently declared, how that our
whole faluation doeth ciffte onely in Chrift, left that any man
foulde thereby take a boldenes to finne, be foweth that no man
can beleue in Chrift, onles he doeth endeuee him felf to kepe

his commandements, which thing being done, be exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the spirits. Laſte of all he doeth earneſtly exhorteth them vnto brotherlie love, and to beware of deceiuers.

John 2, 10. The forms of our faith muſt declare whether we be iſe- red in God or meſter God being & verie puritie & light wil not ha- ue felowſhip with them & lieve ſome and darkenes.

g. In an euill conſcience, & without the feare of God. h. That it, Chriſt with vs and we with our ſelues.

Ebr. 2, 24.

1. Pet. 1, 2. Rev. 1, 4.

2. King. 1, 4.

3. Chro. 1, 16.

pro. 20, 5.

cath. 7, 20. 1. If we be not aſeared, ear- neſtly & open- ly on acknow- ledge our fal- ues before God to be ſonnes.

CHAP. I.

2. True witneſſe of the everlaſting words of God. 3. The blood of Chriſt is the purgation of ſinne. 4. No man is without

finne.

a. That is, Chrift God e. ternal. b. That is, Chrift being man.

Hat which was * from the beginning, which we haue * heard,
which we haue fene with our eyes, which we haue lo- ked
vpon, and our hands haue haddled of & Wor-

4. Which gi- neith life and had it in him felf, Ioh 14.

5. Before all be ginning.

6. The effect of the Gospel is, & we all being ifoyed suge-
ther in Chrift by faith, fhall- de be the fon- nes of God.

de* of life, (For the life appeared, and we haue fene is, and
heare witness, and shewe vnto you the eternal life, which was
d with the Fa- ther, and appeared vnto vs)

That, I say, which we haue fene & heard, declare we vnto you,
that ye may also * ha ue felowship with vs, and that our felow-

ship also may be with the Father and with his Sonne Iesus
Christ.

4. And these things write we vnto you, that your ifoye may be
ful.

5. This then is the meffage which we haue heard of him, and
declare vnto you, that God * is * light, & in him is no
darkenes.

6. If we say & we haue fellowship with him, and walke in a darkenes, we lye, & do not truly.
7. But if we walke in the light as he is in the light, we haue fellowship h one with ano- ther, and the * blood of Iesus Chrift his Sonne clenfeth vs from all sinne.
8. If we say that we haue no sinne, we decei- ue our selues, and truelh is not in vs.
9. If we i acknowledge our sinnes, he is faith- ful and iuft, to forgiue vs our sinnes, & to clenfe vs from all vnrighteousnes.

10 If

New commandment. Chap.II.III. Of Antichrift. 5/1224

6b. Adm. 10

If we say we have not sinned, we make him a liar, and his "worde is not in vs.

CHAP. II.

8 Christ is our Advocate. 10 Of true love, & how is it tried. 12 To beware of Antichrift.

1 My babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Advocate with the Father,

Iesus Christ, the last.

2 And he is the reconciliation for our sinnes: and not for ours only, but also for the sinnes of b the whole worlde.

3 And hereby we are sure that we c knowe him, if we kepe his commandements.

4 He that faith, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But he that keepeth his worde, in him is d the loue of God perite in dede: hereby we knowe that we are in him.

6 He that faith he remaineth in him, oght euen so to walke, as he hathe walked.

7 Brethren, I write no newe "commandement vnto you: but an olde commandement, which ye haue had from the beginning: the f olde commandement is the worde, which ye haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

9 He that faith that he is in the light, and hateth his brother, is in darkenes vntil this time.

10 "He that loueeth his brother, abideth in the light, and there is none occasion of evil in him.

11 But he that hateth his brother, is in darkenes, and walkeeth in darkenes, & knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12 b Little children, I write vnto you, because your sinnes are sorqued for his Names sake.

13 I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you, yong men, because ye haue overcome the wicked.

14 I write vnto you, babes, because ye haue knowe the Father. I haue write vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue overcome the wicked.

15 Loue not the worlde, nether the things that are in the worlde. If any man loue the worlde, he loue of the Father is not in him.

16 For all that is in the worlde (as the luste of the flesh, the luste of the eyes, & the pride of life) is not of the Father, but is of the worlde.

17 And the worlde passeth awaye, and the luste thereof: but he that fulfileth the wil of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrift shal come, eue now are there many Antichrifts: whereby we knowe that it is the last time.

19 "They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But this cometh to pass, that it might appeare, that they are not all of vs.

20 But ye haue an ointment fro him, that is r Holie, & ye haue knowen all things.

21 I shau not written vnto you, because ye knowe not y trueth: but because ye knowe it, and that no lye is of the trueth.

22 Who is a lyer, but he that denyeth that Iesus is Christ the same is the Antichrift that denyeth the Father and the Sonne.

23 Who souer denyeth the Sonne, the same hathe not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continue we in the Sonne, & in the Father.

25 And this is y promes that he hathe promised vs, euen eternal life.

26 These things haue I written vnto you, concerning them that deceive you.

27 But the anointing which ye receined of him, dwelleth in you: and ye nede not that any man teache you: but as the same a Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide in him.

28 And now, b little children, abide in him, that when he shal appeare, we may be bode, and not be ashamed before him at his comming.

29 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

1 The singular loue of God to worde vs. 7 And how we againe right to loue one another

2 B bode, what loue the Father hathe shewed on vs, that we shulde be a called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

3 Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when b

he shal appeare, we shalbe c like him: for we shal se him as he is.

4 And euerie man that hathe this hope in him, purgeth him self, euen as he is pure.

5 Who souer d comiteth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

6 And ye knowe that he appeared that he Eee. iii.

7 Which sonne to haue be ne of our mother, because for a mone they occupied a place in Church o The grace of the holie God b Which is Christ.

8 In this Epistle which I now write vnto you.

9 He that teheth may or diminisheth either of the nature unchrist, or he that confoundeth or he parateeth them, als he that parateeth not difference between the persons of the Sonne, & also he that beloneth not to haue remission of Sonne by his only fa critic, deneth Christ to be y true de Sias. f These the infideles worship not the true God.

10 But he that confesseth the Sonne, hathe also the Father.

11 Christ communicateseth his self vnto you and teacheth you by the holie God & his ministers.

12 b Christ, b by this term, he meaneth the whole Church of Christ in general.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from be-hardest.

b That is, Christ c As the members and head are which make one perfect bodie.

d That is, in whome sone doeth major, so y he febreth not to be fan-bishad.

a Christ is our on the Advocate and - aner-ment: for the ounce of intercessions and redemptio are toynd together.

b That is, of them which haue shewed the Gospel by faith in all ages, degrees, & places: for the re is no saluation without Christ

c That is, by faith and so o-bry him for knowledge of not be without obedience.

d Whereby he loueeth God: so that to loue God is to o-bry his worde

e When the Laws was given.

f Loue thy neighbour as thy self, is the olde commandement taught as y Law: but who Christ faith, so loue occa-nother as I haue loued you, he gueeth a newe commandement only as

touching the forms, but not as such if the nature of substance
of y precept.

Chap. 1.14. g He nameth all the faithful children, as he being
their spiritual father, attributing to olde men knowledge of
great things, to yong men strength, to children obedience to re-
uerice to their gutsemours. h For Christ's sake. *the, the deall.*

10b. the deall. 1 As it is aduef write to God. Lam. 4.4.

b To line in pleasure. 1 Wastanies. m Ambition & peace.

Wherefore Christ came.

I. John. To trye the spirits.

Ife. 17, 9. 1. Pet. 2, 22.

John 2, 44. c As appeared by Adam.

f Which is the holic God. g He can not be under the power of sinne because the Spirit of God corresponds his civil and corrupt affections h He descen- deth from the first table of y commandements to the second. John 13, 34. & 17, 18. Gen. 4, 8.

5 This lone is the special fru to of our faith and a curieine sign of our regeneration. Chap. 2, 10. Ivar. 19, 17.

John 11, 13. aphe. 1, 2.

Iah. 3, 12.

h Which is not the cause, wherefore we are y sonne of God, but a mo- be curieine fi- gue. i If our con- ference being gilue of any thing, he abie to condemners, moe he more y indgement of God which knoweth our hearts better the we our fel- nes, is able to condemne us. John 17, 7. & 16, 23. mat. 21, 22. chap. 7, 24. John 8, 25. & 17, 3. John 13, 34. & 17, 20.

might *take away our sinnes, and in him is no sinne.

6 Whofoeuer abideth in him, finneth not: whofoeuer finneth, hathe not fene him, ne- ther hathe knowen him.

7 Little children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

8 He that *committeth sinne, is of the de- uil: for the deuil finneth from the begin- ning*: for this purpofe appeared the Son- ne of God, that he might lofe the wor- kes of the deuil.

9 Whofoeuer is borne of God, finneth not: for his feede remaineth in him, nether can he s sinne, becaufe he is borne of God.

10 In this are the childre of God known, and the children of the deuil: whofoeuer doeth not righteousnes, is not of God, nether he that h loueth not his brother.

11 For this is the meflage, that ye heard fro the beginning, that *we shulde loue one another,

12 Not as *Cain which was of the wicked, and flewe his brother: & wherefore flewe he him? becaufe his owne workes were e- uil, and his brothers good.

13 Marueile not, my brethren, thogh y worl- de hate you.

14 We knowe that we are tranflated from death vnto life, becaufe we loue the bre- thren: *he that loueth not his brother, abi- deth in death.

15 Whofoeuer hateth his brother, is a man- flayer: & ye knowe that no maillayer hath the eternal life abiding in him.

16 *Hereby haue we perceiued loue, that he laid downe his life
for vs: therefore we ought also to lay downe our liues for the
brethren.

17 *And whosoever hathe this worldes good and feeth his
brother haue nede, and thus teth vp his copafion from him,
how dwel leth the loue of God in him?

18 My little children, let vs not loue in wor- de, nether in
tongue onely, but in h dede & in trueth.

19 For thereby we knowe that we are of the trueth & final
before him affure our hearts.

20 For if our heart condemne vs, God is greater then our heart,
and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we
boldenes toward God.

22 *And whosoever we aske, we receiue of him, because we
keepe his comandements, and do those things which are
pleasing in his sight.

23 *This is then his commandement, That we beleue in the
Name of his Sonne Ie- sus Christ, and loue one another, as he
gaue commandement.

24 *For he that keepeth his comandements,

dwellleth in him, and he in him: & hereby we knowe that he abydeth in vs, euen by the Spirit which he hathe giuen vs.

CHAP. III.

1 Difference of spirits. 2 How the Spirit of God may be known from the spirit of error. 7 Of the loue of God and of our neighbours.

1 D Erely beloued, beleue not euerie spirit, but trye the spirits whether they are of God: for many false Prophe- tes are gone out into the worlde.

2 Hereby fnal ye knowe the Spirit of God, Euerie spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And euerie spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, how y he shulde come & now already he is in the worlde.

4 Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde hea- reth them.

6 We are of God, *he that knoweth God, heareth vs: he that is not of God, hea- reth vs not. Hereby knowe we the Spirit of

trueth, and the spirit of error.

7 Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In this appeared y loue of God towar- de vs, becaufe God fent his onely begotre Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and fent his sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we oght al- so to loue one another.

12 *No man hathe fene God at any time If we loue one another, God dwelleth in vs, and his loue is perfite in vs.

13 Hereby knowe we, that we dwell in him, and he in vs: becaufe he hathe giuen vs of his Spirit.

14 And we haue fene, and do testifie, that the Father fent the Sone to be the Sauour of the worlde.

15 Whofoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue known, and beleued the loue that God hathe in vs. God is loue, & he that dwelleth in loue, dwelleth in God,

and God in him.

17 Herein is the loue perfite in vs, that we shulde haue boldenes in the day of indgement: for as he is, euen so are we in this worlde.

a The which boath that they have the spirit to preache or prophece.

b Who being very God came from his Father and took upon him our flesh, life y confesseth or preacheth this truly, hathe the Spirit of God, is not. c He began to buy life the my Rerun of inquiries. d Satan the prince of the worlde.

John 2, 47. e Wish pure affection & obedience.

John 3, 26. f Trueth it is, y God hashe declared his loue in many other things, but herein hath passed all other. g By his one-lie death.

John 1, 18. 1. dim. 6, 16.

h So that his affection proceeds of feeth

He, towardeth vs. By inspiring, is into the

4 There

Thre witneses.

Chap. V. Chrift verie God. 1877/1224

b Fache as fhulde trouble the confciere.

1 For god preft neth him felf to vs in them, which heare his image.

John 13, 43. & 15, 18.

18 There is no 1 feare in loue, but perfect loue cafteth out feare: for feare hathe pa- infulnes: and he that feareth, is not perfect in loue.

19 We loue him, becaufe he loued vs firft. 20 If anie man fay, I loue God, and hate his brother, he is a lyer: for 1 how can he that loueth not his brother whome he hathe the fene, loue God whome he hathe not fene?

21 1 And this commandement haue we of him, that he which loueth God, fhulde loue his brother alfo.

CHAP. V.

2, 10. 13 Of the fruits of faith. 14. 20 The office, autersize, & diurnite of Chrif. 21 Against images.

a Te regeneres by the verne of his Spirit.

b The loue of God muft go before, or eft we ca out loue arighe.

Mat. 21, 30. c Tucs are cu- fet to the fon- nes of God, & are led with his Spirit: for thee defee whom.

1 Cor. 21, 27.

d That is, re- generation. e The water & blood that ca- me out of his side, declare y we haue our sionfes washed by him, & he hath made ful sanifiath sin the same. f Our mude mipared by y holie God. g Which testi- fteth to our heare, that we he y children of God.

1 Whosoeuer beleueth that Iesus is the Chrif, is a borne of God, & euerie one that loueth him, which begate, loueth him also which is begotté of him.

2 In this we knowe: that we loue the chil- dren of God, when we loue b God, & ke- pe his commandements.

3 For this is the loue of God that we kepe his commandements: and his a comman- dements are not c grievous.

4 For all that is borne of God, ouercometh the worlde: and this is the vifcorie that o- uercometh the worlde, quen our faith.

5 Who is it that ouercometh the worlde, but he which beleueth that Iesus is the Sô- ne of God?

6 This is that Iesus Chrif that came by d water a & blood, not by water onely, but by water and blood: and it is the f spirit, y heareth witnes: for the Spirit is a trueth.

7 For there are thre, which beare recorde in heauen, the Father, the Worde, and the holie Golt: and thefe thre are one.

8 And there are thre, which beare recorde in the earth, the spirit and the water and the blood: and thefe thre agre in one.

9 If we receiue the witnes of men, the witnes of God is greater: for this is the wit-

nes of God, which he testified of his Sone.

10 He that beleueth in the Sone of God, Ioh 3, 37. hathe the witnes y in him self: he that beleueth not God, hathe made him a lyer, because he beleued not the recorde, y God witnessed of his Sonne.

11 And this is the recorde, that God hathe giuen vnto vs eternal life, and this life is in his Sonne.

12 He that hathe the Sonne, hathe life: and he that hathe not the Sonne of God, hathe not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance, that we haue in him, that if we after any thing according to his wil, he heareth vs.

15 And if we knowe that he heareth vs whatoeuer: we afte, we knowe that we ha- ue the petitions that we haue desired of him.

16 If anie man fe his brother finne a finne, that is not vnto death, let him afte, and he fhall giue him life for them that finne not b vnto death. 1 There is a finne vnto death: I fay not that thou fhuldest praye for it.

17 All vnrighteousnes is finne, but there is a finne not vnto death.

18 We knowe that whosoeuer is borne of God, b finneth not: but he that is begot- ten of God, 1 kepeth him felf, & the wicked a toucheth him not.

19 We knowe that we are of God, and the whole worlde a lyeth in wickednes.

20 But we knowe that the Sonne of God is come, & hathe giue vs a mindeto knowe him, which is true: and we are in him that is true, that w, in his Sonne Iefus Chrift, this fame is verne b God, and eternal life.

21 Babes, kepe your felues frô vidoles, Amé.

THE SECONDE

Epistle of Iohn.

He writeth vnto a verticine ladie. 4 Rejoying that her children walk in the trueth. 5 And exhorteth them Vnte loue. 7 Warneth them to beware of fuche de- ceiners as deme that Iefus Chrift is come in the flefh. 8 Praeth them to continue in the dofkrone of Chrift. 10 And to haue nothing to do with them that bring not the true dofkrone of Chrift Iefus our Sauueur.

Brywrible & ndle.

a According to godlines & not b anie world- lie affection.

He Elder to the c elect Ladie, and her chil- dren, whome I loue in the trueth: and not I onely, but alfo all that haue knowen y trueth, For the trueths fake

which dwelleth in vs, and fhallbe with vs for euer:

1 Grace be with you, mercie & peace from God the Father, and from the Lord Iefus Chrift the Sonne of the Father, with b trueth and loue.

4 I rejoyced greatly, that I founde of thy children walking a in trueth, as we haue received a commandement of the Father.

5 And now befeche I thee, Ladie, (not as writing a new commandement vnto thee, but that fame which we had from the be- ginning) that we y loue one another.

Eff. 1.

Mat. 7, 7. & 21, 22. chap. 1, 22. h Although a- uerie finne be to death, yet God through his mercie par doneth his in his Sonne Chrif. Mat. 12, 25. mar. 1, 29. Ioh. 12, 26. i A chier is whome God doeth fo forik ke that they fall into voter difpate. j Gueth not him itft in o- uer to finne, y he forg: iteth God. l Tafeeth leda that he finne not. m That is, Sa- ran. n With a mor- tal wounds. Ioh. 14, 45. o That is, all me generally, as of them fet ner lye as it were buryed in mil. p Chrif verne God. q Meaning frô euerie forms and facion of thing which in fet vp for a- ne defte: on to walhip God.

b We can not receue y gra- ce of God, ex- cept we haue the true know- ledge of him, of the which knowledge lo- ue proceedeth. c According to Gods worde.

Iohn 15, 28

The Antichrift.

III. John. Salute not false teachers 78/1224

Or, doctrine.

6 And this is the loue, that we shulde walke after his commandements. This commandement is, that as ye haue heard from the beginning, ye shulde walke in it.

7 For manie deceiuers are entred into the worlde, which confesse not y Iesus Christ is come in the flesh. He that is fuche one, is a deceuer and an Antichrift.

d By suffering our selues to be seduced.

8 Loke to your selues, that we loose not the things, which we haue done, but that we may receiue a ful reward.

e He that passeth the limits of pure doctrine.

9 Who loeuer & transgresseth, and abideth not in the doctrine of Christ, hathe not

God. He that contmueth in the doctrine of Christ, he hathe bothe the Father and the Sonne.

10 If there come anie vnto you, and bring not this doctrine, 'receiue him not to hou se, nether bid him,' God spede.

11 For he that biddeth him, God spede, is partaker of his euil dedes. Aithogh I had manie things to wriue vnto you, yet I wolde not wriue with paper and yncke: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be ful.

12 The sonnes of thine' elect sister grete thee, Amen.

THE THIRD EPI-

ftle of John.

3 He is glad of Gams that he walketh in the trueth, &
Exhorteth them to be lounge vnto the pure Christen in their
persecution, & Sheweth the unkind dealing of Diotrephes, 12
And the good reporte of Demetrius.

He Eldre vnto the beloued Gaus, whome I loue in the trueth.

Beloued, I wish chiefly y thou prosperedst & faredst wel, as
thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified
of the trueth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioye then this, that is, to heare that my
sonnes walke in a verite.

5 Beloued, thou doest faithfully what loeuer thou doest to the
brethren, & to & strangers,

6 Which bare witness of thy loue before the Churches. Whome
if thou bringest of their journey as it & besemeth according to
God, thou shalt do wel,

7 Because that for his Names sake they went forth, and took
nothing of the Gentiles.

8 We therefore ought to receiue such, that we might be helpers
to the trueth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I wil declare his dedes which he doeth, prateing against vs with malicious wordes, and not there-with content, nether he him self receiueth the brethren, but forbiddeth them y wol-de, and thrusteth them out of the Church.

11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel, is of God: but he that doeth euil, hathe not 'fene God.

12 Demetrius hathe good reporte of all men, and of the trueth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.

13 I haue manie things to write: but I wil not with yncke and pen write vnto thee.

14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee. Grete the friends by name.

Or, borner.

THE GENERAL

Epistle of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take hede of detriures which go about to drawe away the hearts of the simple people from the trueth of God, and willed them to haue no soci-tie with fuche, whome he setteth forthe in their livid colours, shewing by diners exples of the Scrip-tures what horrible vengeance is prepared for them: finally he comforteth the faithful and exhor-teth them to persuere in the doctrine of the Apostles of Iesus Christ.

Iude

a That is, in godlie comer-faction, as they & haue bothe the knowled-ge & feare of God. b By keping hospitalite. c If y furni-shed the with necessities to-ware their iourney, know-ing y the Lord faith, He that receiueth you, receiueth me.

Who denie Christ.

Iude. Makers of sectes.

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a The faithful are sanctified of God the Father in the Sun or by the ho- lie God. b That he should be kept you, John 17,6.

c Against the affalces of Sa- ntan and berets- kes d That ve should be kept it for ease.

2. Pet. 2,1. e He confer- meth their hears against the conualesers of religio and Apostles, shew- ing that such men trouble not Church or all admon- teres, but are appointed the- trumn by ye de- terminate coun- tail of God.

Num. 14, 27. 2. Pet. 2,4. f Their secre- dulies was the behavior of all their evil. Or original.

Gen. 19,24. g Then shall be their extreme punishment. h Mule betwi- ble pullocibe.

i Which the- we the selues dull and im- pudent.

k It is more like that this example was writ in some of those bokes of the Serpeu- re which are now lost, Nish.

21,14.10f.10,17. 2.chro 9,29. l In Zacharie 3,2 Christ va- der the name of the Angel reduced Satan as knowing ye he went about to hinder the Church but he re we are ad- monished not to take to read get selues

Vde a seruant of I A- VS CHRIST, and brother of James, to them which are called & sanctified of God the Father, and refer- ued to Iesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 Belieued, when I gaue all diligence to write vnto you of the comune saluation, it was nedeful for me to write vnto you to exhore you, that ye shulde earnestly co- tende for the maintenance of y faith, which was once giuen vnto the Saintes.

4 For there are certeine me crept in which were before of olde ordained to this co- demnation: vngodlie men they are which turn the grace of our God into wanton- nes, and denye God the onelie Lord, and our Lord Iesus Christ.

I wil therefore put you in remembrance, forasmuche as ye once knewe this, how that the Lord, after that he had deliuered the people out of Egypt, destroyed them afterwarde which belcued not.

6 The Angels also which kept not their first estate, but left their owne habitation, he hache referued in everlasting chaines vnder darkenes vnto y iudgement of the great daye.

7 As Sodom and Gomorhe, and the ci- ties about the, which in like maner as they did, comitted, and followed strage flesh, are set forthe for an enfample, and suffre the vengeance of eternal fyte.

Likewise notwithstanding these dreamers also defile the flesh, and despise go- uernement, and speake evil of them that are in autoritie.

Yet Michael the Archangel, when he stroue against the deuil,
and disputed a- bout the bodie of Moses, durst not blame him
with cursed speaking, but faith, The Lord rebuke thee.

10 But these speake evil of those things, which they knowe
not: and whatsoever things they knowe naturally, as beaftes,
which are without reason, in those things they corrupt them
selues.

11 Wo be vnto thee for they haue followed the way of Cain,
and are cast away by the

by evil speaking, but to referre the thing to God, in By renal
judgement. *Gen. 4,6.

deceite of Balaams wages, and perish in the gainefaying of
Cote.

12 These are spottes in your feasts of cha- ritie when they feast
with you, without all feare, feding them selues: cloudes they
are without water, caryed about of win- des, corrupt trees
without frute, twife dead, plucked vp by the rootes.

13 They are the raging waues of the sea, fo- ming out their
owne shame: they are wan- dring starres, to whome is referued
the blackenes of darkenes for euer.

14 And Enoch also the feueth from Adam, prophecied of
fuche, faying, Beholde, the Lord cometh with thoufands of his

Saunes,

15 To giue iudgement against all men, and to rebuke all y
vngodlie among the of all their wicked dedes, which they haue
vn- godly comitted, & of all their cruel spea- kings, which
wicked sinners haue spoken against him.

16 These are murmurers, complainers, wal- king after their
owne lutes: whose mouths speake proude things, hauing mens
persones in admiration, because of a vantage.

17 But, ye beloued, remember the wordes which were spoke
before of the Apostles of our Lord Iesus Christ,

18 How that they tolde you that there shul- de be mockers in
the last time, which shulde walke after their owne vngodlie
lustes.

19 These are makers of sectes, fleshlie, ha- uing not the Spirit.

20 But, ye beloued, edifie your selues in your most holie faith,
praying in the ho- lie God,

21 And kepe your selues in y loue of God, loking for the
mercie of our Lord Iesus Christ, vnto eternal life.

22 And haue compassion of some, in put- ting difference:

23 And other faue with feare, pulling the out of the fyte, and
hate euen the gar- ment spotted by the flesh.

24 Now vnto him that is able to kepe you, that ye fall not, and to present you sauiles before the presence of his glorie with ioye,

25 That is, to God onely wife, our Sauour, be glorie, and maiestie, and dominion, and power, bothe now and for euer, Amen.

Eft. ii.

Num. 22,23. Num. 26,1.

2 Pet. 2,16. a Foras Core, Dathan and Abro tofe vp and spake a- gainst Moses, to do these a- gainst them y are in autoritie o These were general lustes which y faith ful kept, part- ly to protect their brother- lie loue, & par- tely to reissue the nede, Ter- tull in Apolo- get chap. 19.

Reuel. 1,7. p Enter of God, or of his Church.

q This faying of Enoch might for the worthiness the roof haue be- ne as a cheunne faying among men of all ti- mes, or els haue bone wim- ten to some of those bookes which now remains not: yet by the proue- dice of God, so many are life as are able to instruct vs in the faith or le say Christ to saluation, John 20,11.

Efal. 16,10. l Iavn adli nes and mi quite.

1. Tim. 4,1.

2. Tim. 1,1.

3. Pet. 1,3. l Of regnoren tion.

f Some may be white with ge- clines, other by sharpness. e By sharpness proves to digwe the out of danger. a He willets not onely to cut of the evil but to save a- way all occa- sions which a- re as prepara- tion, & accel- forces to the fame.

THE REVELATION

of John the Divine.

Or declared a like.

THE ARGUMENT.

IT is manifest, that the holie God wode as it were gather into this moore excellent book a summe of those prophecies, which were written before, but should be fussed after the coming of Christ, adding also fuch things as should be expedient, as well to forewarne us of the dangers to come, as to admonish us to be we are some, and encourage us against others. Herein therefore is likely set forth the Discourse of Christ, & the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproach: the providence of God for his elect, and of their glorie and

consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shall be destroyed, but the Lambe Christ shall defende them, which beare witness to the truth, who in dispute of the beast and Satan will reign our all. The libel description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God, when as the elect shall give praise to God for the victories: nevertheless for a reason God will permit this Antichrist, and Strompet under colour of faire speache and pleasant doctrine to deceive the words: wherefore he advertiest the godlie (which are but a smale portion) to auide this harlots flaternes, and bragges, whose ruine without mercy they shall be, and with the beaunlie companies sing continual praises: for the Lambe is married: the words of God hath gotten the victorie: Satd that a long time was united, is now cast with his ministers into the pit of fyre to be tormented for ever, where as clearwise the faithful (which are the holie Cune of Ierusalem, & wife of the Lambe) shall enioye perpetual glorie. Read diligently:udge soberly, and call earnestly to God for the true understanding hereof.

CHAP. I.

1 The cause of this reudation. 2 Of them that read it. 4 John writeth to the seuen Churches. 5 The manestie and effice of the Some of God. 6 The vision of the candlestickes and flaternes.

a Of things which were had before. b Christ received this reulation out of his fathers bo-fume as his owne doctrine, barie was hid as respect of us fo that Christ at Lord and God reunited it to John his feruants by the minister of his Angel, to the edification of his Church e To the good & bad. d Which ex-poundeth the olde prophe-ces, & sheweth what thal co-me to paffe in the newe tefta mem.

Eau.3,14. e And began euen then. Pfial 19,38. 1.Cor.15,21. clief.1,18. Ebr.9,14. 1.Pet.1,19. 1 John.2,9. 2.Pet.2,5. f Meaning the

He (^{2}) reuelation of Ies vs CHRIST, which God gaue vnto him, to shewe vnto his feruants things which must thortely be (^{3}) done: which he fent, and shewed by his

Angel vnto his feruant John,

Who bare recorde of the worde of God, and of the teftimonie of Iefus Christ, and of all things that he fawe.

Bleffed is he that readeth, and they that heare the wordes of this (^{4}) prophecie, and kepe thofe things which are written therein: for the time is (^{5}) at hand.

John, to the (^{6}) feue Churches which are in Afia, Grace be with you & peace fro him Which (^{7}) is, & Which was, & Which is to come, and from the (^{8}) seuen Spirits which are before his Throne,

And from Iefus Christ which is a (^{9}) faith-ful witnes, (^{10}) the first begotten of (^{11}) dead, and Prince of the Kings of the earth, vn-to him that loued vs, & walsed vs fro our finnes in his (^{12}) blood,

And made vs (^{13}) Kings and Priettes vnto

Church vnuuerfal g That is, from the holie God, or these seuen Spirits were minelters before God the Father & Christ, whom after he callich the horens and eyes of the Lambe, chap. 5.6 In a like phrafis Paul taketh God, and Christ, and the Angels to witness, 1. Tun. 6.21.

God euen his Father, to him be glorie, & dominion for euermore, Amen.

7 Beholde, he cometh with (^{a}) cloudes, and euerie eye thal fe him: yea, euen they which (^{b}) pearceo him through: and all kinreds of the earth thal waile before him, Euen fo, Amen.

8 I am (^{1}) and (^{2}), the beginning and the ending, faith the Lord, Which is, and Which was, and Which is to come, euen the Almighty.

9 I John, euen your brother, & companion in tribulation, & in the king dome and pa-cience of Iefus Christ, was in the yle called Patmos, for the "worde of God, and for the "witnessing of Iefus Christ.

10 And I was rauled in fpirit on (^{b}) J Lords day, and heard behinde me a great voyce, as it had bene of a trumpet,

11 Saying, I am (^{1}) and (^{2}), the first and the last: and that which thou feeft, write in a booke, & fend it vnto the weuen Churches which are in Afia, vnto Ephefus, and vnto Smyrna, & vnto Pergamus, & vnto Thyxtra, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

11 Then I turned backe to fe the o voyce, that fpake with me: & when I was turned, I fawe o feuen golden candlestickes,

12 And in the middes of the seuen candle- ftickes, one like vnto the? Sonne of man, clothed with a garment a downe to the

were proude: others negligent: fo that he sheweth remedie is, him whose voyce I heard. o Meaning the Churches. Christ the head of the Church. q As the chief Priest.

Mat.14,30. isa.3,14. sude 14.

b They that concerned Christ: woe cruelly preu- cured him, and put him to de- ath, that then acknowledge him.

Chap. 21.6. © 21.25. Or, for him

1 Alpha and O mega are the first and last letters of the a b c. of the Grebea.

b Which fume call fundery: 5 Paul the first day of the week, 1 Cor.16, 1, 28, 30, 7, and it was eha-blished after that the Iewes Sabbath was abolished.

I am he before whom no- thing was, yes, by whom
whatsfuerer is made, was ma- de, and he that that remains
when all this that perish, o- ven I am the eternal God. m Of ($\wedge\{1\}$) which fume were fal- len: others de- cayed: fume for
all. n That p Which was

feete,

The keyes of hel & death. Chap. II. Balaams doctrine. Hs
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For in him was no concu- sible, which is signified by girding
the loynes. To signifie his wisdom, erroristic & ai- morite. To
fe the fo- certs of the heart. Ob. alismatic. His indigne- ments
& wants are more pro- fect. 2. But he becam is all nations
gratie hi, & al to his words is heard & prea- ched through the
world. Dan. 19, p. Isa. 41, 4. & 44, 8. 7. Which are pattern of
the Churches. 2. This favor- de signified his words and the
verene the rest, as is de- clared, Ebr. 4, 13. 6. To comfort me.

8. Equal God with my Fa- ther, and eter- nal. 8. That is, pow-
er over them. minifera, Mal. 24.

feete, and girde about the pappes with a golden girdle.

His head, and heeres were white as white woll, as fnowe, and
his eyes were as a flame of fyre.

And his fete like vnto fine braffe, bur- ning as in a fornace:
and his voye as the founde of many waters.

And he had in his right hand feue st ar- res: and out of his
mouth went a tharpe two edged fwoide: & his face fnone as
the funne finneth in his ftrengh.

And when I fawe him, I fell at his fete as dead: then he laid his
right hand vpo me, faying vnto me, Feare not: I am the first
and the laft,

And am alive, but I was dead: & behol- de, I am aliue for
euermore, Amen: & I ha ue the keyes of hel and of death.

Write the things which thou haft fene, and the things which
are, and the things which fhall come here after.

The myftere of the feuen ftares which thou fawest in my right
hand, and the fe- uen golden cadleftickes, u ths, The feuen
ftarres are the Angels of the feuen Chur- ches: & the feuen
cadleftickes which thou fawest, are the feuen Churches.

In the latter dayce. In my protection. That is, the

CHAP. II.

1. He exhorteth feure Churches. To repentance, to To
perfeurance, pacience and amendment. 5.14.10.
2. Afuel by threatening. 7.10.17.26. At premi- fes of remorde.

To the Pa- flor or miss. for which are called by this Mama,
becaufe they are God misfingers, & heave their of- fice
commine with. Ieus Christ who al- fo is called an Angel. Read
chap. II.1. In his pro- rection. According to his gnees, Mar. sh,
to be wilhe with them to the end of the world. The first lo- ng,
that thou hadeth rowar- de God & thy neighbour at the first
prea- ching of the Gospel. The office of the Paflor is compared
to a candlefick or lampe foref moche as he right to thine
before men. The fe were Everities & belde that na-

V. Not the Angel of the Church of Ephefus write, Thefe things
faith he that holdeth the feue ftares in his right hand, and
walketh in the middes of the feuen golden candlestickes.

I knowe thy workes, and thy labour, and thy pacience, and
how thou canft not forbear them which are euil, and haft
examined them which fay they are Apo- ftes, and are not, and
haft founde them lyers.

And thou haft fuffred, and haft pacience, and for my Names
fake haft labored, and haft not fainted.

Neuertheles, I haue fomewhat againft thee, becaufe thou haft
left thy firft loue. Remember therefore from whence thou art
fallen, and repent, and do the firft wor- keftor els I wil come
againft thee fhortly, and wil remoue thy candlefticke out of his
place, except thou amende.

But this thou haft, that thou hateft the workes of the
Nicolaitans, which I al- fo hate.

Let him that hathe an eare, heare, what

wees fhoulde be commine, & as fome thuke were named of one
called Nicolas, of whome is wrt. Aft. 6,7 which was chofen
among the Deacons.

the Spirit faith vnto Churches, To him that ouercometh, wil I
giue to eate of the tree of life which is in the middes of the
Paradife of God.

And vnto the Angel of the Church of the Smyrnias write,
Thefe things faith he that is firft, and laft, Which was dead and
is alive.

I know thy workes and tribulation, and pouertie (but thou art
m riche) & I knowe the blafphemie of them, which fay they
are Iewes and are not, but are the Syna- gogue of Satan.

Feare none of thofe things, which thou haft fuffer: beholde, is
fhall come to paffe, that the deuill fhall caft fome of you into
prifon, that ye may be eryed, and ye fhall have tribulation iten
dayes: be thou faith- ful vnto the death, and I wil giue thee the
crowne of life.

Let him that hathe an eare, heare what the Spirit faith to the
Churches. He that o- uercometh, fhall not be hurt of the fecode
death.

And to the Angel of Church which is at Pergamus write, This
faith he which ha the the fharpe f fwoide with two edges.

I knowe thy workes & where thou dwel- left, euen where
Satans throne is, and thou kepeft my Name, and haft not
denied my faith, euen in thofe dayce when Antipas my faithful
martyr was flame among you, where Satan dwelleth.

But I haue a fewe things againft thee, becaufe thou haft there
them that main- teine the doctrine of Balaam, wtaught Balac,
to put a flumbling blocke before the children of Israel, that
they fhoulde eat of things facrificed vnto idoles, and com- mit
fornication.

Euen fo haft thou them, that mainteine the doctrine of the
Nicolaitans, which thing I hate.

Repent thy self, or els I wil come vnto thee fhortely, and wil
fight againft them with the fwoide of my mouth.

Let him that hathe an eare, heare what the spirit faith vnto Churches, To him that ouercometh, wil I giue to eat of the Manna that is hid, and wil giue him a white ftone, and in the ftone a new na- me writen, which no man knoweth fauing he that receiueth it.

And vnto Angel of Church which is at Thyatira write, Thefe things faith the Sonne of God, which hathe his eyes

Meaning, life merlaftig thus by crepe ral benefies he rafeeth the vp to confide spirtual blef- ings.

This fithoghe to be Pulicar- put who was minifer of Smyrna fel ye res, as he him fall confed before Hera- des when ache was led to be burned fro Christ's caufe. The eternal Diminute of Iesus Christ is here moft plai vely declared with his man bode, & with- ne near death to affure his they fhal not be ouercome by death.

I This was the perfection vnder the em- perour Domi- tian. in spirtual treafters.

They are not fphol- mes children according to faith. Here he na- meth the au- tor of all our calamine, in- couraging vs manfully to fight againft him, in premi- fing vs the in- fiance.

Mym. 24, 14. & 25, 1.

The end of affliction is we may be tried and not destroyed.
Signifying manie times as Genuf 16, 21. nomb 14, 22.
although there fhall be chfort and reliefe.

Yet firft de- ath is the natu- ral death of bodie, the fe- conde is
the eternal death; feh the which all are fee that believe in Ies-
sus Christ, tob.

The worde of God is the fwoide with two edges, bbt 4, 25.

All owner and commerces whence Gods

worde, & good living is banified, are the throne of Satan, and
also thofe pla- ces where the worde is not preached fyncerly,
nor maners a right reformed. In the verie heat of perfection
and laughter of the Martyrs they com- med in the pure faith,
and therefore are commended after a fente. 2. All furhe are like
comfellours to Balaam, which for fume perfunde to idolatize,
or whoreflome. 3. And not commine to aff. 4. Surhe a ftone
was wont to be given to them that had gotten an vihorde or
prife, in figue of honour, and therefore it fignifieth here a
token of Gods faunus and great: life is was a fi- gue that one
was cleared in judgement. 5. The newe name also fignifieth,
ronome ad honour.

FF. iii.

*The fercher of the heart. Reuelation. Of
perseuerance.*

Or, alcomine.

b To helpe § Sains.

2. K.ing.16,31. c As that hur- lor Iezabel malermed dra- ge religion and exercised cro- chise against the servants of God, to are the to aming them that do y like. d They that conists to ide- lature and false doctrine, com- mit spiritual whereas, whereof fo- loweth corpo- ral whoredo- me, Hol. 4,11. 2 Sam 16,7. psal.7,10. see 11,29. & 17,10. e Them that follows her wayer. f The false reachers ter- med their do- crime by this name, as though it obtained the most depe- howledge of beautiful things & was in deed drawn one of the depe don- grs of hell: by fuehe terms now the Ana- bupuits, Liber- ishes, Papists, Aris, &c. ve to beautif- their monstro- out errors and blasphemies. Psal.2,9. g The child of Iezabel.

a The mini- fer limethwhf he bringeth forthe good trutes, els he is dead.

Chap.16,17. 2. Theff.1,2. & pes.3,10. & imp.5,10. b Either by condening to blabness, or els polluting their confese, ce with any e- nil.

like vnto a flame of fyre, and his fete li- ke fine btaffe.

19 I knowe thy workes and thy loue, and beruice, and faith, and thy pacience, and thy workes, & that they are mo at the

laft, then at the firft.

20 Notwithstanding, I haue a fewethings againft thee, that thou
ffrefte the woman depech, which calleth her feif a Prophe-
teffe, to teache and to deceue my ferufts to make them commit
fornication, & to eat meats facrificed vnto idoles.

21 And I gaue her fpace to repent of her fornication, and the
epeneted not.

22 Beholde, I wil caft her into a bed, and them that commit
fornication with her, into great affliction, except they repent
them of their workes.

23 And I wil kill her children with death: & all the Churches
fhall knowe that I am he which fearche the reines and hearts:
and I wil giue vnto euerie one of you ac- cording vnto your
workes.

24 And vnto you I fay, the reft of them of Thyatira, As many as
haue not this lear- ning, nether haue knowen the depnes of
Satan (ass they fpeake) I wil put vpon you none other burden.

25 But that which ye haue all ready, holde faft til I come.

26 For he that ouercometh and kepeth my workes vnto the
end, to him wil I giue power ouer nations,

27 And he fhall rule them with a rodde of yron: as the veffels of
a potter, fhall thei be broken.

28 Eucnas I receiued of my Father, fo wil I giue him the morning flarre.

29 Let him that hathe an eare, heare what the Spirit faith to the Churches.

CHAP. III.

He exhortheth the Churches or minifters to the true pro- fession of faith and to watching. 12 With promise to them that perseuer.

A Nd write vnto the Angel of the Church w is at Sardi, Thefe things faith he that hathe y feuen Spirits of God, and the feuen flarres, I know thy workes: for thou haft a name that thou lueft, but thou art dead.

2 Be awake and ftrégthen the things which remeine, that are readie to dye: for I ha- ue not founde thy workes perfite before God.

3 Remember therefore, how thou haft re- ceiued and heard, and holde faft, and re- pent. If therefore thou wilt not watch, I wil come on thee as a thefe, and y fhalt not knowe what houre I wil come vpon thee.

4 Notwithstanding thou haft a fewe names yet in Sardi, which haue not defiled their garments: and they fhall walke with me in white: for they are worthie.

5 He that ouercometh, fhallbe clothed in white araye, & I wil not put out his name out of the boke of life, but I wil confeff his name before my Father, & before his Angels.

6 Let him that hathe an eare, heare, what y Spirit faith vnto the Churches.

7 And write vnto the Angel of y Church which is of Philadelphia, Thefe things faith he that is Holie and True, which ha- the the keye of Daud, which openeth and no man fhutteth, and fhutteth and no man openerh,

8 I knowe thy workes: beholde, I haue fet before thee an open d dore, and no man a fhut it: for thou aft a itref ftrength and haft kept my worde, and haft not denied my Name.

9 Beholde, I wil make them of the fynago- gue of Satan, which call them felues lewes and are not, but do lye: beholde, 15-7, I wil make them, that they fhall come and wor fhup before thy fete, and fhall knowe that I haue loued thee.

10 Because thou haft kept the worde of my pacience, therefore I wil deliuer thee fro the houre of tentation, which wil come vpon all the worde, to trye them that dwell vpon the earth.

11 Beholde, I come fhortly: holde y which thou haft, that no man take thy crowne.

12 Him that ouercometh, wil I make a pil- lar in the Temple of my God, and he fhall go no more out: and I wil write vpon him the Name of my God, & the name of the citie of my God, which is the new Ierufale, which cometh downe out of heaue fro my God, & I wil write vpon him my new Name.

13 Let him that hathe an eare, heare what y Spirit faith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, Thefe things faith & Amen, the faithful and true witnes, the beginning of the creatures of God.

15 I knowe thy workes, that thou art nether colde nor hote: I wolde thou werest colde or hote.

16 Therefore, becaufe thou art luke warme, and nether colde nor hote, it wil come to paffe, that I fhall fpewe thee out of my mouth.

17 For thou faft, I am riche & increafed with goods, & haue nde of nothing, and knoweft not how thou art wretched & miserable, and poore, and blinde, and naked.

18 I coffe: thee to bie of me golde tryed by the fyre, that thou maieft be made riche, & waire raimét, that thou maieft be clothed and that thy filthie nakednes do not appra re: and an ant thine eyes with eye faue, that thou maift fe.

19 As manie a l loue, I reboke an chaft: he m ztalous therefore
an a rende.

Chap.20,12. & 21,27. philip.4,4.

15a.23,25. 16b.22,24. c Which figu- fieth y Chrift hathe all the
power our y houfe of Da- ud, which is y Church, fo y be may
either receive or put out whome be wil. d Which is to advance
the kingdome of God. e I wil enife thf in thy fighe to hoble
them felues, & to ge ue due honour to God, and to his Sonne
Christ.

f Let no man plocke them away & thou haft woone to God: for
they are thy crow- ne, as S Paul writeth, sayig. freehof, ye are
my isye & my crowne Phil. 4,11. thef.2,9

g That is, Tru- eth is faff. h Of whome all creatures hane their
be- ginning. i Persfuding thy faff of that which thou haft not. h
Thus the by poerter boaft of their owne power and do not
vocerft and their infirmis- ties to fece to Christ for to- medie. i
Suffer y eyes of thine voder fanding to be opened Prow.3,11.
by 12,1. m Nothing more displea- feth God then mifffforfece,
& colleous to re- ligib, & there- dore hewil fpe- we for he out
as are not rea- lons and lea- ents.

ac Beholde,

The foure beafts.

Chap. III. V. Kings & priests. 1153/1224

a In my feate royal, and to be partaker of mine heuan-lie joyes.

20 Beholde, I stand at the dore, and knoc-ke. If anie man heare my voyce & opé the dore, I wil corse in vnto him, and wil fup-pe with him, and he with me.

21 To him that ouercometh, wil I grant to sit with me in my throne, eue as I ouer came, & sit w my Father in his throne.

22 Let him that hathe an eare, heare what the Spirit faith vnto the Churches.

CHAP. III.

1 The vifion of the macefice of God. 2 He feeth the throne, and one fitting vpon it, 3 And 24 feates about it with 24 elders fitting vpon them, and foure beaftes praifing God day and night.

a Before that he make men-ish of y gneas afflihions of the Church, he fetterth foethe the macefice of God, by who-fe wil, wifdo-me and proue-dice all thigs are created, & gouerated, to reache vs pa-cience. b He defers-beth the Dime-ne and mcom-prefable ver-tue of God the father atchep. 5,6,and y fone who is toy and with him. c By thefe are mntnt all the holie eupaste of the heaute. d From the throne of the Father, & the fonne procedeth the holie God, who ha-ning all but one throne, de-clare

the vni-tie of y God-head. e The holie God is as a lightening
ve-to vs that be-leur, and as a feureful thun-det to the dif-
obedient. f The worl-de is com-pared to a fea becaute of the
changes and vntl, fofores. If a.d.3. g It is at elea re as crital
before y eyes of God, hecan-fe there is no-thing to it fo-little
that is hid from him.

6,7,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,2
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909,910,911,912,913,914,915,916,917,918,919,920,921,922,9
23,924,925,926,927,928,929,930,931,932,933,934,935,936,93
7,938,939,940,941,942,943,944,945,946,947,948,949,950,951,
952,953,954,955,956,957,958,959,960,961,962,963,964,965,9
66,967,968,969,970,971,972,973,974,975,976,977,978,979,98
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995,996,997,998,999

A Fter this I loked, and beholde, a dore was open in heauen,
and the first voyce which I heard, was as it were of a trupet
talking with me, faying, Come vp hither, and I wil fhewe thee
things which muft be done hereafter.

And immediately I was rauhed in the spirit, & beholde, a throne was fet in hea-uen, and one fate vpon the throne.

And b he that fate, was to loke vpon, like vnto a lafper ftone, and a fardine, & there was a raine bowe rounde about the throne in fight like to an emeraude.

And rounde about the throne were foure and twentie feates, and vpon the feates I fawe c foure and twentie Elders fitting, clothed in white raimét, and had on their heads crownet of golde.

And out of the throne d proceded e light-nings, and thundrings, and voyces, & the-re were feuen lampes of fyre, burning be-fore the throne, which are the feuen fpirits of God.

And before the throne there was a f sea of glaffe like vnto s criftal: and in the mid-des of the throne, & rounde about y thro-ne were foure b beaftes full of eyes before and behinde.

And the first beaft was like a lion, & the feconde beaft like a calfe, and the thirde beaft had a face as a man, and the fourthe beaft was like a flying egle.

And the foure beafts had eche one of the fix wings about him, and they were ful of eyes within, and they ceafed not day nor night, faying, e Holie, holie, holie Lord God, almightie, which Was, & Which is and Which is to come.

And when thofe beafts gaue glorie, and honour, and thankes to
him that fate on the throne, which liuech for euer and euer,

The foure and twentie elders fell dow-ne before him that fate
on the throne, and worfhipped him, that liuech for euer mo-re,
& caft their crownes before the thro-ne, faying,

Thou art e worthie, o Lord, to receiue glorie and honour, &
power: for thou haft

created all things, and for thy willes fake they are, and hane
bene created.

CHAP. V.

1 He feeth the Lambe opening the boke. 1. 14 And the-refore
the foure beafts, the 24 elders, and the Angels praife the
Lambe, & do him worfhip 2 For their re-demtion and other
benefites.

And I fawe in the right hand of him that fate vpon the throne, a
Boke written within, and on the backefide, fealed with b feuen
feales.

2 And I fawe a ftrong Angel which prea-ched with a lowde
voyce, Who is worthie to open the boke, and to lofe the feales
thereof

3 And no man in heaué, nor in earth, nether vnder the earth,
was able to open the Boke nether to loke thereon.

4 Then I wept muche, becaufe no ma was founde worthie to
open, and to reade the Boke, nether to loke thereon.

5 And one of the elders faid vnto me, Wepe not: beholde, the e
lion which is of the tri-be of Juda, the rote of Daud, hathe
obtei-ned to open the Boke, and to lofe the feue feales thereof.

6 Then I behelde, and lo, in the middes of the throne, and of
the foure beafts, & in the middes of the elders, ftode e a
Lambe as thogh he had bene killed, which had a feue horne, &
efeuen eyes, which are the feuen fpirits of God, fent into all
the worlde.

7 And he came, and toke the Boke out of the right hand of him
that fate vpon the throne.

8 And when he had raken the Boke, the fou-re beafts and the
foure and twinte elders fell downe before the Lambe, hauing
eue rite one harpes and golden viales fud odours, w are the p
prayers of the Sames,

9 And thev fung a new fong, faying, Thou art worthie to take
the Boke, and to open the feales thereof, becaufe thou waft kil-
led, and haft b redemed vs to God by thy blood out of euerie
kinred, and tógue, and people, and nation,

10 And haft made vs vnto our God Kigs and Priests, and we
fhall reigne on the earth.

11 Then I behelde, and I heard the voyce of manie Angels
rounde about the throne and about the beafts and the elders, &
there were thousand thousands,

13 Saying with a loude voyce, Worthie is the Labe that was
killed to receiue power and riches, and wifdome, and ftrengh,
& honour, and glorie, and praife.

15 And all y creatures which are in heaué, and on the earth,
and vnder the earth, and in the fea, & all that are in them,
heard I, faying, Praife & honour, and glorie, and power be vnto
him, that fitteh vpon the throne, & vnto the Lambe for
euermore.

FFI.iii.

a A familienfe taken of earth lie princes, & ridge by bo-hes &
writigat & here it do-eth fignifie all the counfels & judgements
of God & are o-wely knowe to Christ the Sh-ue of Dauid, verf
c. b That is, ma-nie.

Gen. 49.4.

c This vifion confirmeth y power of our Lord Iefus, & is the
Lombe of God that is keth away the fune of the worfde.

d That is, ma-nifolde power. e Signifying y fshors of the Spirit,
which Ch of pow-rum vpon all. f The Angels honour Christ: he
is therefore God

g This deela-nah how the prayers of the faithful are agreable
vnto God, rend Aft. 10.4. chap. 1. h Our Saviour Iefis: hath re-
demed his Church by his blood finding & gathered it of all
nations. i Pet. 2.8. j Not corpo-rally.

Dan 7.10.

Chap. 4.11.

The crye of martyrs.

Reuelacion.

Christ fealeth his.

14 And the foure beafts faid, Amen, and the foure and twentie
Elders fell downe, and worhipped him that liueh for euer
more.

CHAP. VI.

The Lambe openeth the fax feales, and manie things follow the
ipeving thereof fo that this contemeth a general prophesie in
the end of the woride

A fter, I behelde when y Lambe had opened one of the feales,
& I heard one of the foure beafts fay, as it were the boyce of
thunder, Come and fe.

Therefore I behelde, and lo, there was a white horfe, and he
that fate on him, had a bowe, and a crowne was giuen vnto
him, and he went for the coquering that he might ouercome.

And when he had opened the feconde feale, I heard the
feconde beaft fay, Come and fe.

And there went out another horfe that was red, & power was
giuen to him that fate thereon, to take peace from the earth and
that they fshulde kil one another, and there was giuen vnto him
a great fworde.

And whe he had opened the thirde feale, I heard the thirde
beaft fay, Come and fe. Then I behelde, & lo, s a blacke horfe,
& he that fate on him, had balances in his hand.

And I heard a voyce in the middes of the foure beafts fay, A b
meafure of wheat for a penie, and thre meafures of barlie for a
penie, and oyle, and wine hurt thou not.

And when he had opened the fourth feale, I heard the voyce of
the fourth beaft fay, Come and fe.

And I loked, & beholde, a p pale horfe, & hisname that fate on
him was Death, and 'Hel followed after him, and power was

giuen vnto them ouer the fourth parte of the earth, to kill with fworde, and with ho ger, and with death, and with the beafts of the earth.

And when he had opened the fift feale, I fawe vnder the altar in the foules of them, that were killed for the worde of God, & for y teftimonie which they maintemed.

And they cryed with a lowde voyce, faying, How long, Lord, holie and true! doeft not thou iudge & auenge our blood on them that dwell on the earth?

And long white robes were giuen vnto euerie one, and it was faid vnto them, that they fshulde reft for a litel ceafon vntil their felowe feruants, and their brethren that fshulde be killed euen as they were, were fulfilled.

And I behelde when he had opened the fixt feale, and lo, there was a great earth quake, & the funne was as blacke as y fackecloth of heere, and the moone was li-

The Church mifrably defaced with idolatrie and affli-
ke blood.

And the f flarres of heauen fel vnto the earth, as a figge tre cafteth her grene figges when it is fhaken of a mightie winde.

And f heauen departed away, as a fcrofe when it is rolled, and euerie mountaine & yle were moued out of their places.

And the Kings of the earth, & the great men, and the riche men, and the chief captaines, and the mightie men, and euerie bendman, and euerie fre man, hid them felues in dennes, and among the rockes of the mountaines,

And faid to the mofuraines and rockes, Fall on vs, and hide vs from the prefence of him that fitteth on the throne, & fro the wrath of the Lambe.

For the great day of his wrath is come, and who can ftand?

CHAP. VII.

He feeth the feruants of God fealed in their foreheads out of all nations and people, 11 Which thigh they fuffer trouble, yet the Lake fedeth them, leadeth them to the fountaines of living water, 12 And God fhall wipe awaye all teares from their eyes.

And after that, I fawe foure Angels ftad on y foure corners of the earth, holding the foure windes of the eaz, ty, y the windes fhulde not blowe on the earth, nether on the fea, nether on anie tre.

And I faw another Angel come vp from the Eaft, which had the feale of the liuing God, and he cryed with a loude voyce to the foure Angels to whome power was giuen to hurt the earth, and the fea, faying, Hurt ye not the earth, nether the fea, nether

the trees, til we haue fealed y feruants of our God in their foreheads.

And I heard the number of them, which were fealed, and there were fealed s an hidreth and foure and fortie thoufand of all the tribes of the children of Israel.

Of the tribe of Iuda were fealed twelue thoufand. Of the tribe of Ruben were fealed twelue thoufand. Of the tribe of Gad were fealed twelue thoufand.

Of the tribe of Afer, were fealed twelue thoufand. Of the tribe of Nephthali were fealed twelue thoufand. Of the tribe of Manaffes were fealed twelue thoufand.

Of the tribe of Simeo were fealed twelue thoufand. Of the tribe of Leui were fealed twelue thoufand. Of the tribe of Iffachar were fealed twelue thoufand. Of the tribe of Zabulon were fealed twelue thoufand.

Of the tribe of Iofeph were fealed twelue thoufand. Of the tribe of Beniamin

led with the blood of the Lambe, and lighened in faith by the worde of God, fo that they make open profession of the fame, are exempted fro eni. Though that this blindness be brought into the worde by the malice of Satan, yet the mercies of God referne to him diff an infoure number which fhall be fated bathe

of the Iewes and Gentiles through Christ. b He emntherth Dan,
& putreth Leui in, whereby he meaneth the twelue tribes.

That is the tribe of Ephraim, which was Iosephs fonne.

Doftour, preafters th., departe from the tru. th. The kingdom of
God is hid, and with drawen from men, & appeareth out.

Realmer, eugloues & pailones, that did fome to be as fable in y
faith as moun taines.

Ifa. 2, 19.

Ifa. 10, 8.

Ink. 23, 20

a bathe men afterwards, of what eflate fowne, him be, fhalbe
dispo-rate, and not able to fufte-ne the weight of Gods wrath,
houfhall classually fee re his indign-nent.

The spirit is compared to winde, and the lofrine altot and
thogh there be one foure and one dofrine, yet foure are here
named in re-iped of the di-nerfure of the foure quarters of the
earth where y Gof-pel is fpred, and for the foure writers there
of, and y treaches of y fame through y whole worde. b
Meaning, men of the earth.

That is, the yleads, 10, 6, 10

Signifying all men in general, who can no more line without
this fprimal do-firne, then trees can blof-fone and bra-re,
except the winde blown upon them.

God preuen-teth the dan-tres and euile, which other-wife
wolde ouerwhelme the rfeh.

Those that are fealed by the fprre of God, and mar-
were.

The prayers of the Saints. Chap. VIII. The bottomles pitted 1224

were sealed twelve thousand. After these things I behelde, &
lo, a great multitude, which no ma colde number, of all nations
& knreds, and people, & tongues, stode before the throne, and
before the Lambe, clothed with long white robes, and palmes
in their hands. 10 And they cryed with a loude voyce, saying,
"Saluacion cometh of our God, that siteth vpon the throne, &
of the Lambe. 11 And all the Angels stode round about the
throne, and about the Elders, and the foure beaftes, & they fell
before the throne on their faces, and worshiped God, 13
Saying, Amen. Praise and glorie, & wif-dome, and thanks, and
honour, & power, and might, be vnto our God for euermore,
Amen. 17 And one of the Elders spake, sayig vnto me, What
are these we are araied in long white robertand whence came
they? 24 And I said vnto him, Lord, thou know-eft. And he

said to me, These are they, which came out of great tribulation, and haue washed their long robes & haue made their long robes white in the blood of the Lambe. 25 Therefore are they in the presence of the throne of God, and ferue him day & night in his Temple, and he that siteth on the throne, wil dwell among them. 6 They shal hunger no more, nether thirst anie more, nether shal the sunne light on them, nether anie heate. 7 For the Lambe, which is in the middes of the throne, shal gouerne them, and shal leade them vnto the liuelie founai-nes of waters, and God shal wipe away all teares from their eyes. 8 There is no purate nor clf art, but by the blood of Christ one, fe pur-geth a sione & fo maketh vs white. 9 That is, of the matelie of God & Father, the Sonne, and & halie God. 10 Meaning con gionelly: for cls in heuof there is no night. 11 That the hearers might be more atton-tate. 12 The sheweth the euelie re-medie in our afflictions, to wit, to appeare before the face of God by the means of Jesus Christ, who is the Angel, the Sacrifice, and the Priest, which presenteth our prayers, which consume yet in earth, before the altar and diume matelie of God.

CHAP. VIII.

The seventh stole is opened: there is silence in heauen. The foure Angels blewe their trumpettes, and great plagues followe vpon the earth.

And when he had opened the feueth seal, there was silence in heauen about halfe an ooure. And I sawe the feuen Angels, which stode before God, and to them were giuen feuen trumpettes. Then another Angel came and stode before the altar having a golden cenfer, and muche odours was giuen vnto him, that he shulde offie with the prayers of all Saintes vpon the golden altar, which is before the throne. And the smoke of the odours with the prayers of the Saintes, went vp before And the smoke of the odours with the prayers of the Saintes, went vp before

God, out of the Angels hand.

5 And the Angel toke the cenfer, and filled it with fyre of the altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earth-quake.

6 Then the feuen Angels, which had the feuen trumpettes, prepared them selues to blow the trumpettes.

7 So the first Angel blewe the trumpet, and there was halle & fyre, mingled with blood, and they were cast into the earth, and the third parte of trees was burnt, & all grene graffe was burnt.

8 And the seconde Angel blewe the trumpet, and as it were a great mountaine, burning with fyre, was cast into the sea, & the third parte of the sea became blood.

9 And the third parte of the creatures, which were in the sea,
and had life, dyed, & third parte of shipes were destroyed.

10 Then the third Angel blewe the trumpet, & there fell a great
starre from heauen burning like a torche, and it fell into the
third parte of the rivers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore
the third parte of the waters became wormewood, and manie
men dyed of the waters, because they were made bitter.

12 And the four the Angel blewe the trumpet, and the third
parte of the sunne was smitten, & the third parte of the moon,
and the third parte of the starres, so that the third parte of them
was darkened: and the day was smitten, that the third parte of
it colde not shine, and likewise the night.

13 And I behelde, & heard one Angel flying through the
middles of heaué, saying with a lowde voyce, 'Wo, wo, wo to
the inhabitants of the earth, because of the sundes to come of
the trumpet of the thre Angels, which were yet to blow the
trumpettes.

p That is, of the Church q Of the muniters and teachers, which
namne taught, as they right to do r These are plagues for the
contempt of the Gospel. f Horrible threesmags against the
infideles & rebellious persons

CHAP. IX.

The first and first Angel blewe their trumpettes: the Harre folleth from heauen. The loculies come out of the smoke. The first was a paille, 14 The foure Angels that were bound, are isfed, 15 And the third parte of men is killed. And the first Angel blewe the trupet, & I saw a starre fall from heauen vnto the earth, and to him was giuen the keye of the bottomles pit. And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the sunne, & Thus monie-tie chiefly is committed to the Pope: to be whence he beareth the keyes in his arms. Abundance of heresies and errors, which come with darkness Christ and his Gospel.

GGg.i.

Thelocustes.

Reuelacion. The thre plagues.

d Locustes are false teachers, heretikes, and worldlike fossil Prelates, with Moukas, Pre- ret, Cardinals, Patriarches, Archebishops, Bishops, Doc- tors, Baldoc- lers & matters which forsake Christ to must teme false due time. e False and decentable docu- tes, which is pleasure to the flesh.

f That is, fe- cerely to per- fectue and to sting with the- ir tails as fore pistis desti- che is the fac- tion of the hypo- crates.
If.2.3.9. hof.10.8. Ink.23.30. chsp.6.16. Wifd.10.9.

g For the fal- fe prophecies ed not deftrose the elec, but fuche as are or demed to per- diction.

h That is, the mifdeles who- me Satan blin- dren with the ciface of er- ret.2. Thes.2.11 1 Though the elec be bare, yet they can not perish. k The elec for a cerceine space and at it men are in you blec; for the grathoppers endure but fr April to fepr but, which is fine moneths. Ifor at the be- ginning f sting of their conics ence femeh as nothing, but ex copy the fone fek semedie, they perish. mfuche is the terrone of the vobelining of fence, which heth no affur ce of merce, box fches the mugement of Gudagans it

when men imbe which fignifeth that the Popes clerge thalbe prunde, ambacous, bolde, fume, raft, rubellious, subberm, ctuel, lecherons & auurs of warre & def- trution of the fimple children of God. honour, which in dede beligeth nothing vno the, as the Priefs by their crow nes and strange apparel declare.

g That is, has preetid great gentlenest time; the are
wifopoliske, fubtil, choptem & in worldlie craftines pafe all
in all their doings. g That is, efemunare, delican, idle,
trimming the felues to plae their harlats. e Signifying their
oppress of the poore & creelise against Gods children. f Which
fignifie their hardness of heart and obfina can in their errors,
with their affurance under the protection of worldlie prince. e
For as thigh they had wings, so are they lifted vp about the
chonne fure of men & efemed mode holie & do all things &
rage & furcones. a To infelt & kil & their venemous dofrine. e
Which is Antichrit the Pope, king of hypocritech, fatans
ambaffadour. g That is, defense for Antichrit the fume of
perdicion deftrouch men fcules & false dofrine, & the whole
worldle fyre & fwoede. e Which was the voyee of Christ fiting
at the right hand of the further. e Meaning the enemies of the
fact country, which fholde affle the Church of God, as did the
Arabians, Tarafines, Turkes & Tarrarines.

b This fignifeth the great readme of the mounies.

and the ayre were darkened by the fmo- ke of the pit.

And there came out of the fmo- ke d Loc- ustes vpon the earth,
and vnto them was giuen c power, as the f fcorpions of the
earth haue power.

And it was commanded them, that they fholde not hurt the e
graffe of the earth, nether anie grene thing, nether anie tree;

but onely thofe h men which haue not the feale of God in their
forheads.

And to them was commanded that they fholde not i kil them,
but that they fholde be k vexed fiue moneths, and that their
paine fholde be as the paine that cometh of a l fcorpion, when
he hathe flung a mi.

6 * Therefore in thofe daies fhal men n fe- ke death, and fhal
not finde it, and fhal de- fire to dye, and death fhal flee from
them.

7 * And the forme of the locustes was like vnto n horfes
prepared vnto battel, and on their heads were as it were o
crownes, like vnto golde, and their faces p were like the faces
of men.

8 And they had heere as the t heere of wo- men, and their t
teeth were as the teeth of lions.

9 And they had f habbergions, like to hab- bergions of yron:
and the founde of their i wings was like the founde of charets
when manie horfes runne vnto battel.

10 And they had tailes like vnto fcorpions, and there were n
ftings in their tailes, & their power was to hurt me fiue
moneths.

11 And they haue a King ouer them, which is the s Angel of the botromles pit, whofe name in Hebrewe u, y Abaddon, and in Greke he is named Apollyon.

12 One wo is paft, & beholde, yet two woes come after thrs.

13 ¶ Then the fixt Angel blewe the trispet, & I heard a s voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the fixt Angel, which had the trumpet, Lofe the foure a Angels, w are bounde in the great riuer Euphrates.

15 And the foure Angels were lofed, which were prepared at an h houre, at a day, at a moneth, & at a yere, to flay the third parte of men.

16 And the number of horfemen of warre were twetie thoufand times ten thoufand; for I heard the number of them.

17 And thus I fawe the horfes in a vifion, and them that fare on them, hauing fyrie habbergios, & of Iacynth & of brimftone, & the heads of the horfes were as f heads of lyons: and out of their mouches went forthe fyre and fmoe and brimftone. 18 Of thefe thre was the third parte of me killed, that u, of the fyre and of the fmoe, and of the brimftone, which came out of their mouches. 19 For their power is in their e mouches, & in their tailes: for their tailes were like vn to ferpenis, and had heads, wherewith they hurte. 20 And the remnant of the men which we- re not killed by thefe plagues, d repented not of the works

of their hands that thei fholde not worfip deuils, and e idoles of golde and of filuer, and of braffe, and of ftone, and of wood, which nether can fe, nether heare not go. d And therefore were inieliy deftroyed. Pfal.115.4. & 133.15.

were twetie thoufand times ten thoufand; for I heard the number of them.

17 And thus I fawe the horfes in a vifion, and them that fare on them, hauing fyrie habbergios, & of Iacynth & of brimftone, & the heads of the horfes were as f heads of lyons: and out of their mouches went forthe fyre and fmoe and brimftone.

18 Of thefe thre was the third parte of me killed, that u, of the fyre and of the fmoe, and of the brimftone, which came out of their mouches.

19 For their power is in their e mouches, & in their tailles: for their tailles were like vn to ferpenis, and had heads, wherewith they hurte.

20 And the remnant of the men which we- re not killed by thefe plagues, d repented not of the works of their hands that thei fholde not worfip deuils, and e idoles of golde and of filuer, and of braffe, and of ftone, and of wood, which nether can fe, nether heare not go.

21 Alfo thei repented not of their murther, and of their forcerie, nether of their for- nicacion, nor of their thefte.

CHAP. X.

2 The Angel hathe the bole open. 6 He fmeareth there fhalbe no more time. 9 He gtnath the bole vnto Iohu, which eateh is vp.

1 And I fawe another mightie a An- gel come downe from heauen, clo- thed with a cloude, and the h raine bowe vpon his head, & his face was as the c fun- ne, and his d feere as pillars of fyre.

2 And he had in his hand a litle e boe o- pen, and he put his right fote vpon the fea, and lul left on the earth,

3 And cryed with a l lowde voyce, as when a lyon roareth: and when he had cryed, fe- uen e thondres vttered their voyces.

4 And when the feuen thonders had vtte- red their voyces, I was about to write: but I heard a voyce from heauen faying vnto me, * h Seale vp thofe things which the fe- uen thondres haue fpoken, & write the not.

5 And the Angel which I fawe ftand vpon the fea and vpon the earth, lift vp his had to heauen,

6 And fware i by him that liueth for euer- more, which created heauen, & the things that therein are, & the earth & the things that therein are, & the fea & the things, w therein are, that time fholde be no more.

7 But in the daies of the voyce of the fe- ueth Angel, whe he
fhal beginne to blow the trumpet, euen the h myfterie of God
fhalbe finifhed, as he hathe declared to his feruants the
Prophetes.

8 Which was lefus Christ f came to efour his Church a- galh f
furious affleces of Sa- ran and An- christfo that in all their
troubles, the fuchful are fa to fo fofe con folacib in him. h
Iefos Christ beareth f tefi moure of Gods fone towards ve. e It
oueraune all the darken es of the An- gel of the bot- romles pit.
Dan.12.7. d Straight, strong & puro feb all corrup- tions. e
Meaning the Gofpel of Christ, which Antichrit can not hide,
fe- ing Christ bringeth it o- pe to his had. f Which deele reth
that in defente of An- tachrit f Gof- pel fholde be preach of
the- ugh all the worldle: fo that the enemies

e Which figni- feth their fal- fe dofrine & hypocrite.

d And therefo- re were in fiely deftroyed. Pfal.115.4. & 133.15.

a Which was lefus Christ f came to efour his Church a- galh f
furious affleces of Sa- ran and An- christfo that in all their
troubles, the fuchful are fa to fo fofe con folacib in him. h
Iefos Christ beareth f tefi moure of Gods fone towards ve. e It
oueraune all the darken es of the An- gel of the bot- romles pit.
Dan.12.7.

e It oueraune all the darken es of the An- gel of the bot- romles
pit. Dan.12.7. d Straight, strong & puro feb all corrup- tions. e

Meaning the Gofpel of Christ, which Antichrit can not hide,
fe- ing Christ bringeth it o- pe to his had. f Which deele reth
that in defente of An- tachrit f Gof- pel fholde be preach of
the- ugh all the worldle: fo that the enemies

8 And

8 And

Two witnesses.

Chap. XI. Christ's kingdoms. 1187/1224

1 As 2. John understood as by recula- tion, so in the same
rebuffed to you prea- shers to defec- ture the Pope, &
Antiochist. in Meaning, Christ.

E.g. 3, 4. In 1. at 15, the holic Serapio- res: & deela- reth & the
mi- nities must re- ceive the as & hand of God before he can
preach the to- others.

6 Which figs forth that the much is right to receive the words
into

their hearts, & to have grace, & depeudgement, and diligently
to dodie it, & with zeale to verse it. 9 Signifying & albert that
the minister has confec- tation by the words of God, yet shall
he have love, & grenuous enemies, which shall be troublesome

unto him. 10 Not only meaning in his life time, but that this box after his death should be as a preaching unto all nations.

CHAP. XI.

1 The temple is measured. 2 Two witnesses raised up by the Lord, are murdered by the beasts. 3 But after received to give. 4 Christ is exalted, 5 And God praised by the 24-elders.

Which deela- reth & Christ fades will buy! de his Church and not have it destroyed: for he meas- ureth out his Spiritual Temple.

6 The Jewish temple was de- ruled into the part of the body of the temple which is called the court, where- into court and crueld: & holic- pletes where & lears were: & the holies

of all, where- into the high Priest once a year entered: in respect there- fore of these two later, the first is said to be cast out, be- cast as a ship prophetess it is neglected whf the temple is measured, and yet the adver- tance of Christ beast that they are in the Te- ple, and & none are of the Te- ple, but they. 6 That is, the Church of

God. 4 Meaning, a certain time: for God has he limited the time of Anti- christ's typhoon. 5 By two witnesses he means all the preachers & shulde be able up God's Church, alluding to Zirishbacha! and Ishulhua which were chiefly appointed for

that thing, and also to this saying, in the mouth of two witnesses shedeeth encirc words. 6 Signifying a certain time: for whf God giveth through to his ministers, their persecution time, but as it were for a day or two. 7 In power and simple apparel. 8 Whereby are fig- min'd the excellent graces of them which bearer warns to the Gospel. 9 Who have dominion over the whole earth. 10 By God's words whereby his mi- nities discondit the enemies. 11 They denounce God's judgement against the wicked, that they can not enter into heaven. 12 Which is to declare & pro- ence God's vengeance. 13 That is, the Pope which has he has power out of her and cometh thence. 14 He sheweth how the Pope giveth the victories, not by God's words, but by cruel wares.

1 Then was given me a rede, like unto a rodde, & the Angel stode by, saying, Rise and a metre the temple of God, and the altar, and them that worship therein.

2 But the court which is without the tem- ple cast out, and metre it not: for it is gi- uen unto the Gentiles, and the holic ci- tie shall they treade under fote two & for- tie moneths.

3 But I will give power unto my two wit- nesses, & they shall prophecie a thousand, two hundred, & therefore dayes, clothed in a sacke cloth.

4 These are two: olive trees, & two cadel stickes, standing before God of earth.

5 And if ante ma will hurte them, lyre pro- cedeth out of their mouthes, and deuou- reth their enemies: for if ante man wode hurt them, thus must he be killed.

6 These have power to shur' heauen, that it raine not in the dayes of their prophe- cying, & have power over waters to turne them into blood, and to smite the earth with all maner plagues, as of re as they wil.

7 And when they have finished their testi- monic, the beasts that cometh out of the bottomless pit, shall make warre aga- inst them, and shall overcome them, and kill them.

8 And their corpses shall lie in the streets of the great citie, which spiritually is cal- led Sodom and Egypt, where our Lord al- so was crucified.

9 And they of the people and kinneds, and togues, and Gentiles shall see their corpses the dayes and an halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwell upon the earth, shall revoye ouer them and be glad, and shall send gifts one to another: for these two Prophetes vexed them that dwell on the earth.

11 But after the dayes and an halfe, the sp- rit of life comming from God, shall enter in- to them, & they shall stand up upon their feet: and great feare shall come upon them which sawe them.

12 And they shall heave a great voyce from heauen, saying unto them, Come up hither. And they shall ascende up to heauen in a cloud, and their enemies shall see them.

13 And the same houre shall there be a great earthquake, and the tenth parte of the ci- tie shall fall, and in the earthquake shall be slain in number seuen thousand: and the remnant shallse afrast, and giue glo- rie to the God of heauen.

14 The seconde wo is past, & beholde the thirde wo wil come anone.

15 And the seventh Angel blew the trum- per, and there were great voyces in heaué, saying, The kingdoms of this world are our Lords, and his Christs, and he shall rei- gne for euer more.

16 Then the foure & twétie Elders, which sate before God on their feates, fell upon their faces, and worshipped God,

17 Saying, We giue thee thanks, Lord God almightie, Which art, and Which waft, & Which art to come: for thou hast received thy great might, and hast obte- ned thy kingdoms.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they shulde be judged, and that thou shuldest giue rewarde vnto thy seruants the Prophetes, and to the Saintes, and to them that feare thy Name, to smale and great, and shuldest destroye them, which destroye the earth.

19 Then the Temple of God was opened in heauen, and there was fene in his Tem- ple the Arke of his covenant: and there we- re lightnings, and voyces, and thodings, and earthquake, and mucche haile.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the fume. 2 Michael fighteth with the dragon, which persecuteth the woman. 3 The victories is gotten to the comfort of the faithful.

pleaming the whole misfai- dion of the Pope, which is clipped to So- dom for their abominable fume, and to bigger heaun- se the true is, but in some God is taken away from the faithful: and Christ was clu- ded and by Pi- late, who repes fenced the Ro- mans power which shulde be encirc to the godle. 4 The models are tortured by hearing & trouch prea- ched. 5 Which shul- be at the last recircution. 6 For it famed that Antiochist had chafed them out of the earth.

of the power of Antiochist.

11 When they shall underdud by God's wor- de the glorie of his, and the punish- ment of his enemies, shall shall fall from the Pope, and glorish God. 12 Albert said by Pope, Tur- ke and other indirectors

troulet: the worries near to mucche, yet Christ shall rea- gne.

13 Is this Christ. 14 This accla- reth the office of the giveth,
which is to give God thal- ket for the de- lurrence of his, and
to pea- se his miti- ex for pun- ishing of his enemies.

2 Which figs be the debra- dons of the enemies.

GGg. ii.

The Church persecuted. Reuelation. The beasts power.

In this third vision is declared how Church which is compelled
about with Iesus Christ the Sunne of righteousness, is
persecuted of Ancibrist. The Church recedeth under fore what
for ever is miracles, and inchi-ant, with all corrupt affe-dions
and in-che like. Which fig-nific God and his worde. The
Church ever with a more feruene desire longed Christ thul-de
be borne, & that the faith-ful might be regenerate by his
power. Tifal. 2. The deuil, & all his power which burneth with
furie and is red with blood of the faithful. For he is prince of
this worde & al-mothe haile v vinteral go-nerammin. By his
faste ries & promi-fes he gaineth manie of y ex-celidiminers
& honorable perfones, and bringeth theto deftrofton. Which is
Iesus Christ the first horne a-mog manie bre chef, who was
horne of y vir gin Marie as of a special me ber of y Chur che.
The Church was removed fro among the laws to the Geciles,
which were as a hard wilderness, and fo it is perse-cuted to &

fro. Iesus Christ and his mem-bers, as Apo-alles, Martyrs, and the rest of the faithful. For the dra-gon was depri-ued of all his dignitie and had op more place in the Church. They put their lines in danger fo oft as wide requi-red. It is coming, the that are giuen

1 And there appeared a great wonder in heauen: A woman clothed with the funne, & the moone was vnder her fe-te, and vpon her head a crowne of twel-ue flarres.

2 And the was with childe and cryed tra-uailing in birth, and was pained reade to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing feuen heads, and ten hornes, and feuen crownes vpon his heads:

4 And his taile drue the s third parte of the flarres of heauen, & cast the to the earth. And the dragon ftole before the woman, which was reade to be deliuered, to de-uoure her childe when she had broght it for the.

5 So she broght forth a man childe, which fluilde rule all nations with a rod of yren: and her fonne was taken vp vnto God and to this throne.

6 And the woma fled into wilderness whe-re she hathe a place prepared of God, that they fluilde fede her there a thousand, two hundredth and thre'core dayes.

7 And there was a batcel in heauen. Michael & his Angels
foght against the dra-gon, and the dragon foght & his Angels.

8 But they preuiled not, nether was their place founde anie
more in heauen.

9 And the great dragon, that olde ferpent, called the deuil and
Satan, was cast out, which deceiueeth all the worde: he was
cue cast into the earth, & his Angels were cast out with him.

10 The I heard a loude voyce, faying, Now is faluation in
heauen, and ftrengh & the kingdome of our God, and the
power of his Christ: for the accuser of our brethren is cast
downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by
the worde of their testi-monie, and they loued not their liues
vn to the death.

12 Therefore reioyce, ye heauens, & ye that dwell in the. Wo
to the inhabitants of the earth, and of the sea: for the deuil is
come downe vnto you which hathe great wrath, knowing that
he hathe but a short time.

13 And when the dragon sawe that he was cast vnto the earth,
he persecuted y woma which had broght forthe the man childe.

14 But to the woman were giuen two win-ges of a great egle, y
she might flie into the wilderness, into her place, where she is

nourished for a time, & times, and haife a time, from the
prefence of the serpent.

15 And y serpet cast out of his mouth wa-ther after y woman
like a flood, y he might caufe her to be carved away of the
flood. But the earth holpe the woman, and the earth opened her
mouth, and fwallowed vp the flood, which the drago had cast
out of his mouth.

ter after y woman like a flood, y he might caufe her to be
carved away of the flood.

16 But the earth holpe the woman, and the earth opened her
mouth, and fwallowed vp the flood, which the drago had cast
out of his mouth.

17 Then the dragon was wroth with the woman, and wet and
made warre with the remnant of her fede, which kepe the co-
mandements of God, and haue the testi-monie of Iesus Christ.

18 And I ftole on the sea fande.

CHAP. XIII.

1. The beast deceiueeth the reprobate, 2. 4. 12. And is
confirmed by another beast. 17 The prinuiedge of the
beasts marks.

1 And I sawe a beast rife out of the sea, hauing feuen heads,
and ten hornes, and vpon his hornes were ten crownes, and
vpon his heads the name of blafphemie.

2 And the beast which I sawe, was like a leopard, and his fere
like a beares, and his mouth as the mouth of a lion: and the
dra-gon gaue him his power and his throne, & great autoritie.

3 And I sawe one of his heads as it were wounded to death, but
his deadle woide was healed, and all the worde wodred and
followed the beast.

4 And they worshipped the dragon which gaue power vnto the
beast, & they worshipped the beast, faying, Who is like vn-to
the beast who is able to warre with him!

5 And there was giuen vnto him a mouth, that fpake great
things and blafphemies, and power was giuen vnto him, to do
two and fortie moneths.

6 And he opened his mouth vnto blafphie-mie against God, to
blafpheme his Name and his tabernacle, & the y dwel in
heauē.

7 And it was giue vnto him to make warre with the Saintes,
and to ouercome them, & power was giuen him ouer euerie h
in-red and tongue, and nation.

8 Therefore all that dwell vpon the earth, fhall worship him,
whofe m names are not wrien in the Boke of life of the Lambe,
which was flaine from the beginning of the worde.

9 If anie man haue an eare, let him heare. If anie lead into
captuitie, he fhall go into captuitie: if anie kil with a fworde, he
muft be killed by a fworde: here is the pacience, & the faith of
the Saintes.

10 And I beholde another beast comming vp out of the earth,
which had two hor.

Ancibrist hathe not power user elec. As God nadeined fob
before all beginning, & all y acrifies were as fignes & facramfis
of Christ death. O Thei when led foules captues, go them
felues into captuitie. As the king-dome of Christ is fro heauē,
& bringeth men thither: fo y Popes kingdome is of y earth &
leadeth to perdish, & is beghue, & eftablifhed by ambish, to
our-toufure, beaelmes, craft, treason & tyranie. Which fignife
the priethode & the kingdoms, and therefore he gueith in his
arms two heis, and hath two fwordes carved before him. So
Boniface the eighs which firft oriented the Tubile, shewed him
till one day in apparel as a Pope, & the next day in harms as
the Emperor, and the two hornes in the bithops mutes are
fignes hereof.

r Sae was not able to do it by the head nor the bodie, and
therefore the-werth his rage against the me-bers.

a Here is the deftriptiōn of the Romaine empire which flandeth
in crueltie and tyrannie.

b Meaning to me, because it was firft governed by from Kings
or Emporours after Nero, and al-fo is compaf-fed about &
feuen monical net.

c Which figol fe manie pro- uinces.

d By thefe beastes are fig-nified the Ma- cedonitis, Per- fians
& Chal- deans whome the Romaines ouercame.

e That is, the deuil.

f This male be vnderfand of Nero, who mound y firft
persecution a- gain y Chur- che, and after Reue him till, fo y
the fami- lie of the Ce- fars ended in him.

g For y empi- re was eftabl ifed againe by Velpa- fion.

h By receiulg the flames, of dinacer, decre- ra, ceremonies, &
religion of y Romaine em- pire.

i Ancibrists if me & power is limited.

k In their bo- diss, not in foule.

l He meaneth y venerfal de parting where of S. Paul fpea keth
to the Thefaliomine.

n Ancibrist hathe not power user elec. As God nadeined fob
before all begining, & all y acrifies were as signes & facramfis
of Christ death. O Thei when led foules captues, go them
felues into captuitie. As the king-dome of Christ is fro heauē,
& bringeth men thither: fo y Popes kingdome is of y earth &
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till one day in apparel as a Pope, & the next day in harms as
the Emperor, and the two hornes in the bithops mutes are
fignes hereof.

The beafts marke. Chap.XIII. The fall of Babylon. 1999/1224

r He ſpake de velitho othrine, accult God worthe of im-
perfection, ſet vyn man trea- tions, and ſpa- ke things con-
trarie to God and his worde- f For the Po- pe in ambiftio,
creafitie, idola- trie, & blaſche mie die folow & imitate the
ancteft Roma- nes.

t Broghe the to idolarie & aftmoſhed the with the name of that
holie empire (as h termeth it) u The man of ftion accordig to ſ
operation of ſuch ſhalbe & all power, ſignes & mira- cles of
lies, 2. The 2.10.

x Before the whole empire & repreffenteth the firft beaft, and is l' ima- ge thereof. y For the firft empire Roma- ne was as the paterno, & this fcolde empire is but an ima- ge & fhallowe thereof.

z For except Pope confirme the anorelie of the King of Romanes, he is not eftamed worthie to be

made Emperour. a The fame things & the Pope, or falfe prophetes in truth him in. b Recei: the ordinance & decrees of the fear of Rome, & to affie & vilen: fone, if he were put therefrom. c Whereby he reftouffeth Chrift: for as faith, & worde & the Sacraments are & Chriftia marke: fo this Anicchift will accept none but fuche as wil oppress his doctrine: fo it is not young to cffeffe Chrift, & to beffine & Scriptures, but a man melt fubfcribe to & Popes doctrine: moreover their chifimances, graffigh, waters, affhes & fhaungf are signes of his marke in fo maner as no naffib was excepted & had not manie of thefe marke beaffe. d He & is not falled & Anicchiftia marke, can not be fuffered to line among men. e Such as may be vnderffed by man: reafsent for about 666 yeres after this regularie & Pope or Anicchift beaft to be ma- niffet in the worde: for thefe characters & e fignifie 666: & this nober is gathered of & fuale nober, & a v v v v v, & in the whole make 666 & figniffeth Lateinus, or Latin, which meteth the Pope or Anicchift who wfeth in all things & Latin fague, & in refpset thereof he conffeeth & Ebreue & Greke wherein & worde of

God was first & beaft wlieth: befeafte Italie in oble time was called Latinum, the itallions are called Latin, fo that hereby he noteth of what country chiefly he fholve come.

CHAP. XIII.

1 The notable lipanje of the Lābe. 6 One Angel ammun- ceth the Gofpel, 2 Another the fall of Babylon, 3 And the thirde warmeth to flee frf the beaft. 13 Of their blaf- fednes which dye in the Lord. 12 Of the Lord's barneft.

a Iefus Chrifft ruleth in his Church to de- fend and com- fort it, though the beaft rage neuer fo im- chetand feing Chrifft is pre- fent euer with his Church, there can be no vicare: for where there is a vicare, there is no Church.

b Meaning a great and ample Church. c Which was the marke of their eleftion, to win, their faith. d Signifying that the number of the Church fholve be great, and that they fholve fpeake boldly, and aloud, and fo glorific the Lord.

nes like the Lambe, but he r fpake like the dragon.

And he did all that the first beaft col- de do before him, & he caufed the earth, and them which dwel therein, to worfhip the first beaft, whose deadlie wounde was healed.

And he did great wonders, fo that he made fyre to come downe from heauen on the earth, in the fight of men,

And deceiued the that dwel on the earth by the signes, which were permitted to him to do in the sight of the beaft, sayig to them that dwel on the earth, that they sholde make the image of the beaft, which had the wounde of a sword, & did liue.

And it was permitted to him to giue a spirit vnto the image of the beaft, so that the image of the beaft sholde speake, and sholde cause that as manie as wolde not worship the image of the beaft, sholde be killed.

And he made all, bothe small and great, riche and poore, free and bonde, to receiue a marke in their right hand or in their foreheads.

And that no man might bye or sell, save he that had the marke, or the name of the beaft, or the number of his name.

Heere is wisdom. Let him that hath wit, count the number of the beaft: for it is the number of a man, and his number is six hundredth, threescore and six.

The same things & the Pope, or false prophetes in truth him in. b Recei: the ordinance & decrees of the fear of Rome, & to affie & vilen: done, if he were put therefrom. c Whereby he restouffeth Christ: for as faith, & worde & the Sacraments are & Christia marke: so this Antichrist will accept none but such as will oppress his doctrine: so it is not yong to effe Christ, & to be fine & Scriptures, but a man must subscribe to & Popes doctrine: moreover their chifimances, graffing, waters, affhes &

fhauungf are fignes of his marke in fo marfhe as no naffib was excepted & had not manie of thefe marke beaffe. d He & is not fcaled & Anicchiftia marke, can not be fuffered to line among men. e Such as may be vnderffed by man: reaffent for about 666 yeres after this recularie & Pope or Anicchift beaft to be man- niffet in the worde: for thefe characters & e fignifie 666: & this nobor is gathered of & fuale nobor, & a v v v v v, & in the whole make 666 & figniffeth Lateinus, or Latin, which meteth the Pope or Anicchift who wfeth in all things & Latin fague, & in refpjet thereof he conffeeth & Ebreue & Greke wherein & worde of God was firft & beaft wfieth: befeafte Italie in oble time was called Latinum, the ftallions are called Latin, fo that hereby he noteth of what country chiefly he fholde come.

and the Elders, and no man colde learne that fong, but the hundreth, fortie and foure thouland, which were boght from the earth.

4 Thefe are they, which are not defiled with wome: for they are virgins: thefe fol- lowe the Lābe s whither foeur he goeth: thefe are boght from men, being the firft frutes vnto God, and to the Lambe.

5 And in their mouths was founde no gui- le: for they are without fpot before the throne of God.

6 Then I fawe another b Angel flee in the middles of Heauen, hauing an euerlafting Gofpel, to preache vnto them, that dwel

on the earth, and to euerie nation, and kin- red, and tongue,
and people,

7 Sayig with a loude voyce, I Peare God, and giue glorie to
him: for the houre of his iudgement is come: and worship him
that made b heauen and earth, and the fea, and the fountaines
of waters.

8 And there followed another Angel, fay- ing. It is fallen, it is
fallen, b Babylon the great citie: for she made all nations to
drinke of the wine of the wrath of her fornication.

9 And the thirde Angel followed them, faying with a loude
voyce, If any ma wor- ship the beaft and his image, and receiue
no marke in his forehead, or on his hand,

10 The same shal drinke of the wine of the wrath of God, yea,
of y pure wine, which is powred into the cuppe of his wrath,
and he shalbe tormented in fyre and brimsto- ne before the
holie Angels, & before the Lambe.

11 And the smoke of their torment shal af- ceude euermore: &
they shal hau no rest day nor night, which worshippe the beaft
and his image, and whofoeur receiueth the print of his name.

12 Here is the patience of r Sainter: there a- re they that kepe
the commandements of God, and the faith of Iesus.

13 The I heard a voyce frſe heauen, ſaying vnto me, Write, a Bleſſed are the dead, which hereafter dye in the Lord. Euſe ſo faith the Spirit: for they reſt from their la- bours, and their workes follow them.

14 And I looked, & beholde, a white clou- de, and vpon the cloude one fitting like vnto the Sone of man, hauing on his head a golden crowne, and in his hand a ſhar- pe ſickle.

15 And another Angel came out of the ſſeple, crying with a loude voyce to him

to wrath: ſo that he ſuffreth many to walke in the way of the ftion to their deſtruction. c That is, of his terrible judgement. p The faithful are, whorried to patience. q For they are deſucured from the hor- rible troubles which are in the Church, and reſt with God. qb, pre-tie Loude cafe. r Which are ingroſſed in Chriſt by faith, which reſt and ſay only on him and refoyce to be with him: for immediately after their death they are received into love. f Signifying that Chriſt ſhal come to indulgent in a cloude, cuen as he was ſone to go vp.

GGg. iii.

Seuen laſt plagues.

Reuelation. The bloodie drinke bloud
0/1224

Iod 1.12.

man.12.39.

1 The ouer-throwe of the people is com pared to an harueft,
Ifa.19, 5: alfo to a vintage, Ifa.6.1

This is spo-ken familately for our expaci-tie, alluding vuto an
houf-band man who offe-tech him foll to be ad-tertified by his
ferueren when his harueft is ripe, and not that Chrift ha-the
nede to be solde when he fhalde come to iudgement for the
chfort of his Church and dafrufto of his enemies. This was
Chrift who is alfo the alter, the Pristt and farrifice. That is, a
certain place appointed and not in the heuen.

2 By this fim-lende he decl

that fate on the cloude, " Thruft in thy fickle & reape:for the
time is come to rea-pe:for the harueft of the earth is ripe.

And he that fate on the cloude, "thruft in his fickle on the
earth, & the earth was reaped.

Then another Angel came out of the temple, which is in
heauen, hauing alfo a Sharpe fickle.

And another Angel came out from the "altar, which had power ouer fyre, and cryed with a lowde crye to him that had the Sharpe fickle, and faid, Thruft in thy Sharpe fickle, & gather the clufter of the vineyarde of the earth: for her grapes are ripe.

And the Angel thruft in his Sharpe fickle on the earth, & cutte downe the vines of the vineyarde of the earth, and caft them into the great wine preffe of the wrath of God.

And the "wine preffe was trode without the citie, and blood came out of the wi-ne preffe, vnto the "horfe bridles by the space of a thoufand and fix hundreth fur-longs.

reth the horrible confusion of the tyrfite and infidelies, which delite in nothing but warren, flanghters, persecutions and eflution of blood.

CHAP. XV.

2 Seuen Angels have the feuen laft plagues. 3 The fung of them that ouercame the beaft. 7 The feuen viales ful of Gods wrath.

This is the fourth vifion which conci-neth the do-lerine of Gods judgements for the defra-dion of the wicked and comfort of the godite.

Meaning an infinite nom-ber of Gods minifters, which had infinite meters of forces and punishments. Eund.12.1. Pfal.14.27. Iave.20.16.

Signifying this brutal & leconfelt worl de mint wish fyre, that is, troubles and afflictions, but the Sainces of God ouerco-me them all, and fing diu-ne fongs vnto God by who-fe power they get the vifo-rie.

Or, after and deire. Which is to declare that Gods judg-ments are cle-ore, Inft and

And I fawe another "figne in heauë great & marueilous, "feuen Angels hauing the feuen laft plagues:for by them is fulfilled the wrath of God.

And I fawe as it were a "glaffie fea, min-gled with fyre, and them that had gotten victorie of the beaft, and of his image, and of his marke, and of the nomber of his na-me, ftand at the glaffie fea, hauing the har pes of God,

And they fung the fong of Mofes the "fer uant of God, and the fong of the Lambe, faying, Great & marueilous are thy wor-kes, Lord God almightie: iufte and true are thy "wayes, King of Sainces.

Who fhall not feare thee, & Lord, and glorifie thy Name! for thou onely art ho-lie, and all nations fhall come & worfhip-pe before thee:for thy iudgements are made manifest.

And after that I looked, and beholde, the temple of the tabernacle of testimony was open in heaven.

And the seven Angels came out of the temple, which had the seven plagues, clothed in pure and "bright linnen, and having their "breasts girded with golden girdles.

without spot. As ready to encounter the vengeance of God.

And one of the "four beasts gave unto the seven Angels seven golden vials full of the wrath of God, which lieth for evermore.

And the Temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

The Angels poured out their vials full of wrath. 6 And what plagues follow thereof. 12 Admonition to take heed and watch.

And I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the seven vials of the wrath of God upon the earth.

And the first went, and poured out his vial upon the earth: and there fell a noy-fome, and a grievous "foe upon the men,

which had the marke of the beaft, & vpon them which worhipped his image.

And the fecod Angel powred out his vial vpon the fea, and it became as the "blood of "a dead man: and euerie liuing thing dyed in the fea.

And the thirde Angel powred out his vial vpon the riuers & fountaines of wa-ters, and they became "blood.

And I heard the Angel of the "waters fay, Lord, thou art iuft, Which art, and Which waft, and Holie, becaufe thou haft iudged thefe things.

For they fhed the blood of the Sainces, and Prophets, and therefore haft thou gi-uen them blood to drinke: for they are worthie.

And I heard another out of the Sanctua-rie fay, Eue fo, Lord God almightie, "true and righteous are thy iudgements.

And the fourth Angel powred out his vial on the funne, and it was giuen vnto him to torment men with a heat of fyre,

And men boyled in great heat, and blaf-phemed the Name of God, which hathe power ouer thefe plagues, and they repented not, to giue him glorie.

And the fift Angel powred out his vial vpon the throne of the "beaft, & his king-dome waxed darke, & they "gnewe their

tongues for forowe,

And blafhemed the God of heauen for their paines, and for
their fores, & repent-ed not of their workes.

And the fixt Angel powred out his vial vpon the great riuer
Euphrates, and the water thereof dryed vp, that the way of

Popes doctrine is an horrible plague of God, & kepreh men
fiil-ance and evroures. 6 They fhall fowne their furie, rap &
blaf-henne ag, and God when the light of his Galpe! fhall thine.

1 By Euphrates which was f-frough of Babylon, it men f-
riches, frough, pleafores and commodites of Rome the fecond
Babylon, & the faithful are the true Kings & Pridts in Christ,
have taken away by disclosing their wicked difcis.

By the fown beafts are mfe all the creas-ers of God &
willingly fay-te him for the punishment of the infideles

God giureth re ful euerie in to his Church by defraying his
enemies: for the Sainces can not cleare ly know: all Gods
judg-ments before the ful and of all things.

a This was li-ke the fixt pla-gue of Egypt, which was for-ers
and bodies or pockets and this reigneth clumely amig Cannes,
mon-kes, friers, no-nes, Priests and foche fitchie vermin which
bears the mar-ke of f berth. b This is like to the firft plague of
E-gypt which lignifeth all kinies of po-ftilences and zheagious
dif-eeite.

c That is, cen-rups & mfeft. d The firft pla-gue of Egypt was like vnto this.

c He bringeth forth thefe two Angels: f one which is gaunmunrof f-waxes, and the other from to der the alter, as winnelfes & commodites of Gods roft iud-gements

f For affinche as thou de-froyeft the re-belles, & pre-ierueft thine. g lignifying fo-mine, drought and hoee dries fca which pro-cede thereof. h The wicked were hardhuer-ted & fubborn when God pu-nilhed them.

1 This anfor-reth to f much plague of E-gypt, which lignifeth f the

the

Watche.

Chap.XVII. The whore of Babylon. 1101/1224

m That is, a strong number of this great deuil & Popes embarkedours which are ever crying and cre- king like frogs and come out of Antichris mouth, becau- se they should speake nothing but lies and v- ft all more of crattle deceit to maineline their riche En- phrases against the true Chri- nians.

Chap. 3,7. mat. 14,44. Iuk. 15,19. n Albeit they call them fel- ues spiritual and holle fa- thers.

o For in all Kings courses & Pope harhe had his smkar fadours
to hin- der the kingdo me of Christ. p Of righthre- outors and
ho- lines, where- with we are clod through Jesus Christ. Jer.
25,15.

q As if he wol de fay, The craftines of de Bruthion whe ar
Kings and princes shal warte against God, but by & craft of
Satan are wrought to that place whe re they shall be deftroyed.
r This is the left indigement when Christ shal come to

deftroy & wicked and deliver his Church. f Meaning the whole
number of them that shal call them felues Christians, whereof
some are so in deeds, feme are Papithes and vnder presence of
Christ ferne Antichris, and some are natures which are neither
on the one side nor of the other. s Signifying, all strange
religions, as of the Jews, Turkes & others, which then shal fall
with that great whore of Rome, & be commented in eternal
pains.

CHAP. XVII.

3 The description of the great whore. 1 Her fumes and
punishment. 14 The visitories of the Lambe.

a Which was Christ Iesus who wil take vengeance on this
Romish harlan.

b Antichris is clipped to an harlot becaufe he seduceth & worldle with vabie wordes, drahtines of lies, & onwar de apparake. c Meaning, di- vers natis & counreis.

d The brath signifieth & an eaten Rom: & women that

firteth thereon, the new Rome which is the Papistrie, whose crueltie and bloody shedding is declared by skarlat. e Full of idolatrie, superstition and con- tamp of the true God.

the Kings of the East shulde be prepared. And I fawe the wvnckleane spirits like frogges come out of the mouth of the dragon, & out of the mouth of the beaft, and out of the mouth of the false prophet.

For they are the spirits n of deuils, wor- king miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battel of that great day of God Almightye.

(Beholde, I come as a thefe. Bleifed is he that watcheth & kepeth his garmets, lest he walke naked, and men fe his filthines)

And they gathered them together into a place called in Hebrue a Arma-gedon.

And the feuenth Angel powred out his vial into the ayre: & there came a loude voyce out of the Temple of heauen from the throne, faying. 1 It is done.

And there were voyces, and thundrings, and lightnings, & there was a great earth- quake, fuche as was not fince men were vpon the earth, euen fo mightie an earth- quake.

And the great critic was diuided into the partes, and the cities of the naciens fell: and great Babylon came in remem- brance before God, to giue vnto her the cup of the wine of the fierceness of his wrath.

And euerieyle fled away, & the moun- taines were not founde.

And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, becaufe of the plague of the haile: for the plague thereof was exceeding great.

ten hornes.

And the woman was araied in purple & skarlat, & guilded with golde, & precious flones, and pearles, and had a cup of golde in her hand, ful of s abominations, and fil- thines of her fornication.

And in her forehead was a name writ- ten, h A Myserie, great Babylon, the mo- ther of whoredomes, and abominations of the earth.

And I fawe the woman drunken with the blood of Saintes, & with the blood of the Martyrs of Iesus: & when I fawe her, I wo- dred with great marueile.

Then the Angel faid vnto me, Where- fore marueilest thou I wil shewe thee the mysterie of the woman, and of the beaft, that beareth her, which hathe feuen heads, and ten hornes.

The beaft that thou hast fene, was, and is not, and shal ascende out of the bottom- les pit, and shal go into perdicion, and they that dwell on the earth, shal wondre (whofe names are not written in the Boke of life from the fundacion of the worlde) when they beholde the beaft that was, and is not, and yet is.

Here u the minde that hathe wifdome. The feuen heads are f feuen mountaines, whereon the woman firteth: they are also f feuen Kings.

Fiue are fallen, and one is, and another is not yet come: and whe he cometh, he must continue a short space.

And the beaft that was, and is not, is euen the m eight, and is one of the feuen, & shal go into deftruction.

And the ten hornes which thou fawest, are te Kings, which yet haue not receiued a kig dome, but shal receiue power, as Kigs at one houre with the beaft.

Thefe haue one minde, and shal gi- ue their power, and autoritie vnto the beaft.

Thefe shal fight with the Lambe, & the Lambe shal o ouercome them: for he is Lord of Lords, & King of Kings: &

they that are on his fide, called, and chofen, and faithful.

And he faid vnto me, The waters which thou fawest, where the whore firteth, are people, and multitudes, and nations, and tongues.

And the ten hornes which thou fawest vpon the beaft, are they that shal hate the whore, and shal make her defolate and naked, & shal eat her flesh, & burne her with fyre.

For God harhe spur in their hearts to ful fil his wil, & to do with one confent for to giue their kingdome vnto the beaft, vntil the wordes of God be fulfilled.

ferne Antichris, & to dedicat them felues and theirs wholly

f This wnors is the Anti- chris, that is, the Pope with whose bode of his filthie creatures, as is expounded, verf. 18, whose beamie onely Randeth in out warde pompe & impudencie and crele like a Brumpet. g Of false de- ftriines & blaf- phomies. h Which no- ne can knowe to anolde but the elect. i This is the Romaine empi- re which being fallen into de- cey, the whore of Rome vfor- ped autoritie, and preceded from the deuil and choher shal returns. i Which are about Rome. j For after f empire was decayed in Nero, Galba, Osbo, Virci- lim, Verpallat Thus dyed in lefe then hor- tene yeres and reigned to Kings: Dominik then reigned, and after him Coccus Nera- us which was the feuenth. m Me mtearch Trais o the em prere who was a Spauyard & adopied by Nerus, but becaufe he per

secuted fthank ful he goath al fo to perdatio o He signifieth the horrible persecution; which haue be de vnder the empire of Ro- me, and in all other realmes fubied to the fame. 1. Tim. 6,15. chap. 19,16. o And breake them to thy- wers as a por- ters put.

pluters nation as the Gothers, Vandalas, Ho- nes and other nations which were once sub- ject to Rome, shal rife agnist it & defstroy it. q That is the- de of doing ho mage to Christ Iesus, they shulde be cast into a repro- bate feife to vnto him.

GGg. 111.

To flee from Babylon.

Reuelation.

The whores marchants 12/1224

18 And the womá which thou fawest, is the great citic, which reigneth ouer y Kings of the earth.

CHAP. XVIII.

3.9 The louers of the worlds are ferie for the fall of the where of Babylon. 4 An admonition to the people of God to flee out of her damnation, 20 But they that be of God, have can't to reicycle for her destruction.

1 And after these things, I saw another Angel come downe from heauen, hauing great power, for that the earth was lightened with his glorie.

2 And he cryed out mighty with a loude voyce, faying, 3 It is fallen, it is fallen, Babylon y great citic, & is become the habita tion of 4 deuils, and the holde of all fowle spirits, and a cage of euerie vncleane and hateful byrde.

3 For all nations haue drōken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchāts of the earth are waxed riche of the abundance of her pleafures.

4 And I heard another voyce frō heauen fay, 5 Go out of her, my people, that ye be not parterakers in her finnes, and that ye receiue not of her plagues.

5 For her finnes are come vp vnto heauen, and God harhe remembred her iniquities.

6 7 Rewarde her, euf as the harhe rewarded you, and giue her double according to her works: & in the cup that the harhe filled to you, fil her the double.

7 In afmuch as the glorified her self, and liued in pleafure, fo much giue ye to her torment and forowe: for the faith in her heart, 8 I fit being a quene, and am no widowe, and thal fe no mourning.

8 Therefore thal her plagues come at one day, death, and forowe, and famine, & the thalbe burnt with fyre: for ftrong is the Lord God which wil condemne her.

9 And the Kings of the earth thal bewaile her, & lament for her, which haue cōmited fornication, & liued in pleafure with her, when they thal fe the fmoke of her burning.

10 And thal ftande a farre of for feare of her torment, faying, Alas, alas, the great citic Babylon, the mightie citic: for in one houre is thy iudgement come.

11 And the marchāts of the earth thal wepe and waile ouer her: for no man byeth their ware any more.

12 The ware of golde and filuer, and of precious ftone, and of pearles, and of fine linen, and of purple, and of filke, and of fkarlet, & of all maner of Thyne 13 wood, and of all veffels of yuorie, and of all veffels of mofte precious wood, & of braffe, and of yron, and of marble,

13 And of fynamon, and odours, and ointments, and franckinfence, and wine, and oile, and fine floure, and wheat, & beaftes, and fhepe, and horfes, and 14 charets, & feruants, and 15 foules of men.

16 (And the apples that thy foule lufted after, are departed from thee, & all things which were fat and excellent, are departed from thee, and thou thalt finde them no more)

17 The marchants of these things which were waxed riche, thal
ftand a farre of frō her, for feare of her torment, weping and
wailing,

18 And faying, Alas, alas, the great citic, that was clothed in
fine linen and purple, and fkarlet, and guilded with golde, and
precious ftone, and pearles.

19 For in one houre fo great riches are come to defolation. And
euerie fhippe mafter, and all the people that occupie fhippes,
and fhipmen, and who foeuer traual on the fea, thal ftand a
farre of,

20 And crye, when they fe the fmoke of her burning, faying,
What citic was like vnto this great citic?

21 And they thal caft duft on their heads, and crye weping, and
wailing, & fay, Alas, alas, the great citic, wherein were made
riche all that had fhippes on the fea by her coftlines: for in one
houre the is made defolate.

22 O heauen, reioyce of her, and ye holie Apoftles and
Propheres: for God harhe giuen your iudgement on her.

23 Then a mightie Angel toke vp a ftone like a great milftone,
& caft it into the fea, faying, With fuche violece thal the great
citic Babylon be caft, and thalbe s founde no more.

24 And the voyce of harpers, & muficians, and of pipers, & trumpetters thalbe heard no more in thee, and no craftes man, of what foeuer crafte he be, thalbe founde any more in thee: and the founde of a milftone thalbe heard no more in thee.

25 And the light of a candle thal fhine no more in thee: and the voyce of the bride-grome and of the bride thalbe heard no more in thee: for thy marchants were the great men of the earth: and with thine in chantements were deceived all nations.

26 And in her was founde the blood of the Propheres, and of the Saintes, and of all that were flaine vpon the earth.

CHAP. XIX.

1 Praifis are giuen vnto God for iudging the where, & for ananging the blood of his feruants. 2 The Angel wil not be wroftipped. 3 The foules and birdes are called to the flaughter.

1 Suche as the womans vis at Rome.

2 This is the vileft ware y thefomarchâts of, and beft cheap, which foules nay withftanding y fonne of God redeemed with his precious blood, 1 pet. 3.19.

3 That is, the things which thou fured beft.

4 And fo the we figots of great forrow.

Or, andle rfaith.

p And harhe reunged your craft in ynaithing her. 1er. 31, 8.9.

q It thal not be like to other cicles may be boyl-ded againe, but it fhaibe defroyed with out merde.

7 The Romith prefaces and marchants of foules are as Kings & princes: so that their conrtoufnes and pride must be punifhed: fecondely their crafts & deceivers & and thirdly their crucible.

1 And

Ifa. 31, 9. heram. 31, 8. chap. 14, 8. a This defecition of the outermthowe of y great whore is like to that whereby the prophees vis to declare the defecition of Babylon. b He defcribeth Rome to be y finche of all abomination and deuelifines, and a hinde of hel. c The greatest parte of the woelde harhe haue abufed & feduced by this spiritual whoredome. d When God threateneth y wicked, he euer efforceth & counfleteth his what they oghe to do, y is, that they do not cōmonirat with y finnes of the wicked. Ifa. 47, 8. e The grebe worde is, that her finnes fo followe one an other, and fo zife one after another, that they grawe to fuche on heape, y at feagth they couche y veie heauen. f Bloffed is he that ca repcye to the whore the like, as is writen pfal. 117, 9. g The glorious boafing of the ftrumper h But ful of people & mightie h Bothe they that temporally haue had prefits by the ftrumper, and also the spiritual marchāts thal for forow & wiz

of their gaine citic out and defpeire. h Which is ve zielo
doferous and precious.

The Lambes supper.

Chap. XX. The sharpe fword. 1293/1224

a That is, praife ya God, becu- fe & Antichrist & all writed-
nes it take out of the woride. b So that all the Saints are
confirmed and ophr nothing to doute of the faluation of
faithful. c The wicked fhallbe burned in continual fyre, & nuere
fhallbe extin- guillhed. d By the foure begins are mft all
creatures. e Signifying & his iudgement are true ftruth, and if
we oft to praife him enormore for the deftrudition of the Pope.

f God made Christ & brid- grome of his Church at the
beginning, and at the laft day in fhallbe fully accomplished
when we ftall be figned & our head. Mat. 22, 2. chap. 14, 13. g
That is, the Angel. Chap. 22, 9. h Whome God of fre mercie
eallefh to be partakers of his heaucolie graces, & deli- nereth
from & ftible pollu- cians of Anti- christ Who am char- ged to
reftine of Iefus, or & impatixer of f fame Gofpel & faith. Ifa. 6,
12. k He ftweeth that none oft to be worfhi- ped but onefy God,
& that he is of their ni- har whome God vifeth to reutille his fe-
retes by to the Prophecies, & they may de-

clare them to others, alfo that we malt before no other fpirit of
prophecie, but that which church reftine of Iefus, and lead us to
him. I Whereby is fignified that Iefus Christ our ledge fhallbe

victorious, and shall triumph over his enemies. m He meaneth Christ a So that the wicked shall tremble before his face. n To witteeth that he was ruler of all the worlde. p That is, none can have so full recollection how Christ is verie God, eternal, infinite and almighty, as he himself. q Whereby is signified his victoric, and the destruction of his enemies. r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God and the ledge of the quicke and dead. f This declareth that his Angels shall come with him to ledge the worlde.

1 And after these things I heard a great voice of a great multitude in heaven, saying, a Hallelu-iah, salvation & glory, and honour, and power be to the Lord our God.

2 For both true & righteous are his iudgements: for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath adulteried the blood of his servants shed by her hand.

3 And againe they said, Hallelu-iah: & her smoke rose up for evermore.

4 And the foure and twentie Elders, & the foure beasts fell downe, and worshiped God that sat on the throne, saying, e Amen, Hallelu-iah.

5 Then a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of manie waters, and as the voyce of strong thondrings, saying, Hallelu-iah: for our Lord God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glory to him: for the marriage of the Lamb is come, and his wife hath made her self readie.

8 And to her was granted, that she shulde be arrayed with pure fine linen and shining, for the fine linen is the righteousness of Saints.

9 Then he said vnto me, Write, a Blessing are they which are called vnto the Lambes supper. And he said vnto me, These wordes of God are true.

10 And I fell before his feete, a to worship him: but he said vnto me, & thou do it not: I am thy fellowe seruant, and one of thy brethren, which haue the i testimonie of Iesus. Worship God: for the bestimonie of Iesus, is the spirit of prophesie.

11 And I sawe heauen open, and beholde a white horse, and he that sat vpon him, was called, a Faithful & true, & he ruled and fighteth righteously.

12 And his eyes were as a flame of fyre, & on his head were many crownes: and he had a name written, that no man perceived but him self.

13 And n he was clothed with a garment dipte in q blood, and his name is called, THE I WORDE OF GOD.

14 And the f warriers which were in heauf,

others, also that we muft before no other fpirit of prophecie, but that which church refine of Iefus, and lead us to him. I Whereby is fignified that Iefus Christ our ledge fhall be viftorious, and ftall triumph over his enemies. m He meaneth Christ a So that the wicked ftall tremble before his face. n To ftweeth that he was ruler of all the woride. p That is, none can have fo fal recollection how Christ is verie God, eternal, infitine and almighty, as he him felf. q Whereby is fignified his viftoric, and the deftrudition of his enemies. r Signifying that Iefus Christ, which is the worde, is made flefh, and is our Lord, our God and the ledge of the quicke and dead. f This defcareth that his Angels ftall come with him to ledge the woride.

followed him vpon white horfes, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe l fworde, that with it he fhulde fmitte the heathen: for he a ftall rule the with a rodde of vpon: for he it is that treadeth the wine preffe of the fiercenes and wrath of al- mightie God.

16 And he hathe vpon his garment, and vp- on his u thigh a name written, a THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the sunne, who cryed with a lowde voyce, saying to all the foules that did flye by the middes of heauen, Come, and gather your selves together vnto the supper of the great God,

18 That ye may eat the flesh of Kings, & the flesh of his Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all fre men and bondemen, and of male and great.

19 And I sawe the beast, and the Kings of the earth, and their ywarriers gathered together to make battell against him, that fate on the horse & against his souldiers.

20 But the beast was not taken, and with him that false prophecie that wrought miracles before him, whereby he deceiued them that receiued the beastes maike, & them that worshipped his image. These bothe were aliue cast into a lake of fyre, burning with brimstone.

21 And the remnant were slayne with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the foules were filled full with their flesh.

CHAP. XX.

2 Satan being bounde for a certaine time, 7 And after let loose, wroth the Church grieueously. 10. 14 And after the worlde is

iudged, he and his are caft into the lake of fyre.

1 A Nd I fawe an a Angel come downe from heauen, hauing
the b keye of the bottomles pit, and a great chaine in his hand.

2 And he toke the dragon that olde ferpét, which is the deuil
and Satan, and he boun- de him c a thoufand yeres,

3 And caft him into the bottomles pit, and he fhut him vp, and
fealed the dove vpon him, that he fhulde deceiue the people no
more, til y a thoufand yeres were fulfilled: for after that he
muft be lofed for a little feafon.

4 And I fawe e feates: and they fate vpon

their impirie and fubheroes. e That is, from Christ's the time of
Pope Sylvefter the fecomde: fo long the pure do- ftrine fhulde
after a forte remance. d After this terme Istan had greater
power than he had before. e The glorie and auoitice of them
that fuffes for Christ's lake.

a Which d urth the w ked into e nal fyre. Ifal. 2, 9.

2 Tim. 6, 1, chap. 17, 14 a Which c claretic bir- manitie, wh
rein he falo of all, and fi judge y wolt x This figni eth y the de
of iudgemen fhulbe clears and eudens, that none fi be hidfteril
trompet ftall bloue a lowd & all ftall is deftand is.

y For the Po pe & y world lie princes ftall fight a- gainft
Christ, euen mul the laft day. z The ouer- throwe of the beaft

and his fi fhälbe chie: ly accompli- ified at the fe- comde
obning of Christ.

a This Angel reprefelmith y ordre of y A- ponies, whose
vocacion & of fice was from heault or may fignifie Christ, fi
fhulde trea- de downe the ferpenis head. b Hereby he meaneth
the Gofpel where- by hel is fhon- up to y faith- ful, & Satan is
chained that he ca not hure them, yes & y minifiers here- by
open it to the infidels, but through

HHh.i.

Satanlofed.

Reuelacion.

Holic Ierufalem.

f That is, whi- les the; have remained in this life.

g He me aneth the, which are spiritually de- add for in who-
me said iunth, he is dead to God.

h Which is to receive Iefus Christ in true faith, & to rise them
from to newness of life.

Exph. 19.2. 1 The death of the fools, & is eternal dam- nation.

2 Shalbe true partakers of Church and of his dignitie. 3 That is,
for ever.

4 After that the chaste is broke and the true preaching of God's
wor- dle is corrupt. 5 By them are more disavt & strige
enemies of the Church of God, as the Turks, the Sa- pains and
o- thers, read Ex- ph. 18.2, by whome the Church of God
shalde be grie- noisy terms, ted.

Philip. 4.4. chap. 3.5. & 21.23.

6 Which was Christ, prepa- red to judge- ment & glorie and
mainitie. 7 Buerie mass confidence is as a boke whe tain his
deces are written, & shal appear whf God ope- neth the boke.
8 Vederthau- ding all kindes of death whe- reby men have broe
Rayne. 9 Ielch & death & are the last enemies, shal- be
detested.

Isa. 61.17. & 66.21.

a. Pet. 1.13. a. All things shalbe remed and reftored into a mefe excellent and perfect estate, and there- fere the day of the refurrection is called. The day of refurrection of all things. Ad. 1.11. b For all things shalbe purged from their corruption, and the faithful shal enter into heaven with their head Christ.

them, and iudgement was given vnto them, and I faw the foules of them, that were beheaded for the wines of Iefus, and for the worde of God, & which did not wor- ship y beaft, nether his image, nether had taken his marke vpon their forheads, or on their hands: and they liued, & reigned with Christ a thoufand yere.

But the reft of the s dead men shal not li- ue againe, vntil the thoufand yeres be fi- nished: this is the h firft refurrection.

Bleffed and holie is he, that hathe parte in the firft refurrection: for on fuche the i feconde death hathe no power: but they h shalbe the Frieffs of God and of Christ, & shal reigne with him a thoufand yere.

And when the thoufand yeres are ex- pired, Satan shalbe lofed out of his pri- fon,

And shal go out to deceive the people, which are in the foure quarters of the e- arth: even a Gog and Magog, to gather them together to battel, whome nombet in, as the fand of the fea.

And they went vp into the plaine of the earth, w compaffed the tents of the Sain tes about, and the beloued citie: but fyre came downe from God out of heauen, & deuoured them.

And the deuil that deceived them, was caft into a lake of fyre & brimftone, where the beaft and the falfe prophet shalbe tormented euen day and night for euermore.

And I faw a great white throne, and o ne that fate on it, from whofe face fled a- way boshe the earth and heauen, & their place was no more founde.

And I faw the dead, bothe great & final ftand before God: and the p bokes were o- pened, & another boke was opened, which is the boke of life, and the dead were iud- ged of thofe things, which were written in the bokes, according to their workes.

And the fea gaue vp her dead, which we- re in her, and s death and hell deliuered vp the dead, which were in them: & they were iudged euerie ma according to their workes.

And r death and hell were caft into the lake of fyre: this is the feconde death.

And whofeuer was not founde written in the boke of life, was caft into the lake of fyre.

CHAP. XXI.

3.24. The bleffed estate of the godlie, 2.27. And the mif- rable
cendation of the wicked, 11 The defcription of the heauamile
Ierufalem, and of the wife of the Lambs.

And I faw a new heauen, & a new earth: for the firft heauen,
and the firft earth were paffed away, & there was

shalbe remed and reftored into a mefe excellent and perfect
estate, and there- fore the day of the refurrection is called. The
day of refurrection of all things. Ad. 1.11. b For all things
shalbe purged from their corruption, and the faithful shal enter
into heaven with their head Christ.

no more fea.

And I John faw the h holie citie newe Ierufalem come d downe
from God out of heauen, prepared as a bride trimmed for her
houf band.

And I heard a great voyce out of heauen, laying, Beholde, the
Tabernacle of God with men, and he wil dwell with them: &
they shalbe his people, and God him felf shalbe their God with
them.

And God shal wipe a way all teares fro their eyes: & there
shalbe no more death, nether forowe, nether crying, nether
shal there be anie more paine: for y firft things are paffed.

And he that fase vpon the throne, faid, Beholde, I make all things new: and he faid vnto me, Write: for thefe wordes are faithful and true.

And he faid vnto me, It is done, I am a and a, the beginning and the end. I wil giue to him that is a thirft, of the well of the water of life frely.

He that ouercometh, shal inherit all things, and I wil be his God, & he shalbe my fonne.

But the s feareful and vnbeleuing, and the abominable and murderers, & who- remongers, and forcerers, and idolaters, & all liars shal haue their parte in the lake, which burneth with fyre and brimftone, which is the feconde death.

And there came vnto me one of the fe- uen Angels, which had the feuen vials ful of the feuen laft plagues, and talked with me, faying, Come: I wil fhew thee the bride, the Lambes wife.

And he catyed me away in the fpirit to a great & an hie mountaine, & he fhewed me the great citie, holie Ierufale, defcending out of heauen from God,

Hauing the glorie of God: and her shi- ning was like vnto a ftone moft precious, as a lafper ftone cleare as crifial,

And had a great wall and hie, and had twelve gates, and at the gates twelve An- gels, and the names written, which are the

twelve tribes of the children of Ifrael.

On the Eaft parte there were the gates, and on the Northside the gates, on the Southside the gates, and on the Westside the gates.

And the wall of the citie had twelve fundacious, and in them the names of the Lamb: twelve Apostles.

And he that talked with me, had a goldc rede to meafure the citie with all, and the gates thereof, and the wall thereof.

And the citie lay foure fquare, and the length is as large as the bredth of it, and he meafured the citie with the rede, twelve thoufand furlong: and the length, and the bredth, and the height of it are equal.

The holie companie o the elch: d Meaning, d God by his nine mafefiti wil glorifie tenew his, take them t to him.

Isa. 27.8. chap. 7.17. a All occefi of forowes shalbe rakra away: fo the they shal ha prepenal lo: Isa. 43.19. 2.20. 2.19.

Chap. 1.8. & 22.19. f that an eternal life, wil giue vno nine to drink of the livelie waters of the enrichig life

g That whiel fure man mo re them God. h That whiel moche & felf at religion.

i Meaning the Church, which is married to Christ by faith. k By this definition is declared the incomprehensible excellencie, with the heavenly company do enjoy. l It is said to come downe from heaven, because all the benefactors that the Church had by they acknowledge it to come of God through Christ. m Four greene & thosifying, n Signifying y y faithful shall be finely kept in heaven. n That is pleasure young to encrease: for ele we knowe the re is but one way & one gate, on to Iesus Christ. p For the Apostles were meane where-by Ielch: for the true founder man was must led to the world.

17 And

The Lambe is the temple. Chap. XXII. Adde not, nor diminish.

This declares ¶ Christ is God inseparable with his Father. Isa. 60, 13. Isa. 60, 5. Here we see as in infinitio other places ¶ Kings & Princes (contrary to that wicked opinion of ¶ Anabaptists) are partakers of the heavenly glorie; if they rule in, ¶ state of the Lord. Isa. 60, 11. ¶ Phils. 6, 4. chap. 1, 2. & 10, 11.

Chap. XXII. a He alludeth to the visible paradise to set forth the more sensibly the spiritual: and this agreeeth with that which is written, Raik. 47, 1. b Meaning ¶ Christ who is the life of his Church, is comming to all his and not peculiar for any one

form of people. c For there a- re all things plection & fol of all
consen- tation conti- nually. d Which fo- me time were vopare
at Gé- tics, but now are purged & made whale by Christ. Isa.
60, 11. e The light shal be vnchanga- ble and shine fon cure.

17 And he meafured the wall thereof, an hū- dreth, fortie &
foure cubites, by the mea- fure of man, that is, of the Angel.

18 And the buylding of the wall of it was of Iafper: and the
citie was pure goldc like vnto cleare glaffe.

19 And the fundacions of the wall of the citie were garnifhed
with all maner of precious ftones: the firft fundacion was
Iafper: the fecfod of Saphire: the third of a Chalcedonie: the
fourth of an Emeraude:

20 The fift of a Sardonyx: the fixt of a Sar- dius: the feuenth of
a Chryfolite: the eight of a Beryl: the ninth of a Topaze: ¶ tenth
of a Chryfoprafus: the eleueith of a Iacinth: the twelueith an
Amethift.

21 And the twelue gates were twelue pear- les, and euerie gate
is of one pearle, and the ftrete of the citie is pure gold, as fhi-
ning glaffe.

22 And I fawe no Temple therein: for the Lord God almightie
and the ¶ Lambe a- re the Temple of it.

23 ¶ And the citie haste no nede of the sun- ne, nether of the moone to shine in it: for ¶ glorie of God did light it: & the Lambe is the light of it.

24 ¶ And the people which are faued, shal walke in the light of it: and the ¶ Kings of the earth shal bring their glorie and honour vnto it,

25 ¶ And the gates of it shal not be shut by day: for there shalbe no night there.

26 And the glorie, and honour of the Gen- tiles shalbe brought vnto it.

27 And there shal entre into it none vn- cleane thing, nether whatso euer workerh abo- mination or lies: but they which are wri- ten in the Lambes ¶ Booke of life.

CHAP. XXII.

1 The viuer of the water of life. 2 The stratefulus & light of the citie of God. 6 The Lord giueith euer his seruants wastrung of things to come. 9 The An- gel will not be worshopped. 11 To the worfe of God may nothing be added nor diminished there from.

1 And he shewed me a pure ¶ riuer of water of life, cleare as crystus, proceeding out of the throne of God, and of the Lambe.

2 In the b middes of the strete of it, and of ether side of the
riuer, was the tre of life, which bare twelue maner of frate, &
ga- ue frate euerie c moneth: & the leaues of the tre serued to
heale the d nation with. 3 And there shalbe no more curfse, but
the throne of God & of the Lambe shalbe in it, and his seruants
shal serue him.

4 And they shal se his face, and his Name shalbe in their
forheades.

5 ¶ And there shalbe no e night there, and they nede no candle,
nether light of ¶ sun

ne: for the Lord God giueith them light, and they shal reigne
for euermore.

6 And he laid vnto me, These wordes are faithful and true: &
the Lord God of the holie Prophetes sent his Angel to shewe
vnto his seruants the things which must shortly be fultilld.

7 Beholde, I come shortly. Bleffed is he ¶ kepeth the wordes
of the prophecie of this boke.

8 And I am Iohn, which sawe and heard these things: and when
I had heard & se- ne, ¶ I fell downe to worship before the sete
of the Angel, which shewed me these things.

9 But he laid vnto me, Se thou do it not: for I am thy fellowe
seruant, & of thy brethre the Prophets, and of them which kepe

the wordes of this booke: worship God.

10 And he said vnto me, a Seale not ¶ wor- des of the
prophecie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust ftill; & he which is fiftis,
let him be fiftis ftill; and he ¶ is righteous, let him be righteous
ftill: & he ¶ is holie, let him be holie ftill.

12 And beholde, I come shortly, & my re- warde is with me, ¶
to giue euerie man ac- cording as his worke shalbe.

13 I am a and b, the beginning & the end, the first and the last.

14 Bleffed are they, that do his commande- ments, that their
right may be in the b tre of life, & may entre in through the
gates into the citie.

15 For without shalbe dogges & enchâters, & whoremongers,
& murtherers, & idola- ters, & whofo euer louch or maketh
lye.

16 I Iesus haue sent mine Angel, to testific vnto you these
things in the Churches: I am the roote & the g generacio of
Dauid, and the bright morning I starte.

17 And the Spirit and the bride say, Come: And let him that
heareth, say, m Come: & let him ¶ is a thirft, come: & ¶ let
whofo- uer will, take of the water of life frely.

18 For I profest vnto euerie man that heareth the wordes of the prophecie of this booke, ¶ if any man shal adde vnto these things, God shal adde vnto him the plagues, that are written in this booke.

19 And if any man shal diminish of ¶ wordes of ¶ booke of this prophecie, God shal take away his parte out of the Booke of life, and out of the holie citie, and fro those things which are written in this booke.

20 He which testificeth these things, faith- ? Surely, I come quickly. Amen. Euen so ¶ come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

HHb. ii.

f Now thir the feone: it- me that he suffered him will to be carried away with the excellene of ¶ personer: is to admonishva of our infamitie & readines to fall, except God bringh vs miraculouly & his spirit. Chap. 19, 10. g This is not then as the other Prophecies which were commanded to be byd til the time appointed, as in Daniel 12, 4, be cause ¶ these things sholde be quickly as fulfilled, & did now begin h They shal is we eternally w ¶ Sine of God I That maintain false doctrine and dwell therein. h That is, a true and simple man and yet God equal w my Father. Rom. 2, 8. Isa. 47, 4. & 44, 6. chap. 1, 2. & 11, 6. i For Christ is the light of giueith light to curie one ¶ commeth into this worlde. o: Let them be

afraid of God's hoerble indga- ments, & afhe- ne as thefi hea-
the Lambe call, let them come. Isa. 55, 5. n He that fe- leth
him self oppressed with affilifions, and cifereth the
heauflingness and comfort. o That is, what God begfneeth to
reforme: ¶ will by his fpir- it. p Seing the Lord is at hâd, we
oght to be conflict and re- loyer, but we mift beware we fhone
not the leugh nor shortness of ¶ Lords coming by our owne i-
magination, v. Fr. 1, 9. q This decla- reth the car- ne & fhfer
that the fanftful: a we to be di- tered out of thefe miftion, and to
be joy- and with their head Christ fe fins.

A BRIEF TABLE OF THE IN 197/1224

TERPRETATION OF THE PROPRE NAMES which are
chiefly founde in the olde Testamēt, wherein the first number
signifieth the chapter: the seconde the verse.

Whereas the wickedness of time, and the blindness of the
former age hath been such that all things altogether have been
abused and corrupted, so that the very right names of diuers of
the holies men named in the Scriptures have been forgotten,
and now some strange unto us, and the names of infants that
shudde ever have some godlie advertisements in them, and
shudde be memorials and marks of the children of God
received into his hoist: olde, hath been hereby also changed
and made the signes and badges of idolatry and heathenish
impietic, we have now set forth: this table of the names that be

most vested in the olde Testament with their interpretation, as the Ebrewe importeth, partly to call back the godlie for that abuse, when they shall know the true names of the godlie fathers, or what they signifie, that their children now named after them may have testimonies by their very names, that they are within that faithful familie that in all their doings had ever God before their eyes, and that they are bounde by these their names to serve God from their infancy or have occasion to praise him for his works wrought in them or their fathers: but chiefly to restore the names to their integrity, whereby many places of the Scriptures and secret mysteries of the holies God shall better be understand. We have medied rarely with the Greeks names, because their interpretation is uncertain, or many of the are corrupted from their original, as we may also see these Ebrewe names set in the marges of this table, which have been corrupted by the Grecians. Now for the other Ebrewe names that are not here interpretate, let not the diligent reader be careful: for he shall find them in places most convenient among the annotations: at least so many as may serve to make for any edification, and understanding of the Scriptures.

A

| Abdis. | A Arón, or Aháron, a teacher Exod. 4,14 ¶ Abdá, a feruár. 1. King. chap. 4. ver. 6. Abdeél, a feruant of God, Jerem. 36,26. | Abinoám, father of beautie. Iud. 4,6 Abirám, an

high father. 1. King. 16,14 Abíshág, the fathers ignorance. 1. King. 1,3 Abíshai, the fathers reward. 1. King. 16,6 | Abinoam. Abírom. | | --- | --- | --- | | Abdal. | Abdí, my feruant. 1. Chron. 6,7 | Abíshalóm, the father of peace, or the peace of the father. 1. King. 15,2 | Abíhalom. | | Abdi and Audias. | Abdiáh, a feruant of the Lord. 1. King. 18,1. & Obadiáh one of the twelve Prophecies. Abdiél, the fame. 1. Chron. 5,15 | Abíshúa, the father of saluation. 1. Chro. 6,4 Abíshúr, the father of a fong, or of a wall, or of righteousness. 1. Chro. 1,29 | Abíhu. | | Abdenago. | Abél-negó, feruant of shining. Dan. 1,44. Abél, mourning, the name of a citie, but Habél, the name of a man, doeth signifie vanitie. Gen. 4,2 | Abítál, the father of the dew. 1. King. 3,4 Abítób, the father of goodness. 1. Chro. 8,11 Abnér, the fathers candel. 1. Sam. 14,49 | Abíhub. | | Abagatha. | Abgathá, father of the wine pressé. Abiáh, the wil of the Lord. 1. Chro. 29,1 Abiám, father of the sea. 1. King. 14,11 | Abrám, an high father. Gen. 11,11 Abrahám, a father of a great multitude, as y name was changed. Gen. 17,5 | Abráhom. Abriáalom. | | Abiaph. | Abiáfáph, a gathering father. 1. Chro. 6,11 Abiarhár, father of the remnant, or excellent father. 1. King. 12,11 Abidá, father of knowledge. Gen. 15,4 Abidán, father of judgement. Nomb. 1,11 Abiél, my father is God. 1. King. 9,1 Abiézer, the fathers helpe. Iof. 17,2 | Abíhalóm, a father of peace, or the fathers peace, or reward. 1. Sam. 3,1 ¶ Achan, troubling. Iofhu. 7,1. who is called Achár. 1. Chron. 1,7 ¶ Adarézer, read Adarézer,

beautiful helpe. Adaiáh, the witness of the Lord. 1. Chro. 6,41
 Adaliáh, pouertie. Efter. 9,8 | Adalas. | | Ablgal. | Abigáil, the
 fathers ioye. 1. King. 15,1 Abíháil, the father of strength. Nom.
 3,15 | Adam, man, earthlie, read Gen. 2,15 Adiel, the witness
 of God. 1. Chro. 4,16 | Adonias. | | Abin. | Abíhú, he is a father.
 Exod. 6,11 | Adoniáh, the Lord is the ruler. 1. Sam. 3,4 | |
 Abíod. | Abíhúd, the father of praise. 1. Chro. 8,1 Abilene,
 lamentable. Luk. 1,1 Abímáel, a father from God. Gen. 10,15
 Abímélech, the Kings father, or a father of counsel, or the
 chief King. Gen. 10,1 | Adonibézek, the Lord's thunder. Iud.
 1,5 Adonikám, the Lord is risen. Neh. 2,11 Adoniram, the high
 Lord. 1. King. 4,6 Adonizédek, the Lord's justice. Iof. 10,1 ¶
 Agabús, a greshopper. Act. 11,28 | | | Amíadab. | Abinadád, a
 father of a vowe, or of a fine minde, or prince. 1. King. 16,8 |
 Agár, a stranger. Gen. 16,1 ¶ Aház, taking, or possessing. 1.
 King. 16,1 HHn. iii. | |

The first table.

| Ahafuéros,a prince or head.Dan.9,1 | Achaliáh,time for the
 Lord.2.King.8,16 | --- | --- | Ahba,a brother of
 vnderftáding.1.Chr.3,29 | Aza,strength.Efra 2,47 | |
 Ahiláh,brother of the Lord.1.Chr.2,26 | Azaniáh,hearkening the
 Lord.Neh.10,9 | | Ahimáaz,brother of council.1.Sam.14,49 |
 Azaréel,the helpe of God.1.Chr.12,6 | | Ahimán,brother of ý
 right hand.Nom.13,23 | Azariáh,helpe of the
 Lord.4.King.14,22 | | Ahimélech,a Kings brother.1.Sam.21,1 |
 Azarikám,helpe r.fing vp.Neh.11,14 | | Ahimóth,a brother of
 death.1.Chr.6,25 | Azmáuch strength of death.2.Sam.23,30 | |
 Ahinóam,the brothers beautie.1.Sam.14,49 |
 Azubáh,forfaken.1.King.22,43 | | Ahiór,the brothers
 light.Iud.5,5 | Azúr,holpen or helper.Ierem.28,1 | | Ahiláb,an
 heartie brother.Iud.1,31 | B | | Ahráh,a fwete fauoring
 medow.1.Chr.8,1 | B Aal,Bealim,lord,lords: the name of the | |
 Ahikám,a brother arifing, or aduenging.2.King.22,12 | idole of
 ý Sydoniás, or a general name | | Ahiézer,the brothers
 helpe.Nomb.1,12 | to all idoles,because they were as ý lords | |
 Aholáh,a manfion or dwelling in her felf. | and owners of all
 that worfhaped them. | | Aholibáh,my manfion in her.Ezek.13,4
 | Baaliada,a mafter of knowledge.1.Chr.14,7 | | Ahud,praifing
 or confefing.Iud.3,15 | Báal-meón, the Lord or mafter of the
 man | | Álián,high.1.Chr.1,40 | fion or the houfe, as
 alfoBaalzibúl, figni- | | Ámálek,a licking people.Gen.36,11 |
 fieth the fame. Luk.11,15 | | Ámariáh,the Lord faid, or the
 Labe of the | Báal-zebúb,the mafter of flies. | |

Lord.Zephan.1,1 | Baaná, in affliction.2.Sam.4,2 | |
 Ámafa, fparing the people.1.Sam.17,25 |
 Babél, confusion.Gen.10,10.& 11,9 | | Ámafhai, the gift of the
 people.1.Chr.6,24 | Bacchides, one that holdeth of BÁCchus, or a
 | | Ámafhi, y treading of the people.Neh.11,12 |
 dronkard.1.Macc.7,8. | | Ámafiah, y burden of the
 Lord.2.Chr.17,15 | Bacchenor & bacenor the fame.
 2.Mac.12,15 | | Ámithí, true or fearing.1.King.14,25 |
 Badaia, the Lord alone.Ezr.10,11 | | Ámmiél, a people of
 God, or God with me. | Baladán, ancient in
 iudgement.2.King.20,12 | | 1.Chron.3,5 | Baldád, olde loue or
 without loue.Iob 8,1 | | Ámmiáhádai, the people of the
 Almightye. | Barachél, blefing God.Iob 12,2 | | Nomb.5,12 |
 Barachiáh, blefing the Lord.Zech.1,2 | | Ámmon, a
 people.Gen.19,38 | Bar-ionáh, fonne of a doue.Mat.26,17 | |
 Ámon, faithful.1.King.21,18 | Barnabas, the fonne of
 confolation. Aft.4,36 | | Ámos, a burden, one of the twelve
 Prophets. | Barabbas, fonne of confusion.Mat.27,16 | |
 Ámoz, ftrong, the father of Ifhai.Ifai.1,1 |
 Barúch, blefled.Ier.12,10 | | Ámzí, ftrong.1.Chron.6,26 |
 Bathféba, the feuenth daughter, or the | |
 Ánáh, afflictig, answerig, or fingig.Ge.36,2 | daughter of an
 othe.1.Sam.11,3 | | & Hanna, gratuitous or merciful.1.Sam.1,2 |
 Bathfúda the daughter of faluatió.1.Chr.3,5 | | Ánaniáh, the
 cloude of the Lord.Aft.5,1 | | ¶Belfhatfar, without treasure, or
 fearcher of | | Ándréas, manlie.Mat.4,18 | treasure.Dan.5,1 | |

Ánúb,a grape.1.Chron.4,8 | Benaiáh,the Lords
 buylding.1.Chr.4,36 | | Ántipas,for all,or againft
 all.Reuela.2,13 | Benjamin,fonne of ý right hád who waifrft | |
 Ápadno,ý wrath of his iudgemét.Da.11,46 | called Benoni the
 fonne of forow. Ge.35,18 | | Ápolló,a deftroier.18,24.ý name
 alfo of an | Beraíáh,the Lords creature.1.Chr.8,20 | | ídole. |
 Berák,lightening.Iud.4,6 | | Ápphia,brigig forthe,or
 encreafing.Phile.2 | Béréd,hail.1.Chron.7,21 | | Áráam,hight or
 their curfe.Gen.10,23 | Bethiáh,the Lords daughter.1.Chr.4,18 |
 | Árbel,Bel or God hathe aduéged.Hof.10,15 | Bezaleél,in the
 fhadow of God.Exod 31,2 | | Archeláus,a prince of the
 people.Mat.2,22 | ¶Bileám, the ancient of ý people.Nom.22,5 |
 | Arelí,the altar of God.Gen.46,16 | Bilháh,olde,or
 fading.Gen.23,29 | | Arétas,verteous.2.Macc.5 | ¶Boas,in
 powre,or firength.Ruth 2,2 | | Áriahfháfe,feruent to fpoile.Ezra
 7,21 | C | | ¶Áfa,a phficion.1.King.15,8 | Aiaphas,a
 fearcher.Mat.26,57 | | Áfaél,God hathe wrought.2.Sam.2,18 |
 Calcólnourifhing.1.King.4,31 | | Áfáph,gathering.1.Chron.6,39
 | Caléb,as a heart.Nomb.13,6 | | Áfharélah,the bleffednes of
 God.1.Chr.25,2 | Canáan,a merchant.Gen.9,18. | | Áfhibél,an
 olde fyre.46,21 | Carmi,my vine.Gen.46,9 | |
 Áfhér,bleffednes.Gen.10,13 |
 Cafeluhim,aspardoned.Gen.10,14. | | Áfhiél,the worke of
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